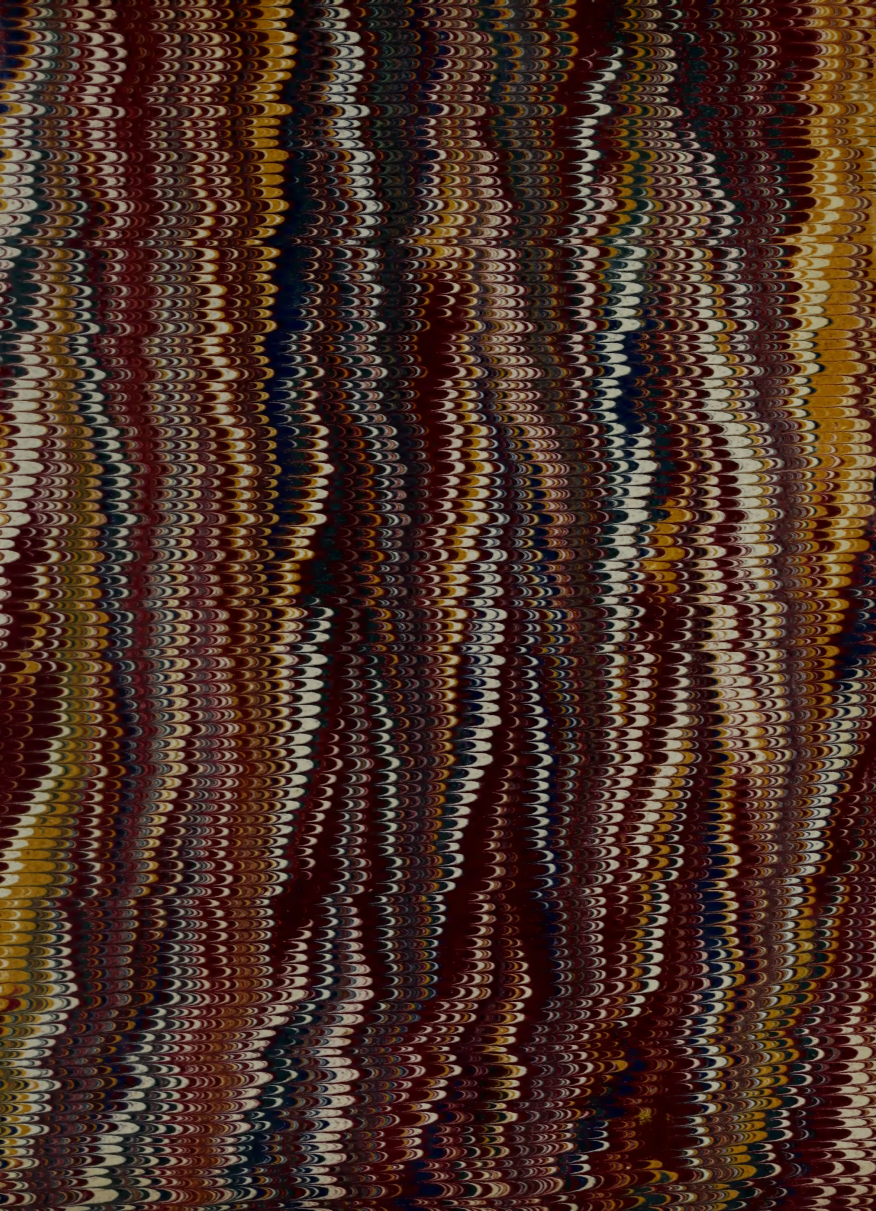
60 BIBLE (HOLIE) faithfully translated into English out of the authentical Latin, with Arguments, Annotations, Tables, etc. BY THE ENGLISH COLLEGE OF DOWAY [*First edition of the Roman Catholic version of the Scriptures*], 2 vols. *Doway, by L. Kellam*, 1609-10—THE NEW TESTAMENT, faithfully translated into English, with Arguments, Annotations, and other helps, BY THE ENGLISH COLLEGE AT RHEIMS, *Amst.* 1600—Notice sur une traduction Anglaise de l'Écriture sainte, publiée au XVII^e^ Siècle et designée ordinairement sous le titre de Bible de Douai et Nouveau Testament de Reims. *Douai, Imprimerie de V. Adam*, 1841, bound in 3 vols. *brown Turkey morocco* 4to. *Doway*, 1609-10; *Amsterdam*, 1600; *Doway*, 1841



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THE HOLIE BIBLE FAITHFVLLY TRANSLATED INTO ENGLISH, OVT OF THE AVTHENTICAL LATIN.

Diligently conferred with the Hebrew, Greeke, and other Editions in diuers languages.

With ARGVMENTS *of the Bookes, and Chapters:* ANNOTATIONS: TABLES: *and other helpes, for better vnderstanding of the text: for discouerie of* CORRVPTIONS *in some late translations: and for clearing* CONTROVERSIES *in Religion.*

BY THE ENGLISH COLLEGE OF DOWAY.

Haurietis aquas in gaudio de fontibus Saluatoris. Isaiæ.12.
You shal draw waters in ioy out of the Sauiours fountaines.

Printed at Doway by LAVRENCE KELLAM, at the signe of the holie Lambe.

M. DC. IX.

APPROBATIO.

NOs *infrascripti, in alma Duacensi vniuersitate Sacræ Theologiæ Doctores & Professores, hanc Anglicanam Veteris Testamenti translationem, quam tres diuersi eius nationis eruditissimi Theologi, non solum fidelem, sed propter diuersa quæ ei sunt adiuncta, valde vtilem fidei Catholicæ propagandæ ac tuendæ, & bonis moribus promouendis, sunt testati: quorum testimonia ipsorum syngraphis munita vidimus; cuius item Translationis, & Annotationum auctores nobis de fidei integritate, & eruditionis præstantia probè sunt noti: his rebus adducti & nixi, fructuose euulgari posse censuimus. Duaci. 8. Nouembris. 1609.*

3 v.
(2 v. + N. 7.)
Bibliogr
apr. 24. 1907

GVILIELMVS ESTIVS Sacræ Theologiæ Doctor, & in Academia Duacensi Professor.

BARTHOLOMÆVS PETRVS Sacræ Theologiæ Doctor, & in Vniuersitate Duacensi Professor.

GEORGIVS COLVENERIVS S. Theologiæ Doctor, & eiusdem in Academia Duacena Professor.

TO THE RIGHT VVELBELOVED ENGLISH READER GRACE AND GLORIE IN IESVS CHRIST EVERLASTING.



T LAST through Gods goodnes (most dearly beloued) we send you here the greater part of the Old Testament: as long since you receiued the New; faithfully translated into English. The residue is in hād to be finished: and your desire therof shal not now (God prospering our intention) be long frustrate. As for the impediments, which hitherto haue hindered this vvorke, they al proceded (as manie do know) of one general cause, our poore estate in banishment. VVherin expecting better meanes, greatter difficulties rather ensued. Neuertheles you wil hereby the more perceiue our feruent good wil, euer to serue you, in that we haue brought forth this Tome, in these hardest times, of aboue fourtie yeares, since this College was most happely begune. VVherfore we nothing doubt, but you our deerest, for whom we haue dedicated our liues, wil both pardon the long delay, which we could not wel preuent, and accept now this fruict of our laboures, with like good affection, as we acknowlege them due, and offer the same vnto you.

The cause of delay in setting forth this English Bible.

Anno. 1568.

If anie demand, why it is now allowed to haue the holie Scriptures in vulgar tongues, which generally is not permitted, but in the three sacred only: for further declaration of this, & other like pointes we remite you to the Preface, before the New Testament. Only here, as by an Epitome,

VVhy & how it is allowed to haue holie Scriptures in vulgar tongues.

we shal repete the summe of al, that is there more largely discussed. To this first question therfore we answer, that both iust reason, & highest authoritie of the Church, iudge it not absolutly necessarie, nor alwayes conuenient, that holie Scriptures should be in vulgar tongues. For being as they are, hard to be vnderstood, euen by the lerned, reason doth dictate to reasonable men, that they were not written, nor ordayned to be read indifferently of al men. Experiẽce also teacheth, that through ignorance, ioyned often with pride and presumption, manie reading Scriptures haue erred grosly, by misunderstanding Gods word. VVhich though it be most pure in it self, *yet the sense being adulterated is as perilous* (saith Tertullian) *as the stile corrupted*. S. Ambrose obserueth: that *vvhere the text is true, the Arrians interpretation hath errors*. S. Augustin also teacheth, that *heresies and peruerse doctrines entangling soules, and throwing them dovvne headlong into the depth, do not othervvise spring vp, but vvhen good (or true) Scriptures are not vvel (and truly) vnderstood, and vvhen that vvhich in them is not vvel vnderstood, is also rashly & baldly auouched*. For the same cause, S. Ierom vtterly disallowed, that al sortes of men & wemen, old & yong, presumed to read & talke of the Scriptures: wheras *no artizene, no tradsman dare presume to teach anie facultie, vvhich he hath not first lerned*. Seing therfore that dangers, & hurtes happen in manie, the careful chief Pastores in Gods Church, haue alwaies moderated the reading of holie Scriptures, according to persons, times, and other circumstances; prohibiting some, and permitting some, to haue and read them, in their mother tongue. So S. Crysostom trãslated the Psalmes & some other partes of holie Scriptures for the Armenians, when he was there in banishment. The Slauonians and Gothes say they haue the Bible in their languages. It was translated into Italian by an Archbyshop of Genua. Into French in the time of king Charles the fift: especially becaus the waldensian heretikes had corruptly translated it, to

Scriptures being hard are not to be read of al.

Manie take harme by reading holie Scriptures.

lib. de Prescrip.

lib. 2. ad Gratian. c. 1.

Tract. 18 in Ioan.

Epist. 103. c. 6.

Reading of Scriptures moderated.

Scriptures translate into diuers tongues.

Bibl. Sanct. lib. 4.

it, to maintaine their errors. VVe had some partes in Englisſh
Lib. 1. Hiſt. c. 47 translated by Venerable Bede: as Malmesburie witneſſeth.
Linwod lib. 1. And Thomas Arundel Archbishop of Canturburie in a Councel holden at Oxford, ſtraictly ordayned, that no heretical translation ſet forth by wicliffe, and his complices, nor anie other vulgar Edition should be ſuffered, til it were approued by the Ordinarie of the Dioceſe: alleaging S. Ieroms iudgement of the difficultie & danger in translating holie Scriptures out of one tongue into an other. And therfore it muſt nedes be much more dangerous, when ignorant people read alſo corrupted translations. Now ſince Luther, and his folowers haue pretended, that the Catholique Romane faith and doctrine, should be contrarie to Gods written word, & that the Scriptures were not ſuffered in vulgar languages, leſt the people ſhould ſee the truth, & vvithal theſe new maiſters corruptly turning the Scriptures into diuers tongues, as might beſt ſerue their owne opinions: againſt this falſe ſuggeſtion, and practiſe, Catholique Paſtores haue, for one eſpecial remedie, ſet forth true and ſincere Translations in moſt languages of the Latin Church. But ſo, that people muſt read them with licence of their ſpiritual ſuperior, as in former times they were in like ſort limited. Such alſo of the Laitie, yea & of the meaner lerned Clergie, as were permitted to read holie Scriptures, did not preſume to interprete hard places, nor high Myſteries, much leſſe to diſpute and contend, but leauing the diſcuſſion therof to the more lerned, ſearched rather, and noted the godlie and imitable examples of good life, and ſo lerned more humilitie, obedience, hatred of ſinne, feare of God, zele of Religion, and other vertues. And thus holie Scriptures may be rightly vſed in anie tongue, *to*
2 Tim 3. *teach, to argue, to correct, to inſtruct in iuſtice, that the man of God may be perfect, and* (as S. Paul addeth) *inſtructed to euerie*
Inc. 1. *good vvorke*, when men laboure rather to be *doers of Gods* wil & *vvord, then readers* or *hearers only, deceiuing themſelues*.

A calumnious ſuggeſtion of Lutheranes.

VVhat part of Scriptures be moſt conuenient for vulgar readers.

VVhy we translate the old Latin text.

But here an other question may be proposed: VVhy we translate the Latin text, rather then the Hebrew, or Greke, which Protestantes preferre, as the fountaine tongues, wherin holie Scriptures were first written? To this we answer, that if in dede those first pure Editions were now extant, or if such as be extant, were more pure then the Latin, we would also preferre such fountaines before the riuers, in whatsoeuer they should be found to disagree. But the ancient best lerned Fathers, & Doctors of the Church, do much complaine, and testifie to vs, that both the Hebrew and Greke Editions are fouly corrupted by Iewes, and Heretikes, since the Latin was truly translated out of them, whiles they were more pure. And that the same Latin hath bene farre better conserued from corruptions. So that the old Vulgate Latin Edition hath bene prefetred, and vsed for most authentical aboue a thousand and three hundered yeares. For by this verie terme S. Ierom calleth that Version *the vulgate or common*, which he conferred with the Hebrew of the old Testament, and with the Greke of the New; which he also purged from faultes committed by writers, rather amending then translating it. Though in regard of this amending, S. Gregorie calleth it *the new version of S. Ierom*: who neuertheles in an other place calleth the self same, *the old Latin Edition*, iudging it most worthy to be followed. S. Augustin calleth it the *Italian*. S. Isidorus witnesseth that *S. Ieroms version* was receiued and *approued by al Christian Churches*. Sophronius also a most lerned man, seing S. Ieroms Edition so much estemed, not only of the Latines, but also of the Grecians, turned the Psalter & Prophetes, out of the same Latin into Greke. Of latter times what shal we nede to recite other most lerned men? S. Bede S. Anselme, S. Bernard, S. Thomas, S. Bonauenture, & the rest? VVho al vniformly allege this only text as authentical. In so much that al other Latin Editions, which S. Ierom saith were in his time almost innumerable, are as it were fallen

More pure then the Hebrew or Greke now extant.

Receiued by al Churches.

Turned into Greke.

Tertullia. li. 5. cont Marcion

S. Ambrose. li. 3 de Spirit. San. c. 11

S. Ieron: li. 1. con. Iouinia.

in 49. Isaia.

li. 20. c. 24 mora.

Epist. dedicat. ad Leandr.

li. 2. Dect Christ. c. 14. lib. 6. Etymol.

c. 5. & li. 1 de Diuin offic. c. 12.

Prefat. in Iosue.

fallen out of al Diuines handes, and growne out of credite and vse. If moreouer we consider S. Ieroms lerning, pietie, diligence, and sinceritie, togethe with the commodities he had of best copies, in al languages then extant, and of other lerned men, with whom he conferred: and if we so cõpare the same with the best meanes that hath bene since, surely no man of indifferent iudgement, wil match anie other Edition with S. Ieroms: but easely acknowlege with the whole Church Gods particular prouidẽce in this great Doctor, as wel for expounding, as most especialy for the true text and Edition of Holie Scriptures. Neither do we flee vnto this old Latin text, for more aduantage. For besides that it is free from partialitie, as being most ancient of al Latin copies, and long before the particular Controuersies of these dayes beganne; the Hebrew also & the Greke when they are truly translated, yea and Erasmus his Latin, in sundrie places, proue more plainly the Catholique Romaine doctrine, then this which we relie vpon. So that Beza & his folowers take also exception against the Greke, when Catholiques allege it against them. Yea the same Beza preferreth the old Latin Version before al others, & freely testifieth, that the old Interpreter translated religiously. VVhat then do our countriemen, that refuse this Latin, but depriue themselues of the best, and yet al this while, haue set forth none, that is allowed by al Protestantes, for good or sufficient.

Al others growne out of vse.

S. Ierom excelled al other Doctors in translating & expounding holie Scriptures.

His Edition free from partialitie.

Luc. 22. v. 20. *Prefat. Noui. Testam. Anno. 1556.* *Luc. 1. v. 1.*

Preferred before al other Editions by Beza.

None yet in England allowed for sufficient.

How wel this is donne the lerned may iudge, when by mature conference, they shal haue made trial therof. And if anie thing be mistaken, we wil (as stil we promise) gladly correct it. Those that trãslated it about thirtie yeares since, were wel knowen to the world, to haue bene excellent in the tongues, sincere men, and great Diuines. Only one thing we haue donne touching the text, wherof we are especially to geue notice. That whereas heretofore in the best Latin Editions, there remained manie places differing

Preface before the new Testam.

VVhat is done in this Edition.

Diuers readinges resolued vpon, & none leift in the margent.

ring in wordes, some also in sense, as in long processe of time, the writers erred in their copies; now lately by the care & diligence of the Church, those diuers readings were maturely, and iuditiously examined, and conferred with sundrie the best written and printed bookes, & so resolued vpon, that al which before were leift in the margent, are either restored into the text, or els omitted; so that now none such remaine in the margent. For which cause, we haue againe conferred this English translation, and conformed it to the most perfect Latin Edition. VVhere yet by the way we must geue the vulgar reader to vnderstand, that very few or none of the former varieties, touched Controuersies of this time. So that this Recognition is no way suspicious of partialtie, but is merely donne for the more secure conseruation of the rrue text; and more ease, and satisfaction of such, as otherwise should haue remained more doubtful.

They touched not present controuersies.

Now for the strictnes obserued in translating some wordes, or rather the not translating of some, which is in more danger to be disliked, we doubt not but the discrete lerned reader, deepely weighing and considering the importance of sacred wordes, and how easely the translatour may misse the sense of the Holie Ghost, wil hold that which is here donne for reasonable and necessarie. VVe haue also the example of the Latin, and Greke, where some wordes are not translated, but left in Hebrew, as they were first spoken & written; which seeing they could not, or were not conuenient to be translated into Latin or Greke, how much lesse could they, or was it reason to turne them into English? S. Augustin also yeldeth à reason, exemplifying in the wordes *Amen* and *Alleluia*, *for the more sacred authoritie therof.* which doubtles is the cause why some *names of solemne Feastes, Sacrifices*, & other holie thinges are *reserued in sacred tongues*, Hebrew, Greke, or Latin. Againe for necessitie, English not hauing à name, or sufficient terme, we either kepe

VVhy some vvordes are not translated into vulgar English.

Some Hebrew wordes not translated into Latin, nor Greke.

More authoritie in sacred tongues.

li. 2 Doct. Christ. cap. 11.

kepe the word, as we find it, or only turne it to our English termination, becauſe it would otherwiſe require manie wordes in English, to ſignifie one word of an other tongue. In which caſes, we commonly put the explication in the margent. Briefly our Apologie is eaſie againſt English Proteſtantes; becauſe they alſo reſerue ſome wordes in the original tongues, not tranſlated into Engliſh: as *Sabbath*, *Ephod*, *Pentecoſt*, *Proſelyte*, and ſome others. The ſenſe wherof is in dede as ſoone lerned, as if they were turned ſo nere as is poſſible into Engliſh. And why then may we not ſay *Prepuce*, *Phaſe* or *Paſch*, *Azimes*, *Breades of Propoſition*, *Holocauſt*, and the like? rather then as Proteſtantes tranſlate them: *Foreskinne*, *Paſſeouer*, *The feaſt of ſvvete breades*, *Shevv breades*, *Burnt offerings*: &c. By which termes, whether they be truly tranſlated into Engliſh or no, we wil paſſe ouer. Sure it is an Engliſh man is ſtil to ſeke, what they meane, as if they remained in Hebrew, or Greke. It more importeth, that nothing be wittingly and falſly tranſlated, for aduantage of doctrine in matter of faith. VVherein as we dare boldly auouch the ſinceritie of this Tranſlation, and that nothing is here either vntruly, or obſcurely donne of purpoſe, in fauour of Catholique Romane Religion: ſo we can not but complaine, and chalenge Engliſh Proteſtantes, for corrupting the text, cõtrarie to the Hebrew, & Greke, which they profeſſe to tranſlate, for the more shew, and mainteyning of their peculiar opinions againſt Catholiques. As is proued in the *Diſcouerie of manifold corruptiõs*. For example we shal put the reader in memorie of one or two. Gen. 4. v. 7. whereas (God ſpeaking to Cain) the Hebrew wordes in Grammatical conſtruction may be tranſlated either thus: *Vnto thee alſo perteyneth the luſt* THEROF, *& thou ſhalt haue dominion ouer* IT: or thus; *Alſo vnto thee* HIS *deſire ſhal be ſubiect, & thou ſhalt rule ouer* HIM: though the cohe-rẽce of the text requireth the former, & in the Bibles printed 1552. and. 1577. Proteſtantes did ſo tranſlate it: yet in the

Some vvordes can not be turned into English:

Proteſtantes leaue ſome vvordes vntranſlated.

Corruptions in Proteſtantes Tranſlations of holie Scriptures.

Of purpoſe againſt Catholique doctrine

Against free wil.

the yeare 1579. and 1603. they tranſlate it the other way, rather ſaying, that Abel was ſubiect to Cain, and that Cain by Gods ordinance, had dominion ouer his brother Abel, then that concupiſcence or luſt of ſinne is ſubiect to mans wil, or that man hath powre of free wil, to reſiſt (by Gods grace) tentation of ſinne. But as we heare in a new Edition (which we haue not yet ſene) they trãſlate it almoſt as in the firſt. In like ſorte Gen. 14. v. 18. The Hebrew particle VAV, which S. Ierom, and al Antiquitie tranſlated ENIM (FOR) Proteſtants wil by no meanes admitte it, becauſe (beſides other argumentes) we proue therby Melchiſedechs Sacrifice. And yet themſelues tranſlate the ſame, as S. Ierom doth, *Gen.* 20. *v.* 3. ſaying: FOR *she is a mans vvife*. &c. Againe *Gen.* 31. *v.* 19. the English Bibles. 1552. and 1577. translate *Theraphim*, IMAGES. VVhich the Edition of 1603. correcting, tranſlateth IDOLES. And the marginal Annotation wel proueth, that it ought to be ſo tranſlated.

Against Melchiſedechs ſacrifice.

And againſt holie Images.

This Edition dedicated to al that vnderſtand English.

VVith this then we wil conclude moſt deare (we ſpeake to you al, that vnderſtand our tongue, whether you be of contrarie opinions in faith, or of mundane feare participate with an other Congregation; or profeſſe with vs the ſame Catholique Religion) to you al we preſent this worke: dayly beſeching God Almightie, the Diuine VViſedom, Eternal Goodnes, to create, illuminate, and replenish your ſpirites, with his Grace, that you may attaine eternal Glorie. EVERIE one in his meaſure, in thoſe manie Manſions, prepared and promiſed by our Sauiour in his Fathers houſe. Not only to thoſe which firſt receiued, & folowed his Diuine doctrine, but to al that ſhould afterwardes beleue in him, & kepe the ſame preceptes. For there is one God, one alſo Mediatour of God and men: Man Chriſt Ieſus. VVho gaue himſelf a Redemption for al. VVherby appeareth his wil, that al ſhould be ſaued. VVhy then are not al ſaued? The Apoſtle addeth: that they muſt firſt come to the knowlege of the truth. Becauſe without faith it is impoſſible to pleaſe God.

Chriſt redeemed al, but al are not ſaued.

God. This groundworke therfore of our creation in Christ by true faith, S. Paul labored most seriously by word and writing, to establish in the hartes of al men. In this he confirmed the Romanes by his Epistle, cõmending their faith, as already receiued, and renowmed in the whole world. He preached the same faith to manie Nations. Amongst others to the lerned Athenians. VVhere it semed to some, as absurde, as strange; in so much that they scornfully called him *a vvord-sowver*, and Preacher of new gods. But S. Augustin alloweth the terme for good, which was reproch-fully spoken of the ignorant. And so distinguishing betwen *Reapers*, and *Sowvers* in Gods Church, he teacheth, that wheras the other Apostles reaped in the Iewes, that which their Patriarches and Prophetes had sowne; S. Paul sowed the seede of Christian Religion in the Gentiles. And so in respect of the Israelites, to whom they were first sent, calleth the other Apostles *Messores*, *Reapers*, and S. Paul, being specially sent to the Gentiles, *Seminatorem a Sowver, or Seminarie Apostle*. VVhich two sortes of Gods workmen are stil in the Church, with distinct offices of Pastoral cures, and Apostolical missions; the one for perpetual gouernment of Catholique countries: the other for conuersion of such, as either haue not receiued Christian Religion, or are relapsed. As at this time in our country, for the diuers sortes of pretended religions, these diuers spiritual workes are necessary, to teach and feede al Britan people. Becawse some in error of opinions preach an other Gospel, wheras in veritie there is no other Gospel. They preach in dede new doctrines, which can not saue. Others folow them beleuing falshood. But *vvhen the blinde lead the blinde* (not the one only, but) *both fal into the ditch*. Others conforme themselues, in external shew, fearing them that can punish, and kil the bodie. But *our Lord vvil bring such as decline into* (vniust) *obligations, vvith them that vvorke iniquitie*. The Reliques and smal flock of Catholiques in our country, haue great

Act. 17. v. 18. *Ser. 42. de Sanct.*

True faith first necessarie.

The twelue Apostles were first Reapers, before they were Sowers. S. Paul at first a Sower, or Seminarie Apostle.

Pastoral cures and Apostolical missions.

S. Aug. de vtilit credel. c. Mat. 15.

New doctrine is falsly called the Gospel.

Psalme. 124.

The seduced, & externally conformable are punished with the authors of iniquitie.

great sadnes, and sorow of hart; not so much for our owne affliction, for that is comfortable, but for you our brethren, and kinsemen in flesh and bloud. VVishing with our owne temporal damage whatsoeuer, your saluation. Now is the acceptable time, now are the dayes of saluation, the time of Grace by Christ, whose dayes manie Kinges & Prophetes desired to see: they saw them (*in spirite*) and reioyced. But we are made partakers of Christ, and his Mysteries; so that our selues neglect not his heauenly riches: if we receiue & kepe the beginning of his substance, firme vnto the end; that is, the true Catholique faith; building theron good workes by his grace; without which we can not thinke a good thought, by which we can do al thinges necessarie to saluation. But if we hold not fast this ground, al the building fayleth. Or if confessing to know God in wordes, we denie him in deedes, committing workes of darknes; or omitting workes of mercie, when we may doe them to our distressed neighbours; briefly if we haue not charitie, the forme and perfection of al vertues, al is lost, and nothing worth. But if we builde vpon firme grounde, gold, siluer, and precious stones, such building shal abide, and make our vocation sure by good workes. as S. Peter speaketh. These (saith S. Paul) are the heyres of God, coheyres of Christ. Neither is the number of Christs blessed children coũted, as of the Iewes, an hundred fourtie foure thousand, of euerie tribe of Israel twelue thousand signed; but a most great multitude of Catholique Christians, which no man can number, of al nations, and tribes, and peoples, and tongues, standing before the throne of the lambe, clothed in white robes, and palmes (*of triumph*) in their handes: hauing ouercome tentations in the vertuous race of good life. Much more those which also indure persecution for the truthes sake, shal receiue most copious great rewardes in heauen. For albeit the passions of this time (*in themselues*) are not * condigne, to the glorie to come, that shal be reueled in

Grace in the new Testamẽt more abundant then in the old. — 2. Cor. 6.

Luc. 10.

Both wicked workes, and omission of good workes are damnable. — Tit. 1. — Mat. 25. — 1. Cor. 13.

1. Pet. 1.

Innumerable saued by Christ. — Apoc. 7.

They are more happie that suffer persecution for the truth.

* γνῶσις, thie, or comparable in dignitie.

led in vs: yet our tribulation, which presently is momen-
2. Cor. 4. tanie, and light, worketh (*through grace*) aboue measure excedingly an eternal weight of glorie. VVhat shal we therfore meditate of the especial prerogatiue of English Catholiques at this time? For to you it is geuen for Christ, not only that you beleue in him, but also that you suffer for him. A litle now, if you must be made pensiue in diuers
1. Pet. 1. tentations, that the probation of your faith, much more precious then gold, which is proued by the fire, may be found vnto praise, and glorie, and honour, in the reuelation of Iesus Christ. Manie of you haue susteyned the spoile of your goodes with ioy, knowing that you haue a better and a permanent substance. Others haue benne depriued of your children, fathers, mothers, brothers, sisters, and nerest frendes, in readie resolution also, some with sentence of death, to lose your owne liues. Others haue had trial of reproches, mockeries, and stripes. Others of bandes, prisons, and banishmentes. The innumerable renowmed late English Martyres, & Confessors, whose happie soules for confessing true faith before men, are now most glorious in heauen, we passe here with silence; because their due praise, requiring longer discourse, yea rather Angels, then English tongues, farre surpasseth the reach of our conceiptes. And so we leaue it to your deuout meditation. They now secure for themselues, and solicitous for vs their deareſt clientes, incessantly (we are wel assured) intercede before Christs Diuine Maiestie, for our happie consummation, with the conuersion of our whole countrie. To you therfore (deareſt frendes mortal) we direct this speach: admonishing ourselues & you, in the Apostles wordes, that for so much as we haue not yet resisted tentations to (last) bloud (and death it self) patience is stil necessarie for vs, that doing the wil of God, we may receiue the promise. So we repine not in tribulation, but euer loue them that hate vs, pittying their case, and reioycing in our owne. For

English Catholiques most happie in this age.

The due praise of Martyres, and other glorious Saincts exceedeth mortal tongues.

Patience necessarie to the end of mans life.

Perſecution profitable.

neither can we ſee during this life, how much good they do vs; nor know how manie of them shal be (as we hartely deſire they al may be) ſaued: our Lord and Sauiour hauing paide the ſame price by his death, for them and for vs. Loue al therfore, pray for al. Do not loſe your confidence, which hath a great remuneration. For yet a litle, and a very litle while, he that is to come, wil come, and he wil not ſlacke. Now the iuſt liueth by faith, beleeuing with hart to iuſtice, and confeſſing with mouth to ſaluation. But he that withdraweth himſelf ſhal not pleaſe Chriſts ſoule. Attend to your ſaluation, deareſt countriemen. You that are farre of, draw nere, put on Chriſt. And you that are within Chriſts fold, kepe your ſtanding, perſeuere in him to the end. His grace dwel and remaine in you, that glorious crownes may be geuen you. AMEN.

Rom 10. *Heb.* 10.

Confeſſion of faith before mennecesſarie to ſaluation.

From the English College in Doway, the Octaues of AL SAINCTES. 1609.

The God of patience and comfort geue you to be of one mind, one towards an other in IESVS *Chriſt; that of one mind, with one mouth you may glorifie God.*

THE SVMME AND PARTITION OF THE HOLIE BIBLE.

With a brife note of the Canonical and Apochryphal Bookes.

S. Ierom. Epist. ad Paulin. de omnib S Script. libris.

S. Aug. prefat in specul. li. 2. de doctr christ ca. 9. li. 1. de Gen. cõtra Manich. ca. 4. li de catechiz rudib. c. 3. & 4. l. 2. qq in per Exod q. 73. li. 15. cont. Faust. Manich. cap. 2. li 18. ciuit. ca 54. de vera relig. c. 27. li. 4. cõt. Faust. ca. 2. S Greg. ho. 6. in Ezech. 1.

BY the vniforme consent of al learned Diuines, the holie Bible, or written word of God, conteyneth expressed or implied, al thinges that man is to beleue, to obserue, & to auoid, for obtayning of eternal saluation. That is, al matters of faith & maners, by which we may know and serue God, and so be spiritually ioyned with him, in this life, & in eternitie. For both the old & new Testament propose and testifie vnto vs, one and the same God, the same Christ, the same Church, and other Mysteries of our beleefe, not differing in substance, but in maner of vttering: the Old more obscurely in figures and prophecies foretelling those thinges, which the New declareth (in great part) as donne and performed. Wherupon saith S. Augustin: In the Old Testament the New lieth hidden: & in the New the Old lieth open. And touching their names, wherein appareth difference, the one (saith the same Doctor) is called the old Testament, either becausse it proposeth promises of temporal thinges (Wherwith our old corruptnes is allured) Or in respect of the New, by which it is fulfilled, and in some part abolished. The other is called the New, becausse by it man is renewed, and hath promise of eternal life: Which shal neuer waxe old nor decay. Likewise S. Gregorie the great testifieth this conformitie, and correspondence betwen the Old and New Testament, affirming that the same is signified by the Prophet Ezechiels vision of a n heele, which had foure faces, or apparence of foure whiles, the shape whereof was, as it were, a wheele in the middes of a wheele. What is this saith he, nisi quod in Testamenti veteris litera Testamentum nouum latuit per Allegoriam? but that in the letter of the old Testament, the New lay hidden by an Allegorie?

How the holie Scriptures conteine al knowlege necessarie to saluation.

The old and the new Testament shew the same God, Christ, Church and other Mysteries of Religion.

The old more obscurely, with lesse helpes.

The new more expressly and yeldeth more grace.

And as the same is the summe and subiect of both Testaments: so both are diuided (for the more principal partes therof) into foure sortes of Bookes: Legal, Historical, Sapiential, & Prophetical. *The Legal bookes of the old Testament are the fiue Bookes of Moises;* Genesis, Exodus, Leuiticus, Numeri,

In both Testaments, are foure sortes of Bookes.

Legal.

Numeri, & Deuteronomie; *whereto answer in the new Testament, the foure* Gospels *of* S. Matthew, S. Marke, S. Luke, & S. Iohn.

Historical. *Historical bookes of the old Testament, are the Bookes of* Iosue, Iudges, Ruth, *foure bookes of* Kinges, *two of* Paralipomenon, Esdras *with* Nehemias, Tobias, Iudith, Hester, Iob, & *two of the* Machabees; *vnto which, in the new Testament, answer* the Actes of the Apostles.

Sapiential. Sapiential, *of the old Testament, are the* Prouerbes, Ecclesiastes, Canticles, Booke of wisdome, & Ecclesiasticus; *and of like sorte are in the new Testament, the Epistles of S. Paul & of other Apostles.*

Prophetical Prophetical *bookes are* Dauids Psalter (*which is also* Sapiential, *yea likewise* Legal *and* Historical) *the Bookes of* Isaias, Ieremias *with* Baruch, Ezechiel, Daniel, *the twelue lesse Prophetes,* Osea, Ioel, Amos, Abdias, Ionas, Michæas, Nahum, Abacuc, Sophonias, Aggæus, Zacharias, Malachias. *And in the new Testament,* the Apocalips *of S. Iohn the Apostle.*

Al these bookes recited are Canonical, and of infallible truth. *Al these Bookes are vndoubtedly Canonical, as the Authores cited in the inner margent testifie. And consequently al, and al the partes therof; are of infallible truth. For otherwise as S. Augustin teacheth, if anie part were false, or doubtful, al were vncertaine.* once admitting falsehood (*saith he, Epist.* 8. *ad Ieroni*) in such soueraigne authoritie, no parcel of these bookes should remaine, which anie way should seme hard to maners, or incredible to beleue, but it might by this most pernicious rule be turned to an officious fiction of the author. *That is: If anie error could be committed by the authores of Scriptures, either through ignorance, oblivion, or anie other humane frailtie, whatsoeuer were produced, exception might be taken, and question made, whether the author had erred,* or no? *True it is, that* some of these bookes (*as we shal particularly discusse in their places*) *were sometimes doubted of by some Catholiques, and* called Apocryphal, *in that sense, as the word properly signifieth* hidden, *or* not apparent. *So* S. Ierom (*in his Prologue before the Latin Bible*) calleth diuers bookes Apocryphal, *being not so euident, whether they were Diuine Scripture, because they were not in the Iewes Canon, nor at first in the Churches Canon, but were neuer reiected, as false or erronious. In which sense* the Prayer of Manasses, *the* third *booke of* Esdras, and *third of* Machabees are yet called Apocryphal. *As for the fourth of Esdras, and fourth of Machabees there is more doubt. But diuers others, as the* booke ascribed to Enoch, *the* Gospels *of* S. Andrew, S. Thomas, S. Bartholmew, *and the like recited by S. Gelasius (Decreto de libris Ecclesiasticis dist.* 15. *Can. Sancta Romana*) *S. Innocentius the first* (*Epist.* 3.) *S. Ierom, Ep ad Letam, S. Augustin li.* 15. *cap.* 23. *de ciuit. Dei. Origen homil.* 2. *in Cantica.* are in a worse sense *called Apocryphal, & are reiected as con-*

Apochryphal of two sortes. 1. Not declared canonical. 2. Reiected as erronious.

Conc. Carth. An. Dni 419. *Conc. Laodic cap.* 59. *Florent Instruct. Armen. decret.* 7. *Trident Sess.* 4. *S. Athan. in Synop. S. Aug. li.* 2. *doct Christ. c.* 8 *Isidor. li.* 6. *Elymol. c.* 1. *& alibi. Nicep. li. li.* 4. *cap.* 15. *Euseb. li.* 5. *c.* 8.

conteyning manifest errors, or fained by Heretikes. Neither can a Christian Catholique he otherwise assured, Which Bookes are Diuine and Canonical Scriptures, but by declaration of the Catholique Church, which without interruption succedeth the Apostles, to whom our Sauiour promised, and sent the Holie Ghost, to teach al truth. *For if in anie thing more then others, assuredly one chief and most necessarie point is, to know and declare, which Bookes are Gods holie Word: being of most singular importance.*

Mat. 28. Ioan. 14. 16. Act. 2. 20 1. Tim. 3.

The Holie Ghost declareth by the Church which Bookes are Diuine Scriptures.

THE SVMME OF THE OLD TESTAMENT, as it is distinguished from the new.

Notwithstanding the subiect, & general argument of both Testaments is one & the same in substance, as is already said, yet they differ in time, in maner of vttering of Mysteries, in varietie of precepts, & promises, also in meanes to obserue the thinges exacted, & to attayne to the end proposed. In regard wherof S. *Ierome saith*: Lex Moysi & omne vetus instrumentum elementa mundi intelliguntur, quibus quasi elementis, & Religionis exordijs Deum discimus. The law of Moyses and al the old Testament are vnderstood the elements of the world, by which, as by first rudiments & beginnings, we lerne to know God. *For that in it we haue first the Law of nature: and afterwards a law written, with promises of temporal riwardes; as long life, land flowing with milke & honie, & the like; but* it brought nothing to perfection, *as* S. *Paul saith*, when giftes & hostes were offered, which could not according to conscience, make the obseruer perfect. *For the helpes of that time, were but* infirma & egena elemẽta: Weake & poore elements. *Likewise in general, touching the punishments that sometimes happened to the people of the old Testament, when they transgressed, the same Apostle affirmeth, that* al the same chanced to them in figure, & are written for our correption, vpon whom the ends of the world are come. *So that the old Testament,* or Law was but our pedagogue in Christ. *Yet it setteth forth to Vs the whole course of Gods Church, for the space of foure thousand yeares, that is, from the beginning of the world vntil Christ our Redemer. which Diuines diuide into six ages, wherin Was varietie & change of her state, three Vnder the Law of nature, and three others Vnder the written Law. The seuenth & last age being this time of grace (wherin we now are) from Christ, to the day of general Iudgement: as the World was made in six dayes, and in the seuenth God is said to haue rested, and therfore sanctified it, in other sort, then the former six. The eight will be after the Resurrection, during for al eternitie.*

Tomo. 3. queſt. 10 Algaſia. Heb. 7. 9. 10. Gal. 4. 1. Cor. 10 Gal. 3: Gen. 1.

The old and new Testament differ in time. In maner of vttering. Varietie of Precepts. Promises. Meanes.

The old Testament conteyneth figures of the new.

A continual visible Church from the beginning of the world to Christ.

The same Mystical bodie, but different in state.

Diuided into six ages.

VVhich six ages of the ancient Church, & old Testament, are thus distributed. The first from the Creation to Noes floud, conteyning the space of 1656. *yeares.*

The first age continued 1656. yeares.

yeares. The second from the flood to the going of Abraham out of his countrie, 368. or counting Cainan (Gen. 11. iuxta 72. & Luc. 3.) 398. yeares. The third from Abraham his going forth of his countrie, to the parting of the children of Israel out of Ægypt. Which some count to haue continued 720. yeares, others (whom we follow) but 430. And thus farre in the law of nature before the Written law. The fourth age dured, 480. yeares, from the deliuerie of the children of Israel forth of Ægypt, to the fundation of the Temple in Ierusalem. The fifth age was from the fundation of the Temple, to the captiuitie & transmigration of the Iewes into Babylon, about 430. yeares. And the sixth age dured about 640. yeares, from the Captiuitie of Babylon to Christ. In al which times God was acknowledged and rightly serued, by a continual Visible Church, With true Religion, the same & no other, Which now that Church holdeth, that is called and knowen by the name of Catholique. As We intend, by Gods assistance, to shew by briefe Annotations, concerning diuers particular points now in Controuersie, as the holie Text geueth occasion. And especially by Way of Recapitulation after euerie one of the six ages, When We come to those passages in the Historie, Where the same are ended.

Gen. 8. Gen 12. Genebrard Chronolog. S. Aug. li. 15. c. 8. ciuit. Gal. 3. Exo. 16. 3. Reg. 6. 3 Reg. 7. 1. Esdræ 1.

The second 368. or 398. The third. about. 430.

The fourth 480.

The fifth 430. The sixth, nere 640. Al the time from the creation to Christ aboue. 4000. yeares.

OF MOYSES THE AVTHOR OF THE fiue first bookes.

MOYSES. signifieth, taken from the water.

MOyses (so called because he was taken from the water, as the name signifieth) was borne in Ægypt, the sonne of Amram, the sonne of Caath, the sonne of Leui the Patriarch, and so of Iacob, Isaac, and Abraham. His marueloꝰ deliuerie from drowning, his education, excellent forme, singular wisdome, heroical vertues, rare dexteritie in al affayres, & whole life most admirable, are gathered out of holie Scriptures, by S. Gregorie Bishop of Nissen, into a briefe Summe, most worthie to be read, but to large for this place. He was borne about the yeare of the World two thousand foure hundred, long before al prophane Writers, yea before manie of the Painimes false goddes, as S. Augustin declareth in diuers places of his most excellent booke intituled of the Citie of God. He liued in this World 120. yeares. Of which 40. were in Pharaos court, as the adopted sonne of Pharaos daughter: fourtie in banishment from Ægypt in Madian: and fourtie more he gouerned the people of Israel. His singular prayses are also briefly touched in the last chapter of Deuteromie, added by Iosue. and in the booke of Ecclesiasticus. He died in the desert, and was buried in the Vaile of Moab, so secretly that no mortal man knew his sepulchre, lest the Iewes, who were very prone to Idolatrie, should haue adored his bodie with diuine honour, for the greatnes and multitude of his miracles, and for the singular estimation, they had of him for the same.

Exod. 6. N m. 26. 1. Par 6. Ioseph li. 2 Antiq. cap 9. S. Aug. ser. 88. de temp. S. Greg. oratio in laudem Basilij magni. S. Aug. li. 18 ciuit. c 39. Deut. 34. Eccli 45. Glos. ord

The excellencie of Moyses

His sepulchre not knowen to anie man.

THE

THE ARGVMENT OF THE BOOKE OF GENESIS.

THIS *first Booke of holie Scripture, called* Genesis, *which signifieth* birth *or* beginning, *was written by Moyses, when he was designed by God, to instruct & rule the children of Israel. As also the other foure bookes following. The Author and authoritie of al which fiue bookes, were euer acknowledged by the faithful, both of the old and new Testament: and so accounted and estemed by tradition, til Christ and his Apostles: who also confirmed them by their testimonies, and allegations of the same, as of holie Scriptures. From the creation vntil Moyses writ (which was aboue two thousand and foure hundred yeares) the Church exercised Religion by Reuelations made to certaine Patriarches, and by Traditions from man to man, without anie Scriptures or Law written. But the peculiar people of God being more visibly separated from other nations, & manie errors abunding in the world, God would for correction & confutation therof, haue his wil made further knowen to his children, and so remaine amongst them in written record, by his faithful seruant and Prophet Moyses. Who therfore declareth the Author and beginning of al thinges, that is, How al creatures were made by God, and of him haue their being, and by him only are conserued. He teacheth expresly that there is one onlie God, against these that imagined and brought into the phantasies of men manie goddes. That the whole or vniuersal substance of heauen and earth, with their ornaments and accidents, were made in time; against those that thought the first fundation therof had euer benne. That God doth gouerne the same; against those that say, al is ruled by destenie or by the starres, and not by the continual prouidence of God. That God is a rewarder of the good, and a punisher of euil; which sinners seme either not to know, or grosly to forgete. And that God created al for mans vse and benefite, which should make vs grateful. Wherfore holie Moyses more particularly describeth the beginning of man; what he was at first; how he fel; how al mankind is come of one man: deducing the Genealogie of Adam, especially to Noe. Then how men being more and more defiled vpon the earth, with wicked, especially carnal sinnes, were by Gods iust wrath drowned with an vniuersal floud.*

Genesis written by Moyses Alwayes authentical.

So knowen by Tradition, confirmed by Christ. Alleaged also by the Apostles.

Religion reueled to special persons, and so obserued by Traditions.

Why Scripture was written.

What Moyses specially sheweth in this booke.

Man most particularly described: The right line from Adam to Noe.

Againe how a few reserued persons multiplied the world anew. But this ofspring also falling into manie sinnes, especially Idolatrie and spiritual fornication, as those of the first age did to carnal offences, God stil conserued some faithful & true seruants. Of which Moyses specially pursueth the line of Noe by Sem his first begotten sonne. Then describeth the particular vocations, liues, maners, notable sayings, and noble factes, with sincere religion of Abraham, Isaac, Iacob, Ioseph, & other holie Patriarches: who lined before the Written lavv. Likewise vpon What occasion, & in What manor,

Mat. 19. Heb. 11. Iacob. 2. 1. Pet. 2. 2. Pet. 2.

S. Aug. quest. vet & noui Testam. cap. 3.

Gen. 10.

The principal Patriarches from Noe to the 12. sonnes of Israel.

This booke diuided into eight partes.

maner, Iacob otherwise called Israel, with al his progenie, descended from the Land of Canaan into Ægypt, and were there entertayned. So this booke contayneth the historie of two thousand three hundred & odde yeares. And it may be diuided into eight partes. The first contayneth the Creation of

1. *Heauen and Earth, & other Creatures, and lastly of Man chap. 1. & 2. The*

2. *second part is of the trangression & fal of man, & his casting out of Paradise, of multiplication of men, and of sinne, though stil some were iust, of the general flood, that drowned al except eight persons, & few other*

3. *liuing creatures of the earth. from the third chap. to the 8. The third part is of the new increase, & multiplication of the same. from the 8. chap. to the*

4. *11. The fourth, of the confusion of tongues, & the diuision of nations. in*

5. *the 11. chap. The fift relateth Abrahams going forth of his countrie, Gods promise, that in his seede al Nations should be blessed, & the commandment of Circumcision, from the 12. chap. to the 21. The sixth part recounteth the*

6. *progenie, and other blessings, especially the great vertues of Abraham, Isaac, and Iacob. from the 21. chap. to the 37. The seuenth part reporteth the sel-*

7. *ling of Ioseph into Ægypt, and his aduancement there. from the 37. chap. to*

8. *the 46. The eight and last part is of Iacob, and his progenies going into Ægypt, their intertainment there, and of Iacobs, and finally of Iosephs death. in the fiue last cahpters.*

The signification of the markes here vsed, for direction of the reader.

The numbers in the argumentes of chapters point to the verse, where the matter mentioned beginneth.

This forme of crosse [†] in the text, sheweth the beginning of euerie verse.

The numbers in the inner margent ouer against the crosses, shew the number of verses in the same chapter.

This marke " signifieth that there foloweth an Annotation after the chapter, vpon the word, or wordes, wherto it is adioyned. The number also of the same verse is prefixed to the Annotation.

These foure prickes :: shew that there is an Annotation in the margent, vpon that place. And when manie occurre, the first answereth to the first marcke, the second to the second, and so forth. In like maner the citations of places in the inner margent, are applied to the authores alleaged.

But when there be more such marginal annotations, then may easely be applied, we vse the letters of the Alphabete for direction.

This forme of a starre [*] in the text or annotations, pointeth to the explication of some word or wordes, in the margent.

Sometimes we put the Concordance of other Scriptures in the inner margent of the text.

We haue also noted in the margent, when the Bookes of holie Scripture (or partes thereof) are read in the Churches Seruice. For their sakes, that desire to read the same, in order of the Ecclesiastical Office.

THE BOOKE OF GENESIS, IN HEBREW BERESITH.

CHAP. I.

God createth heauen and earth, and al things therin; distinguishing and bevvtyfying the same; 26. last of al the sixth day he createth man: to vvhom he subiecteth al corporal things of this inferior vvorld.

The first part. Of the creatiō of al things.

The Church readeth this booke in her Office from Septuagesima til Passion Sunday.

Also this first chapter & beginning of the second on Easter Eue before Masse.

1 IN" THE beginning GOD created heauen and earth. † And the earth was
2 voide & vacant, and darkenes was vpon the face of the deapth: and" the Spirite of God moued ouer the waters. † And God said: Be light made.
3 And light was made. † And God
4 saw the light that it was good: & he
5 diuided the light from the darkenes. † And he called the light, Day, and the darkenes, Night: and there was euening
6 & morning, that made one day. † God also said: Be :: a firmament made amidst the waters: and let it diuide betwene
7 waters & waters. † And God made a firmament, and diuided the waters, that were vnder the firmament, from those,
8 that were aboue the firmament. And it was so done. † And God called the firmament, :: Heauen: and there was euening
9 & morning that made the second day. † God also said: Let the waters that are vnder the heauen, be gathered together into one place: and let the drie land appeare. And it was so
10 done. † And God called the drie land, Earth: and the gathering of waters together, he called Seas. And God sawe that
11 it was good. † And said: Let the earth shootforth grene herbes, and such as may seede, & fruite trees yelding fruit after his kinde, such as may haue seede in it selfe vpon the
12 earth. And it was so done. † And the earth brought forth

:: The firmament is al the space from the earth to the hiegheſt starres. the loweſt part diuideth betwene the waters on the earth and the waters in the ayer. S. Aug. li. 11. de Gen. ad lit. c. 4

:: Likewise heauē is al the space aboue the earth. in whose loweſt

Act. 14, 15. 17, 24. *Psalm.* 32, 6. 135, 5. *Eccli.* 10, 1. *Heb.* 11, 3. *Iob.* 38. *Ier.* 10, 13.

part are birdes and waters, in the higher part ſtarres the hiegheſt is the Empyrial heauen. Eſa. 66.

:: The lights made the firſt day, are diſpoſed the fourth day in their proper courſes for more diſtinction of times. S. Dionyſ. ca. 4. de diuin. nom. S. Tho. p. 1. q. 67. a. 4. & q. 70. a. 2.

:: The Sũne & Moone: for though the moone be the leaſt viſible ſtarre except Mercurie, yet it geueth more light on the earth by reaſon it is nerer, and ſo Moyſes ſpeaketh according to the vulgar capacitie and vſe of things. S. Aug. li. 2. de Gen. ad lit. ca. 16.

grene herbe, ſuch as ſeedeth according to his kinde, & tree that beareth fruite, hauing ſeede eche one according to his kinde. And God ſaw that it was good. † And there was 13
euening & morning that made the third day. † Againe God 14
ſaid: Be there lightes made in the firmament of heauen, to diuide the day & the night, and let them be :: for ſignes & ſeaſons, and dayes and yeares: † to ſhine in the firmament of 15
heauen, & to giue light vpon the earth. And it was ſo done.
† And God made "two :: great lights: a greater light, to go- 16
uerne the day: and a leſſer light to gouerne the night: and ſtarres. † And he ſet them in the firmament of heauen, to 17
ſhine vpon the earth. † and to gouerne the day & the night, 18
and to diuide the light & the darkenes. And God ſawe that it was good. † And there was euening and morning 19
that made the fourth day. † God alſo ſaid: Let the waters 20
bring forth creeping creature hauing life, and flying foule, ouer the earth vnder the firmament of heauen. † And God 21
created huge Whales, and al liuing & mouing creature, that the waters brought forth, according to eche ſorte, & al foule according to their kinde. And God ſawe that it was good. † And he " bleſſed them ſaying: Increaſe and multi- 22
plie, and repleniſh the waters of the ſea: and let the birds be multiplied vpon the earth. † And there was euening & 23
morning that made the fifth day. † God ſaid moreouer: Let 24
the earth bring forth liuing creature, in his kind, cattle, & ſuch as creepe, & beaſtes of the earth according to their kindes: and it was ſo done. † And God made the beaſtes of 25
the earth according to their kindes, and cattle, & al that crepeth on the earth in his kind.

And God ſaw that it was good, † and he ſaid "Let vs make 26 Col. 3. 10.
Man to our image, & likenes: and let him haue dominion ouer the fiſhes of the ſea, and the foules of the ayre, and the beaſtes, and the whole earth, and al creeping creature, that moueth vpon the earth. † And God created man, to his 27 Mat. 19, 4.
owne image: to the image of God he created him, male & female he created them. † And God bleſſed them, and ſaith: 28
" Increaſe and multiplie, & repleniſh the earth, and ſubdew it, and rule ouer the fiſhes of the ſea, and foules of the ayre, & al liuing creatures, that moue vpon the earth. † And God 29
ſaid: Behold I haue giuen you al maner of hearbe that ſeedeth vpon the earth, and al trees that haue in them ſelues

ſeede

30 seede of their owne kinde, to be your meate: † and to al beastes of the earth, and to euerie foule of the ayre, & to al that moue vpon the earth, and wherein there is life, that they may haue to feede vpon. And it was so done. † And
31 God sawe al things that he had made, and :: they were very good. And there was euening & morning that made the sixt day.

:: Euerie creature in nature is good, but al considered together make the whole world perfect, most apt to mans vse and Gods glorie. S. Aug. li. 1 de Gen. cont. Manich. ca. 21.

ANNOTATIONS.

CHAP. I.

1. *In the beginning.*] Holie Moyses telleth what was done in the beginning of the world, and so forward euen til his owne time, writing aboue two thousand and foure hundreth yeares after the beginning. Al which being incomprehensible by humaine witte or discourse, he knew partly by Reuelations from God, for he had the gyft of Prophecie in most excellent sorte: partly by Traditions from his elders, who lerned of their fathers. For vntil that time the Church had only Traditions of such things, as were reueled to special men, wherby we see the great authoritie of Traditions, before there were Scriptures. And since Scriptures were written they are also necessarie, for three special reasons. Firſt for that we are only assured by Tradition of the Church, that those bookes are in dede holie Scriptures, which are so accounted, and not by the Scripture it selfe, for that were to proue the same by the same, vntil we be assured of some part, that proueth some other partes. And this made S. Augustin to say plainly, that *he could not beleue the Gospel, except the Church told him* cont. Epist. fund. c. 5 *which is the Gospel.* Secondly holie Scriptures being once knowen to be the word of God, and so of most eminent authoritie of al writings in the world, as S. Augustin S. Ierome, & al other Fathers agree, yet for the true vnderstanding of the same, both the Scripture it selfe, and the ancient Fathers remitte vs to the Church, namely to those in the Church, that are *appointed* by Gods ordinance, *in the high place that he hath chosen.* VVhich were the High Priests in the old Testament, as appeareth: Deut. 17. Mat. 23. Ioan. 11. And in the new Testament, S. Peter and his Successors for whom Christ prayed that his faith should not faile: and therfore commanded him to confirme his bretheren Luc. 22. Thirdly for things not expressed in particular in holie Scripture, the Scripture and Fathers do likewise remitte vs to Traditions, and to the iudgement and testimonie of the Church. Christ saying to his Apostles: *he that heareth you heareth me.* The Apostles doubted not to say: *It semed good to the Holie Ghost and to vs.* And S. Paul willed the Thessalonians *to hold the traditions, vvhich they had lerned,* whether it were by word, or by his Epistle.

Luc. 10, 16. Act. 15, 28. 2. Thess. 2.

The Church had only Traditions & no Scripture aboue 2400. yeares.

Traditions necessarie for three causes.

1

2 Scripture of most eminent authoritie.

3

Origen. super. Gen. c. 1. Aug. li. 2. de Gen. cont Manich. ca. 2.

1. *In the beginning God made heauen and earth.*] Al writers ancient and later find such difficulties in these firſt chapters, that some otherwise very lerned haue thought it not possible to vnderstand the same according to the proper and vsual signification of the wordes, as the letter may seme to sound, but expound al allegorically, as that by the waters aboue the firmament should be vnderstood the blessed Angels, by the waters vnder the firmament wicked spirites, and the like. So did Origen and diuers that folow him therein. Yea S. Augustin in his bookes vpon Genesis against the Manichees, written

Scriptures hard.

shortly after his conuersion, when he could not find as he desired a good and probable sense agreeable to the wordes, in their proper signification, expounded them mystically, but afterwards in his other bookes de Genesi ad literam, he gratfully acknowledgeth that God had geuen him further sight therin, and that now he supposed he could interprete al according to the proper signification of the wordes. yet so that he durst not nor would not addict him selfe to one sense, but that he was readie to imbrace an other, lest by sticking to his owne iudgement he might faile. So likewise S. Basil, S. Chrisostom, S. Ambrose, S. Ierome, S. Bede, and other greatest Doctors found & confessed great difficulties in these first chapters, which they with much studie endeuored to explicate. And therfore it is a wonder to see our Protestants & Puritans hold this Paradox, that Scriptures are easie to be vnderstood. VVheras both by testimonie of those that haue in deede studied & laboured in them, and by a litle due consideration, the cõtrarie is most euident. For whosoeuer wil looke into the holie Scriptures, shal find that some times in shew one place semeth contrarie to an other; some times the letter & phrase are obscure & ambiguous; some times the sentences vnperfect. Againe manie speaches are prophetical, manie parabolical, metaphorical, and vttered vnder other tropes and figures, and that in the literal sense. Moreouer there are three spiritual senses besides the literal, very frequent in holie Scripture. Allegorical pertayning to Christ and the Church; Moral pertayning to maners; and Anagogical pertayning to the next life. As this word Ierusalem literally signifieth the head citie of Iewrie: Morally the soule of man: Allegorically the Church militant: and Anagogically the Church triumphant. And some times this (and the like of others) metaphorically in the literal sense signifieth the Church militant, and not the citie of Iewrie, as in the 12. chapter to the Hebrewes: and some times the Church triumphant, as in the 21. of the Apocalips.

why Scriptures are hard.

Three spiritual senses besides the Literal.

Allegorical. Moral. Anagogical.

lib. 1. c. 18. & lib. 8. c. 2.

Bas. ho. 9. in Genes. Chrisost. epist. 44. Amb. & Beda in examen. Ieron. Epistol. ad Eustoch. Gen. 1. v. 3. & 14. Exo. 20, 5. & 18, v. 20. Ioan. 8, 25. Rom. 8.

2. *The Spirite of God.*] In the Hebrew it is signified, that the Spirite of God was on the waters to make them fertile, for that fishes and birdes were to be procreated therof; the word is *merahepheth, incubabat, sate vpon,* to produce fruict (saith S. Ierom) from the waters, as a henne by her heate, produceth life in the egges. And the same S. Ierom, and before him Tertullian teach, that this was a figure of Baptisme, which consisteth of water and the Holie Ghost. For as water in the beginning of the world receiued a certain vital vertue of the Holie Ghost to produce liuing creatures: so also Baptisme receiueth vertue of the same Holie Ghost to procreate new men. VVherupon Tertullian calleth Christians fishes, because they are gotten from the waters, and thence haue their first spiritual life. *Let it not therfore seme strange* (saith he) *that in Baptisme VVaters gene life.*

A figure of Baptisme.

Christians called fishes.

Ieron. Epistol. 83. ad Ocea. Tert. de Baptis.

16. *Two great lights, and starres.*] Here occurreth an other example of the hardnes of holie Scripture. For if the two great lights (to wit the Sunne & the Moone) and also the starres, vvere made the fourth day, and not before, as it may seme by the wordes in this place, then what was that light, and in what subiect was it, that was made the first day? S. Basil, S. Gregorie Nazianzen, Theodoret, and some others, writing vpon this place do thinke that the light, which was made the first day, remayned though an accident without his subiect til the fourth day. And albeit most other Doctors rather think that the substance of the Sunne & Moone, & of other planets and starres were created the first day, and the fourth day set in that order and course which now they kepe, with more distinction *for signes and seasons, and dayes and yeares*: yet it is clere that the foresaid ancient Doctors iudged it possible, that accidents may remaine

Light being an accident remayned without subiect, by the iudgement of some lerned Fathers.

remaine without their subiect. which a Sacramentarie wil be loath to grant, lest it might be proued possible, as both these & al other Catholique Doctors beleued and raught, that the accidents of bread and wine remaine in the blessed Sacrament of the Eucharist without their subiects. VVhich Protestants denie.

The accidents of breade and wine can remaine by Gods power without their subiectes.

26. *Let vs make man to our Image.*] For better consideration of Gods bountie towards vs, and sturring our selues to gratitude towards him, we may here note tenne prerogatiues bestowed on vs, by our Lord & maker in our creation aboue al other earthlie creatures. First, wheras God by an imperial word of commandment made other creatures, *Fiat lux, Fiat firmamentum: Be there light: Be there a firmament:* intending to make man, he procedeth familiarly, by way, as it were, of consultation, and as to his owne vse and seruice to make man saying: *Let vs make man to our image and likenes*, that is to say, a reasonable creature with vnderstanding and free wil, which beastes haue not. Secondly, in this worke God first insinuateth the high Mysterie of the B. Trinitie, or pluralitie of Persons in one God (because man is to beleue the same) signifying the pluralitie of Persons by the wordes *Let vs make*, and *to our*: and the vnitie in substance, by the wordes *Image and likenes*, the first in the plural number, the later in the singular. Thirdly, other creatures were produced by the waters and earth, *Let the waters bring forth* (fishe and foule) *Let the earth bring forth* (grasse and cattle, & other beastes) but God brought forth man, not by the earth, though of the earth, nor by water, nor by heauen, nor by Angels, but by him selfe, geuing him a reasonable soule, not sensual only as to beastes, and the same not produced of anie creature, but created immediatly of nothing. Fourthly, God gaue man Paradise a most pleasant place to dwel in. Fiftly, God gaue man dominion and imperial authoritie ouer al liuing creatures vnder heauen. Sixtly, man was created in that innocencie of life, and integritie of al vertues, that his mind was wholly subiect to God, his sense to reason, his bodie to his spirite, and al other liuing creatures obedient to him: euen the terrible Lions, the cruel Tigres, the huge Elephants, and the wildest birdes. Seuently, God brought them al to man, as to do him homage, and to take their names of him. VVhich by his excellent knowledge he gaue them conformable to their natures. Eightly, God gaue man in some sorte an immortal bodie, that if he had kept Gods commandment, he had liued long and pleasantly in this world, and so should haue bene translated to eternal life without dying. Ninthly, God did not only adorne man with al natural knowledge, and supernatural vertues, but also with the gift of prophecie. VVherby he knew that Eue was *a bone of his bones, and flesh of his flesh*, though being a slepe he knew not when she was made. Tenthly (which was the chiefe benefite of al) God conuersed familiarly with man, and that in shape of man, which was a token of his meruelous great loue to man, and a singular incitment of him to loue God. Reade more, if you please, of the dignitie of man, and the benefites of God towards him in his creation, in S. Bernard vpon the 99. Psalme. And vpon the 61. chapter of Esaie.

Tenne prerogatiues of man in his creation.
1. made like to God.
2. The Mysterie of the B. Trinitie insinuated in his creation.
3. produced by God him selfe.
4. placed in paradise.
5. Lord of al earthlie creatures.
6. innocencie.
7. excellent knowlege.
8. powre to liue euer.
9. gift of prophecie.
10. God conuersed familiarly with man.

28. *Increase and multiplie.*] VVhether this be a commandment or no, at least it is a blessing, for so the wordes before conuince, *God blessed them and said: Increase and multiplie.* He said the same also to brute creatures, which are not capable of a precept, but by this were made fertile. VVherby we see that Gods blessing alwayes worketh some real effect: as of fertilitie in this and other places, of multiplication of the loaues and fishes, Ioan 6. And some real effect Christs blessing must nedes worke also in the blessed Sacrament. Mat. 26.

Gods blessing alwayes effectual.
Especially in the holie Eucharist.

VVhich can be no other but changing bread and wine into his bodie & bloud, seing him selfe expresly sayeth: *This is my bodie. this is my bloud.*

And though Gods blessing in this place, be also a precept, yet it is not to al men for euer, but for the propagation of mankind, which being long since abundantly propagated, the obligation of the precept ceaseth the cause ceasing. So S. Cyprian, S. Ierome, S. Augustin, and other Fathers expound this place. And confirme the same by the text, for immediatly God signifying to what end he spoke, saith: *and replenish the earth.* VVhich benig repleniſhed, Gods wil is therin fulfilled.

Not al men & wemen commanded to marie.

CHAP. II.

The worke of six dayes being finished, God rested the seuẽth day & blessed it. 8. *Then placing man in paradise (planted with bewtiful & swete trees, & watered with foure riuers) 16. cõmandeth him not to eate of the tree of knowledge of good & euil.* 18. *& formed a woman of a ribbe of Adam.*

God createth not new kindes of creatures, yet stil worketh. Io. 5, 17. conserning & gouerning al things and createth soules, grace, and glorie of the same kind S. Aug. li, 4 de Gen. ad lit. c. 12.

THE heauens therfore & the earth were fully finished, 1
and al the furniture of them. † And the seuenth day 2 *Exod. 20, 11. Deut. 5, 14. Heb. 4, 4.*
God ended his woorke which he had made: & :: rested" the
seuenth day, from al woorke that he had done. † And he 3
blessed the seuenth day and sanctified it: because in it he had
ceased from al his woorke which God created to make.

:: Mans soule is immediatly created by God not produced of other substance as the soules of beastes and plants are.

† These are the generations of heauen & earth, when 4
they were created in the day, when our Lord God made the
heauen, and the earth. † And euery plant of the filde, be- 5
fore it shot vp in the earth. And euerie herbe of the ground
before it sprang: for our Lord God had not rayned vpon the
earth: and man was not to til the earth: † But a spring rose 6
out of the earth, watering al the ouermost part of the earth.
† Our Lord God therfore formed man of the slyme of the 7
earth: and :: breathed into his face the breath of life, & man *1. Cor. 15, 45,*
became a liuing soule.

:: VVhether this paradise be now extant is vncertayne, though it be certaine that Enoch and Elias are yet liuing in earth. S. Aug. li. 2. cont. Pelagi. c. 23. See Pererius. li. 3. q. 5. & li. 7. q. vltima.

† And our Lord God had :: planted a Paradise of pleasure 8
from the beginning: wherin he placed man whom he had
formed. † And our Lord God brought forth of the ground 9
al maner of trees, fayre to behold: and pleasant to eate of:
the tree of life also in the middle of Paradise: and the tree of
knowledge of good & euil. † And a riuer issued out of the 10
place of pleasure to water Paradise, which from thence is di-
uided into four heades. † The name of the one is Phison: 11
that is it which compasseth al the land of Heuilath, where
gold groweth. † And the gold of that land is very good: 12
there

13 there is found bdelium, & the ſtone onyx. † And the name
of the ſecond riuer is Gehon: that is it which compaſſeth al
14 the land of Ethiopia. † And the name of the third riuer is
Tygris: that ſame paſſeth along by the Aſſirians. And the
fourth riuer, the ſame is Euphrates.
15 † Our Lord God therfore tooke man, & put him in the
16 Paradiſe of pleaſure, to woorke, & keepe it. † And he com-
manded him ſaying: Of euerie tree of Paradiſe eate thou:
17 † But" of the tree of knowledge of good & euil eate thou
not. For in what day ſoeuer thou ſhalt eate of it," thou ſhalt
18 dye the death. † Our Lord God alſo ſaid: It is not good for
man to be alone: let vs make him a helpe like vnto him
19 ſelfe. † Our Lord God therfore hauing formed of clay al
beaſtes of the earth, and foules of the ayre, brought them
to Adam that he might ſee what to cal them: for al that
Adam called any liuing creature, the ſame is his name.
20 †And Adam called al beaſtes by their names, and al foules
of the ayre, and al cattel of the filde: but vnto Adam there
Mat. 21 was not found an helper like him ſelfe. † Our Lord God
19, 5. therfore caſt a dead ſleepe vpon Adam: and when he was
Mar. faſt a ſleepe, he tooke one of his ribbes, & filled vp fleſh
10, 7. 22 for it. † And our Lord God :: built the ribbe which he
1. *Cor.* 6 tooke of Adam into a woman: and brought her to Adam.
16. 23 † And Adam ſaid: This now, is bone of my bones, and fleſh
Eph. 5, of my fleſh: ſhe ſhal be called woman, becauſe ſhe was taken
31. 24 out of man. † Wherfore man ſhal leaue his father & mo-
ther, & ſhal cleaue to his wife, & they ſhal be :: two in one
25 fleſh. † And they were both naked; to wit Adam & his
wife: and were not aſhamed.

:: As we ſay brick is made of earth, and a houſe is built of bricke: ſo Adam was made of earth and Eue built of a ribbe of Adam. And that of one ribbe, as if God ſhould build a houſe of one bricke, or as in dede he fed 5000. men with fiue loaues. Chriſ. ho. 15. S. Aug. Tract. 24. in Ioan. S. Tho. p. 1. q. 92. a. 3.

:: Not three, nor foure, nor more. for then two were chāged to an other number. S. Ier. li. 1. cont. Ioui.

ANNOTATIONS.

CHAP. II.

2. *The ſeuenth day.*] Al creatures benig made in their kindes in ſix dayes, complete and perfect, God not neding (as men often do in their workes) to perfect, pooliſh, or amend the ſame, *reſted the ſeuenth day*: and therfore the natural perfection of Gods workes is attributed to the ſeuenth day, and the ſupernatural perfecting of men in eternal life, after the Reſurrection, is attributed to the eight day. as S. Auguſtin and other fathers teach. And for this cauſe *God bleſſed and ſanctifyed the ſeuenth day.* and after we haue in the Decalogue, or tenne commandments, that this day al ſhould reſt and abſtaine from workes, yea and kepe it feſtiual, occupying them ſelues in ſpiritual exerciſes ſeruice and ſpecial worſhipe of God, as the Iewes did euen til Chriſts, and his Apoſtles

Obſeruation of holie dayes by Gods inſtitution.

in Pſal. 6. & 11.

Apostles time, praying and hearing the word of God read and expounded in the Sabboth day. VVherby we see that distinction of dayes pertayneth to Religion, the people of God thus obseruing the Sabboth in memorie of the Creation, & diuers other feastes in memorie of other benefites. And we now kepe the Sunday holie, in memorie of Christs Resurrection, and other feastes in gratful remembrance of other Mysteries of Christs Natiuitie, the coming of the Holie Ghost, and the li e. Yea also feastes of his blessed Mother, and other Sainctes, for the benefites receiued from Christ by them, and for more honour to Christ in them. So this Catholique obseruation of feastes is neither Iudaical (which also in the law was good but now is abrogated) nor heathnish, for we honour not Iupiter, nor Iuno, nor anie false god or goddesse, but our Lord God Creator & Redemer, & for his sake, his best seruants. VVherof see the Annotations in the English new Testament. 4. chap. to the Galathians. VVherto we here only adde these wordes of S. Basil. VVhich may serue for a general answer to the most common obiection. *Honor seruorum redundat in communem Dominum. The honour of the seruantes redoundeth to the common Lord, or Maister.* So, saith he, the honour of Sainctes is the honour of Christ their Lord and ours.

Act. 13, 14.

Leuit. 23.

Homil. in 40. Martyres.

17. *Of the tree of knowledge.*] Besides the law of nature, by which Man was bound to direct al his actions according to the rule of reason; and besides the supernatural diuine law, by which he was bound to beleue, and trust in God, and to loue him aboue al things, hauing receiued the giftes of faith, hope, and charitie: God gaue him an other particular law, that *he should not eate of the tree of knowledge of good and euil.* And that for two special reasons, which S. Augustin noteth vpon this place. First, that God might declare him selfe to be Lord of man. VVhich was absolutely necessarie for man, and nothing at al profitable to God, who nedeth not our seruice, but we without his dominion should vterly fal to nothing. *Nec enim ipso non creante, &c. For he not creating vs, neither could vve haue bene, nor he not conseruing vs, could vve remayne, nor he not gouerning vs, could vve liue rightly. VVherfore he onlie is our true Lord, vvhom not for his, but for our owne profite and saluation vve serue.* The other reason was, that God might geue man matter wherin to exercise the vertue of obedience, and to shew him selfe a subiect of God. VVhich could not be so properly and effectually declared by keping other lawes, nor the enormitie of disobedience appeare so euidently, as by fulfilling of Gods wil commanding him, or by doing his owne wil, moued to the contrarie, in a thing of it selfe indifferent, & only made vnlawful, because it was forbid. But let vs heare S. Augustins owne wordes. *Nec potuit melius aut diligentius cõmendari quantum malum sit sola inobedientia, &c.* Neither could it (saith this great Doctor) be better, nor more exactly signified how bad a thing sole disobedience is, then where a man became guiltie of iniquitie, because he touched that thing contrarie to prohibition, which if he, not forbidden, had touched, he had not sinned at al. For he that saith, for example sake, Touch not this herbe, supposing it is poysenful, and doth forwarne one of death, if he touch it, death assuredly falleth on the contemner of the precept: yea though no man had prohibited, and he had touched, for he should dye because the same thing bereueth him of health and life, whether it had benne forbidden him or no. Also when one forbiddeth that thing to be touched, which would not in dede preiudice him that toucheth, but him that forbiddeth, as if one take an others money, being forbid by him, whose the money is, it is a sinne in him that is forbidden, because it is iniurie to him that forbiddeth. But when that thing is touched which neither should hurt him that

lib. 8. de Gen. ad lit. c. 11.

Psal. 15.

Obseruatiõ of festiual dayes is religious, not Iudaical, nor heathnish.

Honour of Sainctes is to the greater honour of Christ.

VVhy a particular positiue law besides the general lawes of God & nature, was geuen to man.

first reason.

2. reason.

The sinne of disobedience.

Ioyned with damage to him that disobeyeth.

Ioyned with damage of him that forbiddeth.

„ that toucheth, nor any other, if it were not forbid, wherfore is it prohibited,
„ but that the proper goodnes of obedience, and the euil of disobedience might appeare? Thus S. Augustin sheweth, that disobedience is a sinne, because it is against a precept, though otherwise the thing that is done were not euil. And amongst other good notes, teacheth that true obedience inquireth not, wherfore a thing is commanded, but leauing that to the Superior, promptly doth that is appointed.

True obedience is blind and prompt.

17. *Of the tree eate thou not.*] This example of our first parents transgression sheweth, how friuolous an answer it is to say; that breaking of commanded fastes, or eating meates forbidden can not hurt vs, the meate being good and holsome: for so the fruite of the tree was good, and should haue hurt no man, if it had not benne forbidden. Euen so al meates of their owne nature are good, yet the precept of fasting (foretold by our Sauiour in general, and determined by his Church in particular) and so of anie other like law, though it be in things otherwise indifferent, proceeding from lawful Superiors, bindeth the subiects in conscience. And the transgression is properly disobedience, what other sinne soeuer may also be mixed therwith.

Math. 9. Luc. 10. S. Epiph. in compē. f. dei Cat. S. Aug. epist. 80.

Not meate, but the disobedience hurteth him that transgresseth the precept of abstinence.

Lawes in things indifferent bind in conscience.

17. *Thou shalt dye the death.*] Against the new doctrine, denying that after sinne is remitted, anie temporal punishment remaineth for the same, this place declareth that death (wherof God forewarned Adam, if he should eate of the fruite forbidden) remained due, and was at last inflicted vpon him, for his sinne, which was presently remitted vpon his repentance.

Caluin l. 3. inst. c. 4 parag. 31. & 32.

Temporal punishment due after sinne is remitted.

Againe for somuch as we are al subiect to death, it proueth that we were al guiltie of this sinne, by which death came vpon al men, as S. Paul teacheth. Els God should punish vs without our fault, which is vnpossible that his goodnes should do. Especially it appeareth in infants, who dying before they come to vse of reason, can neuer cōmit other sinne. for though they were circumcised, or had Sacrifice offered, or other remedie vsed for them before Christ, or baptised since Christ: yet they suffer (as S. Augustin noteth) both death and manie other penalties, of sickenes, cold, heate, hunger, and the like, which can neither be to them matter of merite (as to others it may be) nor profite them for auoiding of other sinnes, seing they dye in their infancie. Yea moreouer if they dyed without circumcisiō, or other remedie of those former times, their soules perished from their people; and now without Baptisme can neuer enter into the kingdome of heauen, which could not stand with Gods iustice, if they were not guiltie of sinne.

Rom. 5.

Death due to al for Original sinne.

Yea to infants who haue no other sinne.

lib. 13. de ciuit. c. 6. lib. 2. de pec. mer. & remis. c. 34. Gen. 17. Ioan. 3. S. Greg. li. 4. Moral. c. 2.

Also other penalties inflicted vpon infants.

CHAP. III.

By the craft of the Diuel speaking in a serpent, our first parents transgressed Gods commandment. 7. who being ashamed would hide themselues. 9 but are reproued by God. 14. and besides other particular punishements (yet with promise of a Redemer) are cast out of Paradise.

The second part. Of the fal of man, and propagation of man and of sinne.

1 BVT :: the serpent also was more subtile then al the beasts of the earth, which our Lord God had made. Which said to the woman: " Why hath God commanded you, that

:: Serpēts most craftie to escape harme,

when they hurt men: so is the diuel.

you should not eate of euerie tree of Paradise? † To whom 2
the woman answered: Of the fruite of the trees that are
in paradise, we doe eate: † but of the fruite of the tree 3
which is in the middes of paradise, God hath commanded vs
that we should not eate: and that we should not touch it,
lest perhapes we die. † And the serpent said to the woman: 4
No you shal not dye the death. † For God doth know that in 5 2. Cor. 11.3.
what day soeuer you shal eate therof, your eyes shal be ope-
ned: and you shal be as gods, knowing good & euil.

† The woman therfore sawe that the tree was good to 6
eate, and fayre to the eyes, and delectable to behold: and
she tooke of the fruite therof, and did eate, and gaue to her Eccl. 25.
husband, who did eate. † And the eyes of them both were 7 1. Tim. 2, 14.
opened: and when they :: perceiued themselues to be naked,
they sowed togeather leaues of a figge tree, and made them-
selues aprons.

:: After sinne they were ashamed, not before. S. Chrisost.

† And hearing the voice of our Lord God walking in 8
paradise at the after none ayre: Adam hid himselfe and so
did his wife from the face of our Lord God, amidst the
trees of paradise. † And our Lord God called Adam, and 9
said to him: Where art thou? † Who said: I heard thy voice 10
in paradise: and I feared, because I was naked, and I hid me.
† To whom he said: And who hath told thee that thou 11
wast naked, but that thou hast eaten of the tree, whereof
I commanded thee that thou shouldest not eate? † And 12
Adam said: The woman, which thou gauest me to be my
felow companion, gaue me of the tree, and I did eate.

:: Al this curse perteineth to the diuel that spake in the serpẽt. S Aug. l. 12. de Gen. ad lit. cap. 36. S. Beda in hunc locum.

† And our Lord God said to the woman: Why hast thou 13
done this? who answered: The serpent deceiued me, & I
did eate. † And our Lord God said to the serpent: Because 14
thou hast done this thing, :: accursed art thou among al
catle, & beasts of the earth: vpon thy brest shalt thou goe,
& :: earth shalt thou eate al the dayes of thy life. † I wil put 15
enmyties betwen thee & the woman, and thy seed and
the seed of her: :/ she shal bruise thy head in peeces, & thou
shalt lye in waite:: of her heele. † To the woman also he said: 16
I wil multiplie thy trauailes, and thy child bearinges: in tra-
uaile shalt thou bring forth children, and thou shalt be vn- 1. Cor. 14
der thy husbands power, and he shal haue dominion ouer
thee. † And to Adam he said: Because thou hast heard the 17
voice of thy wife, and hast eaten of the tree, whereof I cõ-
manded

:: Earthlie or worldlie and carnal men S. Greg. in Psal. 101.

:: Though good men resist tentations at the first assaults, and so bruise the serpẽts head, yet he ẽdeuoreth stil to deceiue especially in the end of mans life, signified by the heele. S Gre. in cap. 1. Iob.

manded thee, that thou shouldest not eate, cursed is the earth in thy woorke: with :: much toyling shalt thou eate
18 thereof al the dayes of thy life. † Thornes and thystles shal it bring forth to thee, & thou shalt eate the herbes of the
19 earth. † In the sweat of thy face shalt thou eate bread, til thou returne to earth, of which thou wast taken: becausse " dust thou art, and into dust thou shalt returne.
20 † And Adam called the name of his wife, Eue: for be-
21 cause :: she was mother of al the liuing. † Our Lord God also made for Adam and his wife garments of skynnes, and clo-
22 thed them. † And said: Loe Adam is become as it were one of vs, knowing good & euil: now therfore " lest perhapes he reach forth his hand, and take also of the tree of life, &
23 eate, and liue for euer. † And our Lord God sent him out of the paradise of pleasure, to worke the earth of which he was
24 taken. † And he cast out Adam: and " placed before the paradise of pleasure Cherubins, & a flaming, and a turning sworde, for to keepe the way of the tree of life.

:: Al men trauelone way or other: & such as suffer wides to ouergrowe (in their soules) shal after this life either sustaine the fyre of Purgatorie or eternal paine. S. Aug. li 2. c. 20. de Gen. cõ Man.

:: She was mother rather of al the dying: but in figure of our B. Lady who is mother of Christ, life it selfe, she is called mother of the liuing. S. Epiph. her. 78.

ANNOTATIONS.

CHAP. III

1 *Why hath God?* [Here we may see how sinne came first amongst men. For the diuel enuying mãs happie state tempted Eue the weaker person, beginning with a question, therby to allure her into conference, and by such a question as might bring her into suspition of Gods affection towards man, saying: *Why hath God commanded you, that you should not eate of euerie tree of paradise?* insinuating by these words, and withal internally suggesting, that God dealt hardly with them, abridging their libertie without cause. And when he had got so much of her, that she was displeased with the precept, which she shewed by adding of her owne (to make it seme more greuous) that they were forbidden *to touch the tree*: and againe by reporting the punishment as doubtful, saying: *lest perhaps we dye*, then the tempter auouched boldly, and falsly, that they should not dye, and charged God to be enuious of the benefite they should get by eating of that tree, saying *their eyes should be opened, and they should be as Goddes, knowing good and euil.* Vpon which perswasion, and liking also she had to the fruite, she did take and eate, and perswaded Adam also to eate. And forthwith they saw that they would not haue seene, knew euil which they had better not to haue knowen, were ashamed, and endeuored to couer, and hide them selues. Euen thus the diuel dealeth with men euer since, assaulting the weaker persons, and weaker part, as the flesh and sensualitie, and by them setteth vpon the stronger and superior part, to get consent of freewil, without which there is no sinne. According to that famous saying of S. Augustin: *Peccatum adeo est voluntarium, vt nullo modo sit peccatum, si non voluntarium. Sinne is so voluntarie, that in no*

Sap. 2. 24. Ioan. 8, 44. S. Aug. lib. 14. de ciuit. c. 11. Rupert. li. de Trinit. & operibus eius, c. 4. Lib. de vera Religione c. 14. Lib. 1. Retract. c. 13.

Sinne entred among men by the enuie & craft of the diuel, man cõsenting to his suggestions. Eue first sinned in thought, then in words last in deedes.

Bad sequels of sinne.

No sinne can be without freewil.

Concupiscēce no sinne, but the effect, and occasion of sinne. Also occasion of merite.

in no wise it can be sinne, if it be not voluntarie. wherfore it was no sinne in Eue to be tempted by the serpent, which she could not auoide, nor in Adam to be tempted by Eue, but they sinned when they consented to the euil suggestions. And now in the regenerate, though concupiscence remaine, which is the effect of sinne past, & occasion of sinne in those that yeld againe to tētations, yet is it not sinne, but punishment of sinne, and matter of exercise in the iust, and if we resist, of merite: and therfore S. Paul exhorteth vs, *to walke in the spirite, and the lusts of the flesh we shal not accomplish.* And in an other place sheweth, *that he which fighteth lawfully, shal be crowned.*

S Aug. lib. 1. de nupt. & con. c. 23. Gal. 5. 2. Tim. 2.

The Latin text defended against Kemnisius and other Protestants. See Card. Bellarmin. li. 2. c. 12. de verbo Dei.

15. *She shal bruise*] Protestants wil not admitte this reading, *ipsa conteret*, she shal bruise, lest our Blessed Ladie should be said anie way to bruise the serpents head. And Kemnisius amongst others saith, that al ancient Fathers read, *ipsum*, not, *ipsa*. But he is conuinced of lying by Claudius Marius Victor. *lib 1. in Gen.* Alcimus Auitus *lib. 3. carm. c. 6.* S. Chrisostom *hom. 17. in Genes.* S. Ambrose *lib de fuga saculi cap. 7.* S. Augustin *lib. 2. de Genesi contra Manichæos, cap. 18 & lib. 11. de Genesi ad literam cap. 26.* S. Gregorie *lib. 1. Moralium cap. 38.* And after them S. Bede, Eucherius, Rabanus, Rupertus, Strabus, and Lira vpon this place, S. Bernard *ser 2. super Missus est*. And manie others, who read *ipsa* as the Latin text now hath.

Both readings yeld the same sense.

But whether we read, *she shal bruise*, or, *her sede*, that is her sonne Christ, *shal bruise* the serpents head, we attribute no more, nor no lesse to Christ, nor to our Ladie by the one reading, then by the other: for by the text, *I will put enmities betwen thee and the woman, betwen thy seede, and her seede.* It is clere, that this enmitie and battle pertained to the woman and her seede on the one partie, and to this diuel, that spake by the serpent, and al the wicked, on the other partie, and that the victorie should happen to mankind. VVhich being

* *S. Irenæus li 3. c. 33. & lib. 5. circa med. S. Epiph. Hær. 78. S. Ieron. ep. 22 ad Eustoch. S. Aug. (or S. Fulgent) ser. 18 de sanctis. de fide & Symb. de Agone Christiano. Ser. 2. super Missus est.*

As Adam was the cause, and Eue an occasion of mans captiuitie: so Christ is the true cause and his mother an occasion of our restauration.

captiue by Adams sinne, occasioned by a woman, should be redeemed, both sexes, though in farre different sorte, concurring therto. And so it is most true, that Christ by his owne proper powre, and his blessed mother by her most immediate cooperating to his Incarnation (and consequently to other Misteries) did bruise the serpents head, breake and vanquish his powre. * As manie ancient Fathers do excellently discourse: namely S. Bernard, writing vpon these wordes in the Apocalips. cap. 12. *A great signe appeared in heauen, a woman clothed with the sunne:* Albeit (saith he) by one man and one woman we were greatly damaged: yet (God be thanked) by one man and one woman al losses are repaired, and that not without great increase of graces. For the benefite doth farre excede the losse. Our merciful father geuing vs for a terrestrial Adam Christ our Redemer, & for old Eue Gods owne mother. Moreouer as the same S. Bernard sheweth, this blessed Virgin in singular sorte bruised the serpents head, in that she quite vanquished al maner suggestions of the wicked serpēt, neuer yelding to, nor taking delight in anie euil moued by him,

Our B. Ladie resisted al euil suggestions.

19. *Dust thou art*] By these wordes Adam was admonished to humble himselfe, considering the matter wherof his bodie was made, and into which he should be resolued againe. wherupon it came to be a ceremonie amongst penitents, to cast ashes on their heads. As appeareth in holie Scriptures. for which cause the Church now also vseth this ceremonie the first day of Lent, putting ashes on her childrens heades: willing them to remember, that dust they are, and to dust they shal returne, to moue vs by this meditation to more serious penance.

Iob 42. Esai. 58. Ierem. 6. Iona. 3. Mat. 11.

The ceremonie of ashes, on Ashwenesday.

Gods prouidence concurr-

22. *Lest perhaps*] Notwithstanding Gods eternal decree in disposing al thinges, and his omnipotencie which nothing can resist, yet he produceth

good

good, and either auoideth or disposeth of euil which he suffereth, by ordinarie meanes, as appeareth Act. 27, v. 31. and that because man hath freewil, with which God concurreth, & destroyeth not nor forceth. as S. Augustin teacheth.

de grat. & liber. arb. c. 6. de corrept. & grat. ad art. falso impos.

reth with mans free wil.

24. *Placed Cherubins*] Man being cast out of paradise, the same is defended with duble gard. with Angels, that are watchful, wise, and potent; and with fire and sword, most terrible armoure to man. wherby againe we see, that God vseth ordinarie meanes in his prouidence, as the ministrie of Angels & humane terror, and would neither destroy the tree, nor deprive it of the vertue to prolong life, nor bereue man of freewil, by which he might desire to returne: but conseruing nature in al creatures, preuenteth inconueniences otherwise.

Paradise defended by Angels and by fire & sworde.

God destroyeth not nature

S. Aug. lib 11. de Gen ad lit. c. 40.

Thefe Angels also hinder the diuel, that he can not enter paradise, lest he should take of the fruite of the tree, and geue it to men to prolong their liues, and therby draw them to his seruice.

Good Angels hinder diuels of their desires.

CHAP. IIII.

Wicked Cain killeth holie Abel. 9. whose bloud cryeth for reuenge. 11. Cain a cursed vacabond, 17. hath much issue. 25. Adam also hath Seth, and Seth Enos.

1 AND Adam knewe Eue his wife: who conceiued and brought forth Cain, saying: I haue gotten a man
2 through God. † And againe she brought forth his brother Abel. And Abel was a shepehard, & Cain a husbandman.
3 † And it befel after manie dayes that Cain " offred of the
Heb. 11. 4 fruites of the earth giftes to our Lord. † Abel also :: offred of the first begotten of his flocke, and of their fat: and our
5 Lord " had respect to Abel, & to his giftes. † But to Cain, and to his giftes he had not respect: & Cain was exceeding
6 angrie, and his countenance abated. † And our Lord said to him: Why art thou angrie? and why is thy countinance
7 fallen? † If thou doe wel, " shalt thou not receiue againe: but if thou doest il, shal not thy sinne forthwith be present at the dore? but the lust therof shal be " vnder thee, and thou shalt haue dominion ouer it.

:: A figure of the Lambe that was slaine from the beginning of the world. Apoc. 13, v. 8.

8 † And Caine said to Abel his brother: Let vs goe forth abroad. And when they were in the filde, Caine rose vp against
Sap. 10. 9 his brother Abel, and slewe him. † And our Lord said to
1. Io. 3. Cain: Where is Abel thy brother? Who answered: I know
10 not: am I my brothers keper? † And he said to him: What :: VVilful murther is one of the sinnes that crie to God for reuenge.
hast thou done? :: the voice of thy brothers bloud crieth to
11 me out of the earth. † Now therfore cursed shalt thou be vpon the earth, which hath opened her mouth, & receiued
12 the bloud of thy brother at thy hand. † When thou shalt til

it, it shal not yeld to thee her fruite: a roag and vagabound
shalt thou be vpon the earth. † And Cain said to our Lord: 13
Myne iniquitie is greater, then that I may deserue pardon.
† Loe thou doest cast me out this day from the face of the 14
earth, and from thy face shal I be hid, and I shal be a vaga-
bound & fugitiue on the earth: euerie one therfore that fin-
deth me, shal kil me. † And our Lord said to him: No, it shal 15
not so be: but whosoeuer shal kil Cain, shalbe punished sea-
uen fould. And our Lord put a marke on Cain, that who-
soeuer found him should not kil him.

† And " Cain went forth from the face of our Lord, and 16
dwelt as a fugitiue on the earth at the east side of Eden.
† And Cain knewe his wife, who conceiued, and brought 17
forth Enoch: And :: he built a citie, & called the name ther-
of by the name of his sonne, Enoch. † Moreouer Enoch be 18
gat Irad, and Irad begat Mauiael, and Mauiael begat Ma-
thusael, and Mathusael begat Lamech. † Who tooke :: two 19
wiues, the name of the one was Ada, and the name of the
other Sella. † And Ada brought forth Iabel, who was the 20
father of them that dwel in tents, and of heardsmen. † And 21
his brothers name was Iubal: he was the father of them that
sing on harpe & organes. † Sella also brought forth Tubal- 22
cain, who was a hammerer & worker in al worke of brasse
& iron. And the sister of Tubalcain was Noema. † And La- 23
mech said to his wiues Ada and Sella: Heare my voice ye
wiues of Lamech, harken to my talke: for" I haue slaine a mā
to the wounding of my selfe, and a stripeling to mine owne
drie blowe brewsing. † Seuenfould vengeance shal be ta- 24
ken of Cain: but of Lamech seuentie times seuen fould.
† Adam also knewe his wife again: and she brought forth a 25
sonne, and called his name Seth, saying: God hath giuen me
other seede for Abel, whom Cain slewe. † But to Seth also 26
was borne a sonne, whom he called Enos, this man" began
to inuocate the name of our Lord.

:: By the increase of Abrahās seede (by the line onlie of Isaac and Iacob, besides the issues of Ismael and Esau) in litle more then 400. yeares to aboue sixhundreth thousand men able to beare armes (Num. 1.) it appeareth that Caines progenie in as manie yeares might suffice to people a citie, yea a whole countrie. S. Aug. l. 15 ciuit. c. 8.

:: This Lamech of Cains issue, is the first that is noted in Scripture, to haue taken two wiues.

ANNOTATIONS.

CHAP. IIII.

3. *Offered gifts.*] Either God him selfe taught Adam, and he his children, or els they knew by instinct of nature, that Sacrifice must be offered to God, to acknowledge therby his supreme dominion ouer man, and mans due subiection

iection to his diuine Maiestie. And that not only in internal affection, which (as S. Augustin, and al Catholique Doctors teach) is principally required, but also in external things, because we consist of bodie, and not only of soule, and haue, by Gods goodnes, the vse of corporal things. As here we see example in the law of nature: and the same was ordained by written precept in the law of Moyses: the Prophetes also foretold, that external Sacrifice should be offered in the law of grace, and new Testament, to wit, the same which Christ instituted, and left in his Church, to continew to the end of the world. Moreouer this homage of offering Sacrifice is so peculiar to God only, that albeit manie other exterior rites and seruices are vsed both to God & men, as to be bare head, to bowe, to kneele, & the like before them, *either of great humilitie* (saith S. Augustin) *or of pestiferous flatterie*, to such as are *homines colendi, venerandi, si autem eis multum addatur, & adorandi: men to be worshipped, reuerenced and if much be geuen them, adored* (for this terme of *adoring* is also applied to men in holie Scriptures *Gen.* 23. v. 7. 27. v. 29.) yet Sacrifice is due to God only, and to no creature how excellent so euer. In so much (saith the same Doctor) that as al nations founde it necessarie to offer Sacrifice, so none durst sacrifice to anie *nisi et, quem Deum aut scirit, aut putauit, aut finxit*: but to him whom they either knew, or thought, or fained to be God.

External Sacrifice due to God in euerie Law.

Lib. 10. de ciuit. c. 5. Leuit. 1 Dan. 12. Mal. 1. Luc. 22.

Sacrifice due to God onlie, and to no creature.

Lib. 10. ciuit. cap. 4. Aristot. li. 2. Metaphis. Ethic. 9. Polit. 7. c. 8.

4. *Had respect to Abel* [Both Cain and Abel did wel in offering external Sacrifice, but they differed much in sinceritie and maner of chooſing or diuiding their oblations, touching Gods part and their owne, as S. Iustinus Martyr, S. Hierom, S. Augustin and others teach. For Abel offered of the best things, *of the first begotten of his flock, and of their fatte.* And therfore God respected and approued it. But to Cain and to his gifts he had not respect, because he wanted sincere deuotiō. VVhich difference of Gods acceptance appeared doubtles, as S. Hierom and S. Augustin supposed, by some external signe, otherwise Cain had not vnderstood it. Most like it was by fire sent from God, which inflamed and consumed Abels Sacrifice, & not Cains. As we read of diuers other Sacrifices in holie Scriptures.

Abels Sacrifice declared acceptable, & not Cains, by some external signe.

To. 3. q. 4. Quæst. Hebraic. Lib 15. ciuit c. 7. Mala. 1. Hebr. 11. Leuit. 9. Iudic. 6. 2. Par. 7. 3. Reg 18. 2 Mac. 1

7. *Shalt thou not receiue:*] Reward of good workes, and punishment of euil are clerly proued by this place. God saying to Cain: *If thou doest wel, shalt thou not receiue againe?* what els but wel for wel doing? as Abel receiued consolation of his Sacrifice wel offered. *but if thou doest il, shal not thy sinne be present forthwith at the dore?* afflicting thy conscience, and not suffering thy mind to be in quiet, for remorse of thy wicked fact, and feare of iust iudgement. For hence it came that Cains countenance fel, and his stomack boyled with angre: punishment so beginning euen in this life, & much more in the next world our Sauiour wil *render* (as him selfe saith) to euery man according to his workes: which the Apostle expresseth more distinctly, *eternal life, or vvyath & indignation.*

Reward and punishment according to our workes.

Mat. 16. Rom. 2.

7. *Vnder thee* [This Text so plainly sheweth freewil in man, also after his falle, that the English Protestans to auoid so clere a truth, for these wordes, *the lust thereof* (to wit of sinne) *shal be vnder thee, and thou shalt haue dominion ouer it*, corruptly translate in some of their Bibles thus: Vnto thee *his* desire shal be subiect, and thou shalt rule ouer *him*. As if God had said, that Abel should be vnder Cain. As the phantastical Manichees peruerted the sense, whose absurditie S. Augustin controlleth maintayning the true construction of the wordes, *Tu dominaberis illius; nunquid fratris? absit. Cuius igitur nisi peccati? Thou shalt rule ouer: VVhat, ouer thy brother? Not so. Ouer vvhat then but sinne?* In other English Editions, namely in the last, which we suppose they wil stand to, it is better, but yet obscure thus, *Vnto thee shal be the desire therof, and thou shalt haue rule of it.*

Freewil in mā also after his falle.

Heretical trāslation.

Bible 1579.

Lib. 15. c. 7. ciuit.

Leuis

Let vs therfore examine the sense, and if S. Hierome, the great scripture Doctor did rightly vnderstand it, God did speake to this effect to Cain: *Because thou hast freewil, I warne thee, that sinne haue not dominion ouer thee, but thou ouer sinne.* *Quæst. Hebraic. in Gen.*

The Hebrew also & Greeke text proue freewil in Cain.

The Hebrew hath thus: *ad te appetitus eius, et tu dominaberis eum*, or, *ei. Vnto thee the appetite therof, and thou shalt rule ouer it.* Thargum Hierosolomitanum concludeth Gods speach to Cain thus: *Into thy hand I haue geuen powre of thy concupiscence, and haue thou dominion therof: whether thou wilt to good or to euil.* The Greke hath thus: *To thee is the conuersion therof, and thou shalt beare rule ouer it:* to wit, appetite, lust, concupiscence is vnder thy wil. Finally, al antiquitie vniuersalitie and vniforme consent of Christian Doctors, and other lerned Philosophers, and reasonable men hold it for certaine and an euident truth, that man yea a sinner hath freewil. Yet Luther, the father of Protestants, so abhorred this truth, that he could not abide the very word, nor voutsafe (when he writ against it) to title his beastlie booke, *Contra liberum arbitrium, Against freewil:* but, *De seruo arburio. Of seruil arbitriment.* And denieth that man is in aniwise free to choose, to resolue, or determine, but in al things seruil, tyed, constrained, and compelled to whatsoeuer he doth, saith, or thinketh. Further, that man in al his actiõs is like to a hackney, that is, forced to goe whither the rider wil haue him. And knowing the whole world aganst him, shameth not to confesse, that he setteth them al at naught in respect of him selfe, concluding thus: *I haue not* (saith he) *conferred with anie in this booke, but I haue affirmed, and I do affirme. Neither will I that anie man iudge hereof, but I counsail al to obey, or yeelde to myn opinion.* Caluin also for his part, conspireth in this heresie with Luther, but more faintly rather wisheth, then imagineth that men be so madde as to flee from the name of freewil. I (saith Caluin) *neither myselfe would vse this word, and would wish others, if they aske me counsaile, to abstaine from it.* But we wil be bold to oppose S. Hieromes reason against Luther, Caluin, al Manichees, and others that denie freewil. *God made vs* (saith he) *with freewil, neither are we drawen by necessitie to vertues nor to vices; otherwise where is necessitie, there is neither damnation nor crowne.* *S. Augustin. li. de vera Rel. ca. 14.* *lib. de seruo arbitrio.* *lib. 2. c. 2. par. 8.* *lib. 2. aduers. Iouinian.*

Freewil testified by antiquitie, vniuersalitie, and consent of lerned & reasonable persons.

Luther abhorred the name of freewil.

Caluin also misliketh the word freewil.

Where is necessitie there is nether reward nor punishment due.

16. *Cain went forth*] It is a marke of Heretikes to make breach, and goe forth of the Church. And commonly it cometh of enuie. *Some runne into heresies and schismes* (saith S. Cyprian) *when they enuie Bishops, whilest one either complaineth that him selfe was not rather ordained, or disdaineth to suffer an other aboue him. Hereupon he kicketh, hereupon he rebelleth. Enuie moued Cain to kil his brother, because his owne workes were wicked* and reiected: *and his brothers iust*, and esteemed. So going forth became obstinate, obdurate, and desperate in his sinne, and being reprobate of God, began a wicked Citie, opposite to the Citie of God. Wherfore Moyses, as S. Augustin noteth, intending to describe, and shew the perpetual continuance of Gods Citie, the true Church, from Adam, which he doth by the line of Seth to Noe, and so forward to his owne time, would not omit to tel also the progenie of Cain, euen to the floode, wherin al his ofspring was finally drowned and destroyed, that the true Citie of God might appeare more distinct, more cõspicuous, & more renowned. And that in deede the same only (and not anie broken and interrupted companies or conuenticles) might be knowen to be the true Church of God. *Tract. de Zelo & liuore.* *1. Ioan. 3.* *lib. de Pastore. c. 8. & c. 20.*

Going forth of the Church a marke of Heretikes.

23. *I haue slaine*] So hard and obscure is this place, that S. Hierom required by S. Damasus Pope to expound it, dareth not affirme anie one sense for certaine, but proposing diuers, which the text may seme to beare, wisheth the Pope (who was also very lerned) to examine al more at large: putting him in mind that Origen writ his twelfth and thirteenth bookes vpon this onlie place. *Tom. 3. ad 1. quæst. Damas.*

Scripture hard

The

The most probable exposition seemeth to be gathered out of the Hebrewes Tradition, that this Lamech of the issue of Cain (for there was an other Lamech of Seths progenie) much addicted to hunting, and his eyes decaying, vsed in that exercise the direction of a young man his nephew, the sonne of Tubalcain. VVho seing something move in bushes, supposing it to be a wild beast, willed his grandfather to shoote at the same: which he did, and stroke the marke with a deadlie wound, and approching to take the pray, found it to be old Cain. VVhereupon sore amazed, afflicted, and moued with great passion, did so beate the young man, for his il direction, that he also died of the drie blowes. After both which mishappes, and his passion at last cauimed, Lamech lamenteth as the text saith, that he had killed a man and stripling, towit, the one with a wound, the other with drie blowes, for which he feared seuenfold punishment more then Cain suffered for killing Abel. Neuertheles S. Hierom & other Fathers thinke it probable, that Lamech killing the one of ignorance, the other in passion, was not so seuerly punished as he feared. And so they vnderstand the rest of this passage, that seuenfold vengance was taken of Cain, by prolongation of his miserable life til his seuenth generation, when one of his owne issue slew him, and an other of the same linage with him. And Lamech was punished seuentie seuenfold when his seuentie seuen children (for so manie he had, as Iosephus writeth) and al their ofspring perished in the floud. Mystically by seuentie seuen may be signified that the sinne of mankind should be punished and expiated in Christ our Redemer. who was borne in the seuentie seuenth generation from Adam.

A probable sense according to the Hebrewes Tradition.

S. Chrisf. ho. 20. in Gen.

Lib. 1. Antiq. ca. 2. Origen in Gen. Luc. 3.

Mystical sense

26. *Begane to inuocate.*] Seth was a most holie man, and so brought vp his children, that they were called the sonnes of God. Gen. 6. Adam also and Eue were penitent, and became great confessors, and are now Saincles. And so it can not be doubted but amongst other spiritual exercises they prayed and inuocated God. And therfore that which is here said: He (towit *Enos*) *begane* or (as the Hebrew hath) then was begune, *to inuocate the name of our Lord*, can not be vnderstood of priuate, but of some publique prayer of many meeting together, & obseruing some rites & set forme in peculiar place dedicated to diuine Seruice, the Church being now growne to a competent multitude. And that besides Sacrifice, which was also before, as appeareth both by Cain & Abel.

Suidas vocabulo Seth. Ioseph. l. 1. Antiq. S. Aug. epist. 99. ad Euod.

Publike prayer besides Sacrifice in the Church of God.

CHAP. V.

The progenie of Adam, & number of their yeares (with the death of the rest, & translation of Enoch) in the line of Seth, to Noe & his three sonnes.

Sup. 2, 24. Eccli. 17, 1.

1 THIS is the booke of the generation of Adam. In the day, when God created man, to the likenes of God
2 made he him. † Male and female created he them; and blessed them: and called their name Adam, in the day when
3 they were created. † And Adam liued a hundred and thirtie yeares; and begat to his owne image and likenes, and called
4 his name Seth. † And the dayes of Adam, after he begat Seth, came to eight hundred yeares: and he begat sonnes

and daughters. † And al the time that Adam liued, came 5
to nine hundred and thirtie yeares, and he died. † Seth also 6
liued a hundred fiue yeares, and begat Enos. † And Seth 7
liued after he begat Enos, eight hundred and seuen yeares,
and begat sonnes and daughters. † And al the dayes of Seth 8
came to nine hundred & twelue yeares, and he died. † And 9
Enos liued nintie yeares, and begat Cainan. † After whose 10
birth he liued eight hundred & fiftene yeares, and begat
sonnes and daughters. † And al the dayes of Enos came to 11
nine hundred and fiue yeares, and he died. † Cainan also li- 12
ued seuentie yeares, & begat Malaleel. † And Cainan liued 13
after he begat Malaleel, eight hundred & fourtie yeares,
and begat sonnes & daughters. † And al the dayes of Cainan 14
came to nine hundred and ten yeares, and he died. † And 15
Malaleel liued sixtie fiue yeares, and begat Iared. † And Ma- 16
laleel liued after he begat Iared, eight hundred and thirtie
yeares, and begat sonnes and daughters. † And al the dayes 17
of Malaleel came to eight hundred nyntie fiue yeares, & he
died. † And Iared liued a hundred sixtie two yeares, and be- 18
gat Enoch. † And Iared liued after he begat Enoch eight 19
hundred yeares, and begat sonnes and daughters. † And al 20
the dayes of Iared came to nine hundred sixtie two yeares, &
he died. † Moreouer Enoch liued sixtie fiue yeares, & begat 21
Mathusala. † And Enoch :: walked with God: & liued after 22
he begat Mathusala, three hundred yeares, and begat sonnes
and daughters. † And al the dayes of Enoch came to three 23
hundred sixtie fiue yeares. † And he walked with God, and 24
" was seene no more: because God :: tooke him. † Mathusala 25
also liued a hundred eightie seuen yeares, & begat Lamech.
† And Mathusala liued, after he begat Lamech, seuen hun- 26
dred eightie two yeares, and begat sonnes and daughters.
† And al the dayes of Mathusala came to :: nyne hundred 27
sixtie nine yeares, & he died. † And Lamech liued a hundred 28
eightie two yeares, and begat a sonne: † and he called his 29
name Noe, saying: This sonne shal comfort vs from the
workes & labours of our handes on the earth, which our
Lord cursed. † And Lamech liued, after he begat Noe, fiue 30
hundred nintie fiue yeares, and begat sonnes and daughters.
† And al the dayes of Lamech came to seuen hundred se- 31
uentie seuen yeares, and he died. And [a] Noe when he was
fiue hundred yeares olde, begat Sem, Cham, and Iaphat.

:: This Hebrew phrase *walked with God*, signifieth that he liued wel & pleased God.

:: The seuentie two Interpreters say, God translated him and so doth S. Paul. Heb. 11.

:: This is the longest life of al here recited. But if we consider that Adam was as strong of bodie, the first day he was created, as these others were at the age of 60. yeares, before which, none are said to haue begot children) and so subtract 60. yeares from Mathusala, then Adam liued in mans stare longer then he by 21. yeares.

[a] The second prophecie before Male on Easter Eue.

ANNO

ANNOTATIONS.
CHAP. V.

4. *Begate sonnes and daughters.*] Moyses in this genealogie reciteth not al-wayes the first begotten, nor the whole progenie by their names (for then he should haue repeated Cain and Abel, and haue named many others) but those onlie by whom the Church of God continued, signifying the rest in general, whose succession was cut of by the floud.

S. Aug. li. 15. ciuit. c. 20.

The cõtinual succession of Gods Church, and interruption of other communities.

5. *And he died.*] By this Gods word is verified saying, that Adam should dye, if he should eate of the forbidden tree. And the diuel is proued a lyer, saying, they should not dye. It is also most true that Adam dyed that day in which he did eate. For he began that very day to decline to death; and so doth al mankind euer since, as truly said the woman of Thecua to king Dauid: *vve doe al die, and as vvaters that returne not, vve fal downe on the earth. And vvhat els* (saith S. Gregorie) *is this daylie decaying of our corruption, but a lingering death?* And none of al these that liued longest reaching to a thousand yeares (which with God is as one day) man dyed in that day in which he transgressed.

How mã died the day that he sinned.

2. Reg. 14.

Ho. 37. in Euangel.

Psal. 89.

Morally ancient Fathers here note, that albeit the life of the Patriarkes seemeth long to vs, yet if we cõpare the same to eternitie it is nothing. Neither by the iudgement of Philosophers may aniething be counted long, that hath an end: as Tullie bringing Cato wisely disputing, sheweth the longest life to be but a short moment. VVhereby againe we may see what losse we sustaine by sinne: seeing if sinne had not benne, we should al haue benne translated from earth to heauen, and neuer haue dyed.

S. Ireneus li. 5. aduer. Heret.

Cicero li. de Senec. & q. 1. Tuscul.

Al time is short in respect of eternitie.

24. *VVas seene no more.*] That Enoch and Elias are yet aliue is a constant knowne truth, in the hartes and mouthes of the faithful, saith S. Augustin in his first booke, *de peccat. merit & remiss. c. 3.* and confirmeth the same in diuers other places. And it is testified by very many both Greeke and Latin Doctors. S. Ireneus li. 5. S. Iustinus Martyr, q. 85. ad Orthodoxos. S. Hippolitus li. de Antichristo. S. Damascen, li. 4. de Orthodoxa fide. S. Hierom. epist. 61. ad Pamach. c. 11. S. Ambrose in Psalm. 45. S. Chrysostom. ho. 21. in Gen. ho. 58. in Mat. ho. 4. in epist. 2. ad Thess. ho. 22. in ep. ad Heb. S. Greg. li. 14. Moral. c. 11, ho. 12. in Ezech. S. Prosp. li. vlt. de promis. S. Bede in c. 9. Marc. Theophilact and Oecumenius in cap. 17. Mat. and others innumerable. Touching Elias it is manifest in Scriptures, that he shal come, & preach, & be slaine with an other witnes of Christ, before the terrible day of Iudgement. Of Enoch Moyses here maketh the matter more then probable, saying of euerie one of the rest, *he dyed*, onlie of Enoch saith not so, but that *he appeared, or vvas seene no more.* For which the seuentie two interpreters say, *And he vvas not found, for God translated him.* VVhich can not signifie death, but transporting, or remouing to an other place. VVhereto agreeth the author of Ecclesiasticus, saying: *Enoch pleased God, and vvas translated.* But most clearly S. Paul saith. *Enoch vvas translated, that he should not see death. and he vvas not found for God translated him.* VVith what plainer wordes can any man declare, that a special person were not dead, then to say: *He vvas translated*, or cõueyed away, *that he should not see death*? Neither is it a reasonable euasion to interprete this of spiritual death. For so Adam being eternally saued (as S. Irenæus li. 3. c. 34. Epiphan. con. hæresim 46. S. Agustin epist. 99. ad Euodium, and others teach,

Enoch & Elias yet liuing in bodie.

Malac. 4 Apo. 11.

Manifest Scripture that Elias yet liueth, and shal be slaine & an other with him

Likewise that Enoch did not see death.

Καὶ οὐχ ηὑρίσκετο ὅτι μετεθήκεν αὐτὸν ὁ Θεός. Eccli. 44 Heb. 11.

These Scriptures speake of temporal not of spiritual death.

and the whole Church beleeueth) was preserued from that death, and so vndoubtedly were Seth, and Enos being most holie. and the rest here recounted, as is most probable. Neuertheles for further confutation of the contrarie opinion of Protestants, the reader may also obserue the iudgement of S. Chrisostom, who affirmeth that *Though it be not a matter of faith, whether Enoch be now in Paradi,e from whence Adam and Eue were expelled, or in some other place sant place: Dicunt tamen sacræ Scripturæ quod Deus transtulit eum, & quod viuentem transtulit eum, quod mortem ipse non sit expertus. The holie Scriptures say that God translated him, and that he trãslated him aliue, that he felt not (or hath not experienced) death.* And S. Augustin a, expresly saith: *Non mortuus, sed vivus translatus est. He (to wit Enoch) is translated, not dead but aliue.* Yea he teacheth how his life is sustayned thus many thousand yeares vpon earth. And sheweth moreouer that both Enoch and Elias shal dye. *For seing Enoch and Elias* (saith he) *are dead in Adam, and carying the ofspring of death in their flesh, to pay that debt, are to returne to this life* (of common conuersation) *and to pay this debt which so long is deferred.*

The Fathers proue by the scriptures that Enoch is not dead.

ho. 21. in Gen. lib. 1. de pec. mer. c. 2 & 3. l. 9. de Ci. ad lit. c. 6. S. Tho. in c. 11. ad Hebreos.

Causes why Enoch & Elias are reserued aliue.

1 2 3

Diuers reasons are also alleaged, why God would reserue these two aliue. First to shew by example, that as their mortal bodies are long conserued from corrupting or decaying, in like sorte Adam and Eue and al others not sinning, should haue bene conserued, and according to Gods promise, neuer haue died, but after some good time translated to heauen, and indued with immortalitie. Secondly to giue vs an argument of immortalitie, which is promised after the general Resurrection. For seing God doth preserue some mortal, so long from al infirmitie, we may assuredly beleue that he wil geue immortal & eternal life of bobie and soule to his Saincles, after they haue payed the debt of death, and are risen againe. Thirdly these two (one of the law of nature, the other of the law of Moyses) are preserued aliue, to come amongst men againe towards the end of the world, to teach, testifie, and defend the true faith and doctrin of Christ, against Antichrist, when he shal most violently oppugne & persecute the Church. Of Enoch it is said in the booke of Ecclesiasticus, that he was translated, *vt det gentibus pœnitentiam, that he geue repentance to the nations*, by his preaching, & reducing the deceiued from Antichrist. And of Elias Malachie prophicieth, that he *shal come before the great and terrible day of our Lord, and shal turne the hart of the fathers* (that is the people of the Iewes) *to the sonnes* (the Christians) *and of the sonnes* (the deceiued Christians) *to the fathers*, the ancient true Catholiques.

S. Chrisf. ho. 21. in Gen. et in 2. Thes. 2 Theodor. q. 45. in Gen. Aretas. in 11. Apoc. S. Greg. lib. 14. Moral. c. vlt. & ho 12 in Ezech. Eccl. 44. Mala. 4. Eccl. 48.

See D. Sand. lib. 8. c. 35. de Monar. Eccl. And F. Pererius in c. 12. Danielis.

CHAP. VI.

Mans sinnes cause of the deluge. 4. Giants were then vpon the earth. 8. Noe being iust was commanded to build the Arke, 18. wherin he with seuen persons more, and the seede of other liuing things were saued.

The professors of true religion were called the sonnes of God. the folowers of errors the sonnes of men.

AND after that men began to be multiplied vpon the earth, & had procreation of daughters: † The sonnes of God seing the daughters of men, that they were faire, tooke to them selues wiues out of al, which they had chosen. And God said: My spirit shal not remaine in man for euer, becaus

becauſe he is flesh: & his dayes ſhal be an hũdred & twentie
4 yeares. † And Giants were vpon the earth in thoſe dayes. For after the ſonnes of God did companie with the daughters of men, and they brought forth children, theſe be the
5 mightie of the olde world, famous men. † And God ſeing the malice of men was much on the earth, and that al the
6 cogitation of their hart was bent to euil at al times, † it ::repented him that he had made man on the earth. And touched inwardly with ſorrowe of hart, † I wil, ſaith he, cleane
7 take away man, whom I haue created, from the face of the earth, from man euen to beaſtes, from that which creepeth euen vnto the foules of the ayre. for it repenteth me that I haue made them.

8.9. † But Noe found grace before our Lord. † Theſe are the
Eccl. 44. generations of Noe: " Noe was a iuſt and perfect man in
17. 10 ::his generations, he did walke with God. † And he begat
11 three ſonnes, Sem, Cham, & Iapheth. † And the earth was corrupted before God, and was replenished with iniquitie.
12 † And when God had perceiued that the earth was corrupted (for al flesh had corrupted his way vpon the earth)
13 † he ſaid to Noe: The end of al flesh is come before me, the earth is replenished with iniquitie from the face of them, &
14 I wil deſtroy them with the earth. † Make thee an arke of timber planke: cabinets ſhalt thou make in the arke, and
15 ſhalt pitch it within, and without with bitume. † And thus ſhalt thou make it. The length of the Arke ſhal be three hundred" cubitts: fiftie cubitts the breadth, and thirtie cu-
16 bitts the height of it. † Thou ſhalt make a windowe in the arke, and in a cubit finish the toppe of it: and the dore of the arke thou ſhalt ſet at the ſide belowe, middle cham-
17 bers, and third loftes ſhalt thou make in it. † Behold I wil bring the waters of a great floud vpon the earth, that I may deſtroy al flesh, wherin there is breath of life vnder heauen.
18 Al thinges that are in the earth, ſhal be conſumed. † And I wil eſtabliſh my couenant with thee: and thou ſhalt enter into the arke, thou and thy ſonnes, and thy wife, and the
19 wiues of thy ſonnes with thee. † And of al liuing creatures of al flesh, thou ſhalt bring payres into the arke, that they
20 may liue with thee: of the male ſexe, and the female. † Of foules according to their kind, and of beaſtes in their kind, & of al that creepeth on the earth according to their kinde

::God who is immutable, & ſubiect to no paſſion, yet by the enormities of ſinnes ſeemeth prouoked to wrath, and to repent that he had made man. S. Amb. li. de Noe & arca. c. 4.

::In al generations God reſerued ſome iuſt. Much more in the law of Grace.

payres of al sortes shal enter in with thee, that they may liue. † Thou shalt take therfore with thee of al meates, that may be eaten, and thou shalt lay them vp with thee: and they shal be meate for thee and them. † Noe therfore :: did al thinges, which God commanded him. 21 22

:: A right example of a iust man. Hebr. 11.

ANNOTATIONS.

CHAP. VI.

Sonnes of God and sonnes of men was then such a distinction, as now Catholiques and Heretiks.

2. *Sonnes of God.*] The progenie of Seth, professing true faith & Religion, were called the sonnes of God: and those of Cains issue and congregation, folowing erronious and wicked opinions, were called the sonnes of men. VVhich were then the distinctiue termes of true and false Religion, as afterwardes were the termes of Iewes and Gentiles: after Christ, Christians and Paganes: and lastly true and false Christians are distinguished, by the names of Catholiques and Heretikes. As S. Augustin teacheth, in his questions vpon Genesis, & other places. VVhich is confirmed by the like iugement of S. Ciril Alexandrinus li. 9. aduers. Iulianum. S. Ambrose li. de Noe & arca. c. 4. S. Pacianus epist. ad Symphorianum. Theodoret. & manie others vpon this place. *lib. 15. & 23. ciuit. De vera relig. c. 7. con. epist. fund. c. 4 Trac. 32. in Ioan.*

This warning, and expectation of repentance sheweth freewil in mã.

3 *An hundred and twentie yeares.*] Mans life was not here shortned to an hundred and twentie yeares, as some haue misunderstood this place. For after this diuers liued much longer, as appeareth in the genealogie of Sem to Abram in the 11. chapter of Genesis. And Abraham liued. 175. yeares (c. 25.) Isaac 180. (c. 35.) Iacob 147. (c. 47.) and Ioiadas borne 1500. yeares after, liued 130. yeares (2. Par. 24.) But 120. yeares were granted before the floud for that generation to repent in, as the Chaldee Edition expresseth more plainely: *Terminus dabitur ei centum viginti annorum si forte conuertatur.* The tearme of an hundred and twentie yeares shal be geuen them, if perhaps they may conuert. And so S. Chrisostom. S. Hierom. and S. Augustin expound this Scripture. Yet whether God cut of 20. of these yeares, and brought the floud after a 100 (for Noe had his sonnes when he was 500. yeares old, & the floud came in the 600. yeare of his age) or that this warning was geuen twentie yeares before anie of his sõnes were borne, is not so easely decided by the holie Doctors. How easie soeuer Protestants say al Scriptures are. Though vnder correction of better iudgement, it semeth more probable, that Moyses by anticipation ioyneth the birth of Noes sonnes (when he was 500. yeares old) to the rest of the geneologie of the first Patriarkes, in the former chapter, and then telleth of this admonition, geuen 20. yeares before their birth. And so God expected the peoples repentance the whole time of 120. yeares prescribed. *Philo. Iosephus. Lactant. Rupert. Tostatus. ho. 22. in Gen. Tradit. Heb. lib. 15. c. 24. ciuit.*

Scriptures not easie.

Erronious opinions concerning these giants.

4. *Giants were vpon the earth.*] Some haue thought that these giantes were not men, not begotten by men, but that either diuels, which fel at first from heauen, or other Angels allured with concupiscence, begate them of the daughters of Cain. Philo Iudeus in his booke de Gigantibus, writeth that those whom Moyses here called *Angels*, the Philosophers called *Genios. Qui sunt animalia aërea, which are liuing creatures with ayrie bodies* Iosephus (li. 1. Antiq.) saith that Angels begate these giants. Tertullian also li. de habitu muliebri) holdeth the same error, and diuers more otherwise good authors. But S.

But S. Ciril of Alexandria (li. 9. aduer. Iulian) S. Chrisostom (homil 22. in Gen) S. Ambrose (de Noe & arca. c. 4.) S. Augustin (li. 15. c. 23. de ciuit) S. Hierom (Tradit. Hebraic) and other most principal Doctors teach it to be vntrue, yea vnpossible, that these giants should haue bene begotten by anie other creatures then by men. For that Angels and diuels are mere spirits without al natural bodies. And if they had ayrie bodies (as they haue not) yet they could not haue such generation. For the powre or force to engender belongeth to the vegatatiue soule, whose proper operations are to turne nutriment into the substance of the subiect wherin it is, and to engender new issue or ofspring from the same, as Aristotle sheweth (li. 2. de anima, textu. 24.) And in what bodies soeuer there is vegetatiue soule, it must needes be, that the same was engendred, and must some times decay and die, and so diuels should be mortal. Moreouer if they could haue generation togeather with mankind, then such issue should be a distinct species both from man and diuel, as a mule differeth both from horse and asse. Againe, if spirits had abused women in assumpted bodies, and shape of men, yet they did not take them to wiues as the Scripture saith they did, who begate these giants. Finally the holie Scripture here expressly calleth the giants men. *These be the* mightie ones, famous *men*. The modestie of Scripture terming them famous, whom our common phrase would cal infamous being more monstrous in wickednes of mind, then in hugenes of bodie. For they were most insolent, lasciuious, couetous, cruel, and in al kinde of vices most impious.

The principal doctors proue that they were men, and begotten of men.

First reason 2

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4

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Giants most monstrous in bodie and in minde.

5. *Al the coigitation bent to euel.*] Luther (in his 21. article condemned by Leo the tenth) would proue by these wordes, and the like folowing, *Al flesh had corrupted his vvay vpon earth*, that al workes of men are sinnes. For (saith he) seeing the hartes of al men are bent alwaies to euil, and al humane actions proceede from the hart, it must needes be that the hart as the fountaine being corrupt, the streames also issuing from the same must be corrupted. Againe al flesh hauing corrupted his way vpon earth, there is not any iust man (saith he) nor any man without sinne: and with Protestantes al sinnes are mortal. But Heretikes arguments are like to that the Poëts feyne of Sisyphus laboring to carie a great stone to the toppe of an high hil, which when he hath brought almost to the height, it stil falleth from him, & tumbleth againe to the bottome. Euen so their arguments that make greatest shew of prouing their opinions, are nothing but vaine traueling, when they come to be tried by the true sense of holy Scripture. In this place Moyses describeth the enormitie of sinne that reigned in the world before the floud, for which God sent that destruction. For it was haynous in deede, and that especially in foure respects. First the malice and wickednes was *general*, which is signified by those wordes, *al flesh hath corrupted his vvay vpon earth*. Secodly it was great malice, signified by the words *much, and, al the cogitations of their hart is bent to euil*. For they committed al maner of wickednesin hautines of pride, in al lasciuiousnes of the flesh, in al crueltie of robbing, sacking, & murthering, in al impietie, against God & man. Thirdly, it was of long continuance, and dayly iterated. For Cain once fallen into damnable sinne neuer repented, and al his progenie was exceding wicked and after that Adam and Seth were dead, and Enoch translated, manie of the faithful fel to the wicked sorte, and became worse and worse *omni tempore*, alwaies, or *euerie day*. Fourthly they were obstinate and obdurate, not repenting

Luthers argument that al mens workes are sinnes.

Heretiks like to Sisyphus.

The sinnes before the floud very grieuous in foure respects,

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2. Pet. 2. when Noe built the arke, and *preached iustice* (as S. Peter testifieth) and therfore *God saued him and his familie, bringing in the deluge vpon the vvorld of the impious*. Al which maketh nothing at al for Luther. For although the malice of man,

and con-

Luthers argument answered.

and corruption of flesh, was then verie genaral, great, of long continuance, & obstinate, yet was it not so vniuersal, but that God him selfe excepted Noe, saying to him *I haue found thee iust in my sight in this generation*, whereby it is clere that these general termes, *al cogitation* and *al flesh*, haue exceptions. As likewise other as general propositions in this same chapter, concerning the punishment threatned, comprehend not absolutly al, and euerie one, but almost al, very few excepted. *I will cleane take away*, or destroy *man whom I haue created, from the face of the earth. The end of al flesh is come before me.* againe, *that I may destroy al flesh wherein is breath of life vnder heauen.* These are very general speaches, that al should be destroyed, and yet eight persons of mankind, that had the same natural flesh, and amongst other liuing creatures, that had breath, diuers payres were saued aliue. So that this place (nor anie other in holie Scripture) wil not proue that Protestants paradox, that al mens actions are mortal sinnes, or that no man in this life is or can be iust: but manie scriptures tel vs plainly that some men were iust, as Noe, Iob, Daniel, Zacharias, Elisabeth, Simeon and others. Of Noe see more in the next annotation.

Ezech. 1. Luc. 1 & 2. Apoc. 22.

Noe iust and perfect.

9. *Noe was a iust and perfect man.*] Here Noe is not onlie called iust, but also perfect. The hebrew word *tamim* of the verbe *taman* (which signifieth to finish or accomplish) sheweth that Noe was a perfect or complete man doing al that he was commanded, and performing the offices of al vertues that pertained to him; and that not in a vulgar and meane sorte, but in a high degree, & heroical maner, as sundrie ancient Fathers haue gathered vpon this place. We shal cite some few of their sayings for example. S. Hierom (Tradit. Hebraic. in Gen.) distinguishing betwen consummate iustice (of the next life) & iustice of this generation (or transitorie life) saith: *Noe the iust man was perfect in his generations: Noe did walke with God: that is, did follow his steppes.* S. August. (li. 15. ciuit. c. 26) saith the like, that *Noe was called iust in his generation, to wit, not as the citizens of Gods citie are to be perfected in that immortalitie, in which they shal be equal to Angels, but as they may be perfect in this pilgramage.* And in his booke de perfectione contra Cælestium. he describeth him to be *a perfect man, that runneth without blame towards perfection, voide of damnable sinnes, and is not negligent to cleanse venial sinnes, by almes, prayers*, and other good workes. S. Ambrose also testifieth, (li. de Noe & arca c. 4.) that albeit the world was verie wicked, yet some were iust, saying: *By the grace (or fauour) which Noe found, is shewed that other mens offence doth not obscure the iust man, who is praysed, not by the nobilitie of his birth, but by the merit of his iustice and perfection.* S. Chrisost. most largely (ho. 23. in Gen) setteth forth the iustice and perfection of Noe. Where after he hath shewed that Noe deserued in deede the name of a man, because he by flying vices, and following vertues conserued the image of man, when others like beastes were ledde away and ruled by their wicked lustes, proceedeth thus in his commendation. Behold (saith he) an other kind of praise: Noe is called, iust, which denomination comprehendeth al vertue. For this name *iust* we vse to pronounce of them, that exercise al maner of vertue. And that you may lerne, how he atined to the very toppe which was then also required of our nature, the Scripture saith, *he was iust, being perfect in his generation.* He performed what thinges soeuer it behoueth one to doe that embraceth vertue, for such a one is perfect, he intermitted nothing, he halted in nothing, he did not wel in this thing, and sinned in that thing, but was perfect in euerie vertue, which was requisite for him to haue. Moreouer to make also this iust man more conspicuous to vs in regard of the time, and by comparing him with others, the Scripture saith, *he was perfect in his generation*: in that time, in that

Who is perfect in this life.

perueise

perverse generation, which declined vnto euil, which would not so much as pretend anie resemblance of vertue. In that generation therfore, in those times, that iust man not only pretended, but arriued to that height of vertue, that he became perfect, and in al thinges absolute. And that which I said before, to doe wel amongst the enimies of vertue, amongst them that forbid vertue, doth alwaies testifie a greater poyse of vertue, so by this occasion the iust man got greater prayses. Neither doth diuine Scripture here make an end of praising him, but further sheweth the excellencie of his vertue, and that he was approued by Gods owne censure, for besides saying: *He was perfect in his generation*, it addeth, that *Noe pleased God*. So great was the renowme of his vertue, that he deserued to be praysed of God. *For Noe pleased God* saith the Scripture, that you may know that he was approued of God. He pleased that eye, that can not be deceiued, by his good workes. Thus farre S. Chrisostom and much more to the same effect. S. Gregorie the great in his fifth booke of Morales, and 36. chapter vpon the third chapter of Iob, recounting certaine principal Patriarches among the rest saith: *Noe for that he pleased Gods examination was saued alone in the vncleane world*. and after a large catalogue of other iust men in confirmation of this doctrine, that some were iust in the law of nature concludeth thus: *Neither is it to be beleued* (saith he) *that only so manie were iust before the lawe was receiued, as Moyses contracteth in his most briefe description.*

Diuino calculo.

15. *Three hundred cubites.*] Apelles an old heretike, scholar of Marcian, but after leauing him, and amongst other new coyned heresies, reiecting the Law & the Propheres, would by this place impugne Moyses, saying it was impossible that in so smale rowme, as was the arke by this descriptiõ, the designed payres of al kindes of beastes, foule, & serpents, should be contained, with the eight persons, and al their prouision of meate for a whole yeare. VVherupon he concludeth that this narration (which he calleth a fable) hath no probabilitie, nor possibilitie to be true. To whom & al such calumniators it may be answered, that Moyses euen in an heretikes owne cõceipt, if malice obscured not his sense, must needes be thought wise ynough, if he had benne disposed to fayne fables, to frame them probable, or possible, especially when he pretended not to signifie a miracle, in the smalnes of the rowme to receiue so much, as he reporteth. Origen to answer him supposeth a cubite here mẽtioned, to haue cõtained six ordinarie cubites: and so doubtles the arke might easily containe al thinges that are here spoken of, for so it were like to a great citie. But this opinion neither hath good warrant, that euer the Ægyptians (of whom he supposeth Moyses might haue learned it) or any other nation vsed such long cubites, neither can this measure of a cubite, be agreable to Moyses meaning, who no doubt speaketh of the like cubites here, as he doth in other places. And in Exodus he describeth an Altar to be made fiue cubites long, fiue broade, and three in height. VVhich would be by Origens measure (euerie cubite containing six ordinarie cubites, that is nine foote at least) in length, and likewise in breadth 45. foote, and 27. foote in height. Againe (Deut. 3.) Moyses telleth of an iron bed of Og King of Basan, that was nine cubites long, & foure broad. VVhich make according to Origens measure of a cubite, fourscore and one foote in length, and in breadth 36. foote: which in deede haue no probabilitie. And therfore S. Augustin and other Doctors, supposing that Moses in al these bookes, written for instruction of the same people, whom he brought forth of Ægypt, speaketh of one sorte of cubites, do likewise iudge that he meaneth ordinarie & knowne cubites, which containe a foote & a halfe euerie cubite,

Appelles an old Heretike, that denied Christ to haue true flesh.

A general answer to al calumniators of wise and learned men.

Origens opinion of long cubites not probable.

Moyses in other places can not be vnderstood to speake of o long cubites.

Ho. 2. in 6. Gen.

Exod. 27.

l. 15 ciuit c. 27.

cubite, as Vitruuius Agricola and others do proue, or a foote and three quarters of a foote, which is the greateſt cubite, that ſemeth to be mentioned in holie Scripture, called a mans cubite, or *cubite of a mans hand*. And ſo the Arke was at leaſt in length 450. foote, in breadth 75. in height 45. or at moſt in length 525. foote, in breadth 87. and a halfe: in height 52. and a halfe. And either of theſe capacities was ſufficient to receiue al the thinges here mentioned, conſidering the loftes & partions, that were in the whole arke. Deu. 3.

CHAP. VII.

Noe vvith his familie, and paires of al kindes of beaſtes and foules, being entred into the arke, 12. *it raineth fourtie daies and fourtie nights.* 21. *Al men and other liuing creatures on the earth, without the arke, are deſtroyed.*

AND our Lord ſaid to him: Get thee in, thou and al 1
thy houſe into the arke: for I haue ſene thee iuſt :: in
my ſight in this generation. † Of al beaſts that are :: cleane, 2
thou ſhalt take ſeauen, and ſeauen, male & female: † but 3
of the beaſts that are vncleane two and two, male & female.
Yea and of the foules alſo of the ayre ſeauen & ſeauen, male
and female: that ſeede may be ſaued vpon the face of the
whole earth. † For yet a while, and after ſeauen dayes, I wil 4
rayne vpon the earth fourtie dayes and fourtie nights: and I
wil cleane deſtroy al ſubſtance, that I haue made, from the
face of the earth. † Noe therfore did al thinges, which our 5
Lord had commanded him. † And he was ſix hundred yeares 6
old, when the waters of the floud flowed ouer the earth.
† And Noe entred and his ſonnes, his wife and the wiues of 7
of his ſonnes with him into the arke, becauſe of the waters
of the floud. † Of beaſts alſo the cleane and the vncleane, 8
& of foules, and of al that moueth vpon the earth, † two & 9
two went to Noe into the arke, male and female, as our
Lord had commanded Noe. † And after the ſeauen dayes 10
were paſſed, the waters of the floud flowed ouer the earth.
† In the ſix hundred yeare of the life of Noe, in the ſecond 11
moneth, in the ſeauententh day of the moneth, al the fountaines of the :: greate deapth were broken vp, and :: the floud
gates of heauen were opened: † and the raine fel vpon the 12
earth fourtie dayes and fourtie nights. † In the verie point 13
of that day entred Noe, and Sem, and Cham, & Iapheth his
ſonnes: and his wife, and the three wiues of his ſonnes with
them into the arke: † they and euerie beaſt according to 14
their

Mat. 24. Luc 17.

:: Noe was iuſt not only by the eſtimation of men, but in deede and before God.

:: Obſeruation of cleane and vncleanne beaſtes by tradition, before the law of Moyſes.

:: The Hebrew word *thehom* ſignifieth a gulfe of water, from whence new fountaynes ſprang, more abundantly thē euer ſince or before.

:: *Arubbah* ſignifieth great pipes or windowes, by which water fell downe in great abūdance from the ayre, here called heauen, S. Hier. queſt. Heb. S. Epiph. ad Io. Hieroſolom. S. Chr. ho. 25. in Gen.

their kind, and al cattle in their kinde, and al that moueth vpon the earth according to their kind, and al foule accor-
15 ding to their kind, al birds, and al that fly † went to Noe into the arke, two and two of al fleth, wherin there was
16 breath of life. † And such as entred in, male and female of al fleth did enter in, as God had commanded him: and our
17 Lord " shut him in on the out side. † And the flood grew fourtie daies vpon the earth: and the waters increased, and
18 lifted vp the arke on high from the earth. † For they ouerflowed excedingly: and filled al on the face of the earth:
19 moreouer the arke fleeted vpon the waters. † And the waters preuailed out of measure vpon the earth: and al the hiegh mountaines vnder the whole heauen were couered.
20 † Fiftene cubites higher was the water aboue the moun-
21 taines, which it couered. † And al flesh was consumed that moued vpon the earth, of foule, of cattle, of beasts, and of al
22 creepers, that creepe vpon the earth: al men, † and al things, wherin there is breath of life on the earth, died.
Sap. 10. 4. Ecl. 39. 23 † And he cleane destroied al substance, that was vpon the earth, from man euen to beast, as wel it that creepeth, as the foules of the ayre: and they were destroied from of the earth: " but onlie Noe remained, and they that were with
1. Pet. 3. 24 him in the arke. † And the waters held on aboue the earth an hundred fiftie dayes.

ANNOTATIONS.

CHAP. VII.

16. *shut him in*] God who by his only wil could in a moment haue drowned al the rest of the world, sauing whom he pleased, not needing in any thing the helpe of his creatures, yet would vse both natural, & supernatural meanes, as the labour of Noe to build the arke, new fountaines springing, and the heauens powring downe water fourtie dayes togeather, afterwards the winde to dry vp the earth, and because the dore being great (for Elephants to enter in) and was to be firmed without (as S Ambrose noteth) for better enduring the forcible waters, could not commodiously be closed by Noe, *our Lord* (by the ministrie of Angels) *shut him in on the out side*, to teach vs by al this, and the like disposition of things, that albeit his Diuine omnipotencie can do what he wil alone, yet he wil haue his creatures to concurre and cooperate as secundarie causes, sometimes naturally, sometimes supernaturally, or miraculously, as it pleaseth his goodnes to impert to them powre and vertue.

li. de Noe & arca, c. 15.

God vseth both natural and supernatural meanes, as secundarie causes, in producing, conseruing, gouerning, punishing, & in rewarding his creatures.

23. *But only Noe*] As there is not anie thing in al the old Testament, from the creation of the world til the coming of Christ, more notable, more admirable, or of greater importance, then this historie of the general flood; so was

Al or most thinges in the old Testament be in figure of the new, & no figure more exact then the floud of Noe.

there nothing (though al, or most chanced to them in figure) that euer more aptly, more liuely, or more exactly prefigured Christ and his Church, with the rest of al mankind, then did Noe and the arke, & the drowning of the rest of the world in that deluge. VVhich S. Augustin declareth in many places, but most especially and of purpose in his twelfth booke against Faustus the Manichee, from the 14. chapter to the 22. and in his fifteenth booke of the citie of God, in the two last chapters: where he sheweth at large both the certaintie of the historie, and that as certainely it was a figure of things in the new Testament, and withal the great congruitie betwen the figure & the things figured.

1. Cor. 10

Ep 99. l. 5. de Baptis. c. 28. de vnita te Eccles. ca. 5.

How the Doctors applie the figure to the things figured

The same did Origen explicate (homil 2. in Gen.) S. Gregorie (homil 12. in Ezech.) Rupertus (li. 4. comment. in Gen. c. 71. & sequent.) and diuers other ancient Doctors, confirming their expositions by S. Peters testimonie, saying: In the arke *a fewe, that is eight soules* (or persons) *were saued* (from drowning) *by water, wherunto Baptisme being of the like forme now saueth you also*. And by our Sauiours wordes saying: *As in the dayes of Noe, so shal also the comming of the Sonne of man be*. In summe the Doctors teach, that Noe signifying *rest* was a figure of Christ, the very rest of mans soule. VVhom who soeuer foloweth shal find rest for their soules. The arke signifieth the Church, the forme therof being six times so long as broad, and tenne times so long as hiegh, resembleth the proportion of mans bodie, lying prone or prostrate. The dore in the side representeth the wound in Christs side, from whence flowed the holie Sacraments, by which the faithful enter into the Church, and are sanctified. The timber wherof the arke is made, & the water bearing it vp, signified the Crosse of Christ and Baptisme. *For as Noe* (saith S Augustin) *with his, was delmered by the water and the wood, so the familie of Christ, by Baptisme signed with Christs Passion on the Crosse*. Likewise the squarnes of the timber which both sustayned the burden of al contayned in the arke, and resisted the boystrous waues of the floud beating without, did signifie such men in the Church, as be constant & stand firmly in al sortes of tentations: especially godlie & lerned Doctors and Pastors, who by worde and example vphold and cõfirme the faithful people in al afflictions within, and withstand and conuince al Heretikes, and other Infidels that oppugne the Church without. Againe the hiegher & lower rowmes with the midle chambers & third loftes, & other distinctions of cabinets, and partitions, and al sortes of liuing creatures cleane and vncleane, receiued therin, did signifie the varieties of al states & functions, and diuersitie of maners and merites in the Church, in which are persons of al degrees, Clergie and Laitie, Potentates, Princes, subiectes, good and euil. The most strong kind of glew called *bitumen*, signified the permanent or euerlasting stabilitie, and vnseparable cõnexion of the Church, by the grace and continual assistance of the Holie Ghost conseruing the same. The consummation of the arke in one cubite signified the vnitie of the same Church, which is one in al times, and places. Neither would God almightie haue manie arkes, for Noe and his sonnes or other creatures, nor manie chiefe rulers (though he would that of them should come manie Nations, but one only arke, and one chiefe gouernour therof, and that al without the same should corporally dye, to signifie that al which dye without the Church do perish, and are eternally damned. wherupon S. Hierom, amongst other Fathers, sheweth that al within the Church, that communicate with the Sea Apostolique (wherin S. Damasus sate then gouernour) are as those in the arke of Noe, and al Schismatikes, Heretikes and other Infidels are in like case, with the rest of the world, that were drowned with the floud.

1. Pet. 3. Mat. 24. Luc. 17.

Li. 12. de Baptis. c. 14.

Epist. 57. ad Damasum.

Noe signified Christ. The arke the Church.

Entrance into the Church by Baptisme. Vertue of Sacraments cometh from Christs Passion

Doctors and Pastores in the Church.

Varietie of states and orders in the Church

Good and euil in the Church

Perpetuitie o the Church.

Vnitie of the Church.

One chiefe gouernour in the Church

No saluation out of the Church

The end of the first age. A BRIEFE

A BRIEFE REMONSTRANCE OF THE STATE OF THE CHVRCH, AND FACE OF Religion, in the first age of the world.

From the creation to Noes floud: the
space of 1656. yeares.

HERE *according to our purpose mentioned before, we will briefly recite certaine principal points of Religion, taught and observed in the first age. In which the foundations of the true maner of serving God (that should be continued to the end of the world) were laid, and prospered in some, as appeareth in these seuen first chapters of Genesis. But first of al, we shal in two words repete (as it is clerly geathered in the same holie Scripture) the state of man before, and immedially after his fall, being the subiect to whom al this pertayneth.*

After therfore that God had created other things, both in heauen and earth, last of al he made Man, to his owne image and likenes, with vnderstanding and free wil, therin like to Angels, and superior to al other creatures, and so made him Lord and maister of al earthlie things. Neither were these the greatest benefits which God bestowed on man: for his diuine goodnes indued also this his reasonable creature, with innocencie & original iustice, whereby al things were most rightly ordered within him, and about him. His mind, wil, and reason were obedient to God; his senses & inferior part of his soule were subiect to reason; his flesh and bodie obeyed the spirite; and al earthlie creatures obeyed him. God also adorned man with excellent knowledge, both natural and supernatural. And albeit his bodie was of corruptible substance, yet the same, and al his posteritie, if they had not sinned, should haue benne conserued, and without dying, haue benne translated to euerlasting life. Thus man was placed in Paradise, and Eue there made of a ribbe of his side, to be his mate and vnseparable companion, as man and wife ioyned in Mariage, with Gods blessing, for increase and multiplication. As appeareth in the two first chapters of this booke.

Man made to Gods image, and in happie state.

Man obeyed God, and al earthlie creatures obeyed man.

Man placed in Paradise.

Eccle. 7, 30 Sap. 2. 24.

But God hauing made man right, he intangled him selfe (*as holie Scripture speaketh*) with infinite questions. *For the diuel enuying mans felicitie inueigled our mother Eue with questions and lies, and then by her, first seduced and deceiued, allured also Adam to the transgression of Gods commandment. And so th y lost original iustice, which Adam had receiued for him selfe and al man kind: and al proceeding from them by natural propa-*

Man fel by yelding to tentations.

Original sinne.

gation are borne the children of wrath, in original sinne contracted from Adam, slaues of the diuel, not only subiect to temporal death, but also are excluded for euer from heauenly blisse and glorie: except by Christs redemption particularly applied, they be restored to grace & iustice in this life.

Adam and Eue, were penitent.

And touching Adam and Eue, whose sinne was not original but actual, directly committed by them selues, Gods mercie so reclamed them by new grace, that they despared not (as Cain, and some others did afterwards) but with hope of remission were sorie and penitent, and accordingly receiued penance, and redemption. For God brought Adam from his sinne (as Sap. 10. holie Writte testifieth) and the same is collected of Eue, God shewing the like signes of his prouident mercie towards them both, of which we shal by and by note some for example.

Faith in one God.

Now let vs see the more principal points of faith and Religion professed and obserued by the Church of God before Noes flood. First they beleeued in one Eternal and Omnipotent God, who made the whole world and al things therin of nothing. Which is easely confessed of al that are not plaine Atheists, and may be proued against them by reason. And therfore Adam and other Patriarches could not erre in this Article, nor others be ignorant therof, except they were very wicked.

The blessed Trinitie.

The Mysterie also of the Blessed Trinitie, three Diuine Persons in one God, though farre aboue the reach of mans reason, yet was beleued more expressly by some, more implied by others, and conserued from age to age by tradition, at least amongst the chiefe heades and leaders. Wherupon Moyses afterwardes insinuated the same great Mysterie, by diuers wordes and phrase, writing of God and his workes. The two wordes God created if they be rightly considered importe so much. For the word Elohim, God, in the plural number, signifyeth pluralitie of Persons (for manie Gods it can not signifie, seeing there is but one God) and the verbe bara, created, in the singular number signifyeth one God in nature and substance, albeit three Persons. For whatsoeuer God doth in creatures, is the worke of the whole Trinitie: though holie Scriptures do oftentimes appropriate some worke to one Diuine Person, some to an other. Which also proueth distinction of Persons in God. So the wordes God created heauen and earth signifie the Father, to whom powre is attributed. In the beginning, signifie the Sonne, to whom wisdome is appropriated, and the words, The Sprite of God moued ouer the waters, signifie the Holie Ghost, by whose bountiful goodnes, the waters were made fruictful. Likewise Gods owne words: Let vs make man signifie the pluralitie of Persons, and Image and likenes in the singular number, signifie one God.

Though the B. Trinitie worke ioyntly in al creatures, yet diuers workes are attributed to distinct Persons.

Gen. 1.

Men also knew by faith manie things pertayning to them selues. As that the bodie was made of the slime of the earth: the soule not produced of anie thing

thing formerly existing, but created immediatly of nothing and naturally immortal: that the soule of Adam was indued with grace and iustice: that he fel from that happie state, by yilding to tentation, and breaking Gods commandment of abstinence: that for the same sinne Adam and Eue were cast forth of Paradise, and al mankind subiect to death, and other calamities.

By faith the state of man past & present was knowne.

For remedie against sinne, & restauration to grace, they beleeued in Christ *promised to be borne of the womans seede, who by his death should conquer the wicked serpent, deliuer man from captiuitie, and restore him to spiritual life. And this is the cause of the perpetual enmitie betwen the woman (especially the most blessed Virgin Mother, of whom Christ tooke flesh) and the serpent, and betwen her seede, the spiritual children of Christ, and the serpents seede, the whole companie of the wicked. Of this battle and conquest Targhum Hierosolimitanum thus speaketh.* There shal be remedie and health to the children of wemen, but to thee, o serpent, there shal be no medicine, yea they shal tread thee vnder their feete, in the latter dayes, by the powre of Christ their King. *Likewise Gods familiar conuersation with diuers men in mans shape (Gen. 2. 3. 4. 6. and 7. was a signe of Christs incarnation And The Sacrifices immolated did prefigurate his death, in respect wherof it is said in the Apocalips,* The Lamb was slaine from the beginning of the world. *But more expresly S. Paul testifieth, that Abel, Enoch, and Noe beleeued in Christ, naming them for example of the first age, and others of other times, and in the end concludeth, that manie more* being approued by the same faith, receiued not the promise (*to wit in their life time*) God prouiding that they without others (*of the new Law*) should not be consummate, *that is, not admitted into heauenlie ioyes & fruition of God, vntil the way of eternal glorie were opened by our Lords Passion and Ascension.*

Beleefe in Christ to come.

Remedie for men but none for Angels that fel. Heb. 2, 16.

Apoc. 13. 8.

Heb. 11.

None admitted into heauen before Christ.

Neither did the true seruants of God, in those first dayes, only beleeue in hart, but they also professed their faith, & Religion by external Rites, namely in offering of Sacrifice (the most special homage & seruice to God) which is clerly testified, Gen. 4. as wel bloudie in figure of Christs Passion, as vnbloudie in figure of the holie Eucharist. Also the accepting of the one rightly offered by Abel, & reiecting the other not donne sincerly by Cain, was declared by external signes, Which Cain disdeyning and enuying his brothers good Worke, knowing his owne to be naught, of mere malice kild his brother.

External Sacrifice.

Besides Sacrifice they had also other Rites in publique Assemblies, praying and inuocating the name of our Lord, in more solemne maner, from Enos time and so forward, according to that is recorded of him, in the end of the fourth chapter. for doutles Adam, Abel, and Seth did also pray and call vpon God, and therfore it was some addition or increase of solemnitie in the seruice of God, Which is referred to Enos,

Publique prayer with other Rites.

Ceremonial obseruations. Feastes. Abstinence. Cleane & vncleane Places dedicated to prayer.

They had moreouer other ceremonies: of the seuenth day particularly blessed and sanctified by God, kept holie by Adam and other Patriarches as Abben Ezra witnesseth in his commentaries vpon the tenne commandements. Of abstayning from meates, for it semeth the more godlie sorte did eate no flesh, before the flond, which was after permitted. Obseruation of cleane and vncleane beastes for Sacrifice. Of peculiar places dedicated to religious vse where people mette together to pray. Likwise diuers other things in the first age were Gen. 2,3. Gen. 29. Gen. 9, Gen 7,2. Gen. 4. 26.

Figures of Christs Sacraments. Baptisme Mariage.

figures of Christs Sacraments: the Spirite of God geuing powre to the waters, (as Tertullian S. Hierom and others expound it) and the flond of Noe, by S. Peters testimonie, were figures of Baptisme. Mariage instituted in Paradise, is the very paterne of holie Matrimonie, a Sacrament in the Church of Christ, where one man and one wife are onlie lawful, and not more at once in ane wise, Christ reforming that which in Moyses law was tolerated (for hardnes of mens hartes, and for auoyding murther, to put away one wife, and take an other) to this first institution as it was in the beginning, two in one flesh, *not three nor more. The repentance of Adam and Eue was a perfect and exemplare figure of the Sacrament of Penance. First they were ashamed, couering their nakednes, and hiding them selues, which shewed their griefe and sorow for the sinne committed. Secondly they confessed their fault, and by what meanes it happened. For God examining Adam, he answered truly and simply saing:* The woman which thou gauest me, to be my companion, gaue me of the tree and I did eate. *Likwise Eue confessed sincerly, saying:* The serpent deceiued me, and I did eate. *Thirdly God gaue them penance (besides death before threatned and other penalties annexed) that Eue* should in paine and trauel bring forth her children; *and* Adam should eate his bread, in the sweate of his face. *And withal cast them forth of Paradise. But not forth of his fauoure, as appeared by his making them garments of skinnes, granting them and their posteritie, the rest of the earth to liue and labour in, especially to serue him, and do penance, with admonition to remember, that of dust man was made, and into dust he shal returne. All which were signes of loue, and that finally he would bring them, and manie more to eternal saluation.* 1. Pet 3. Mat 19. Ge. 2,24 Gen. 3.

Penance. Contrition. Confession. Satiffaction. From hence is taken the ceremonie of ashes, on Ashwenesday.

Priesthood.

The first borne and heades of families were Priests at the time of the law of nature, vntil the law being changed, God tooke Priests only of the stock of Aaron, and the rest of the Leuites to assist them in that function, Aaron & his sonnes thou shalt appoint, saith our Lord, ouer the seruice of Priesthood, for I haue taken the Leuites of the children of Israel for euerie first borne. *And S. Paul teacheth that changing of Priesthood and changing of the law goe alwayes together, shewing euidently that euerie lawful communitie or commonwealth vnder God, hath external Priesthood. So that if there had benne no distinct order of external Priesthood in the law* Num 3. 10, 12, 45.

Priesthood & law stand & change together.

of nature,

Lutherli. de abroganda Missa.

of nature, or now were none in the law of grace (as Protestantes say there is not) there were no law at al. See more of this point in the Annotations, chap. 7. ad Hebre. Here we only obserue that Abel, Seth, Enos, and other Patriarches were Priestes, and exercised priestlie functions: yea Cain also was a Priest (though a bad one) and offered Sacrifice.

But external offices or ministerie, without a wel disposed mind, and sincere vertues producing Good workes, *did neuer iustifie anie man. And* Good workes necessarie.

Gen. 4.

therfore Cains Sacrifice, offered with a peruerse mind, was not respected by God, as Abels was: wherupon he becoming worse, and more malicious, God sharply reproued his anger and enuie, conceiued without iust cause, saying: If thou doest wel, shalt thou not receiue againe: but if thou doest il, shal not thy sinne forwith be present at the dore? *clerly shewing that euerie one shal receiue according to his workes.*

This place also euidently sheweth Freewil, *yea in a wicked man. For this* Freewil.

expostulation had neuer benne vttered, by our most reasonable Lord, and Maister, if Cain had benne depriued of freewil. For he might haue excused himselfe, and must needes haue benne holden excused, if he had benne forced to do as he did. But God charged him as inexcusable, and as one that knew, or ought to know, that he had freewil. And doth further inculcate, that he had, and should haue powre, and freewil ouer his concupiscence, to correct the same, if he would, saying: The lust therof shal be vnder thee,

Li. de seruo arbit. li 2. Instit. ca 2. par. 8.

and thou shalt haue domion ouer it. *So that no sinner, be he neuer so wicked, much lesse a iust man, lacketh freewil. yet Luther abhorreth the very word, and Calum wisheth it out of the world.*

Temporal punishment *is proued to be due for sinne remitted, by that* Temporal paine due for sinne remitted.

Gen. 3.

both death, and other penalties are inflicted, by Gods iustice vpon men, after iustification, and by the particular punishments laid vpon Adam and Eue, confessing their faultes.

Purgatorie *is also proued by the same iustice of God. For when anie dieth* Purgatorie.

penitent, and yet haue not made ful satisfaction, they must suffer for that remaineth after death, and be purged, before they can enter into rest. which

Mat. 5.

remnant of debt our B. Sauiour calleth The last farthing, *and saith, it must be payed. The Iewes also at this day hold the doctrin of Purgatorie by tradition. And consequently they* Pray for soules departed, *not only to God,* Prayer for the dead.

but also to the ancient Patriarches (which likewise sheweth Inuocation of Saincts *) in these wordes:* Yee fathers which sleepe in Hebron, open to him the gates of Eden. *that is of Paradise, which was planted in Eden. And Hebron is the place where Adam was buried, and his sepulcher religiously conserued in the time of Iosue, aboue 1500 yeares after his death. The same is the place which Abraham bought, and there buried Sara: where also himselfe, and Isaac, and Iacob were buried: and to which finally the bo-*

And to Saincts.

Officio pro defunctis.

Iosue 14. Gen. 23.

Sepulchers of Patriarches religiously conserued

the bodies of the twelue ſonnes of Iacob were tranſlated from Sichem. As Ioſephus writeth. And Sichem alſo was ſpecially honored, becauſe ſuch perſons had benne buried there, as S. Hierom witneſſeth, of his owne knowledge in his time. Lib. 2. Antiquit. Epiſt. ad Pamach.

Enoch tranſlated aliue.

Againe by religious care of burying the dead in this firſt age, Enoch *was more certainly knowen to be* Tranſlated *aliue, and not to be dead. For the ſeuentie Interpreters, and S. Paul ſay* He was not found, *which importeth that they ſought diligently for him, and that his bodie could not be found, for God tranſlated him.* Gen. 5. Heb. 11.

Communion of Saincts.

By al which we ſee mutual offices, and communion of good workes amongſt good men aliue and dead, which is called Cómunion of Saincts.

Miniſterie of Angels,

And herein Angels *lacked not their offices. For God ſet Cherubins to kepe the gate of Paradiſe, that neither man ſhould enter, being iuſtly expelled for ſinne, nor diuels, as S. Auguſtin noteth, leſt they ſhould take fruite of the tree of life, and geuing it to men, allure them to more ſinne. And now* Gen. 3, 24. Li. 11. de Gen. ad lit. c. 40.

Honour of Saincts,

Saincts *being exalted to Angels glorie, haue like honorable offices towards other men, as Angels haue. Yea the bloud of Abel vniuſtly ſhed by Cain, and iuſtly to be reuenged by God, ſheweth the peculiar honour, which God beſtoweth vpon his Saints, for their vertues and merites in this life, & eſpecially in their death. For* Precious in the ſight of our Lord, is the death of his Saincts. Gen. 4. Pſal. 115.

General Iudgement.

Hence alſo is proued, that ſeeing in this life the good are afflicted, and the bad oftentimes proſper temporally, there muſt nedes be an other Court *of exact Iuſtice, and an other* Reaconing day, *wherin euerie one shal receiue, according as they haue donne good or euil. which was ſufficiently intimated by Gods diſcuſsing, and manifeſting Abels and Cains deſerts, which were hidden before, and in part rewarding them accordingly, yet reſeruing the ful reward of the one, and punishment of the other to the next world. Of the* Iudge *and his ſentence Enoch (alleadged by S. Iude the Apoſtle) proficied clerly, ſaying:* Behold our Lord cometh in his holie thouſands, to doe iudgement aganſt al, and to reproue al the impious, of al the workes of their impietie, wherby they haue donne impiouſly, and of al the hard things which impious ſinners haue ſpoken againſt him. *Thus holie Enoch preached touching the wicked, which thought there was no Iudgement to come, nor Iudge to be feared.*

Iudge of the world.

Epiſt. Iuda. 14.

Reſurrection.

At this Iudgement al shal appeare in bodie and ſoule returning to life. For that Al men shal riſe *from death is proued, by the immortalitie of mans ſoule, which God did not make nor produce of corruptible matter, but immediatly* Breathed into his face the breath of life, and man became a liuing ſoule. *So the ſoule being immortal, and hauing a natural* Gen. 2.7.

inclina-

inclination to the bodie, mans natural perfection requireth the coniunction of bodie and soule. for neither soule nor bodie separated is a man, but both ioyned in one subsistence are a man, in so much that mankind should perish, except the bodies shal rise againe, and liue with the soules. And then shal the bodies be qualified according to the state of the soules, happie or miserable for euer.

Euerlasting life.

Heb. 5. *Of* Eternal life *the translation of Enoch is a figure. For seeing God preserueth his corruptible bodie so long, from death and infirmitie, it is a token and manifest signe, that by the same powre of God, the bodies of men shal at last day, after that al men are once dead, rise againe, and remaine with the soules for euer. The good in* Eternal ioy: *the wicked in* Eternal paine. *Both signified by the custodie of the gate of Paradise by Angels; Who for euer kepe out those, that are stil defiled with sinne, and so they depart into fire euerlasting, and admit the innocent and iust into the kingdome of heauen, which is euerlastingioy and perfect felicitie.*

The blessed in eternal ioy.

The wicked in endles paine.

Gen. 3, 24.

Thus we see the face and briefe summe of Religion, in the beginning of the World, til the floud: and the state of the Church, *which was alwayes* Visible, *consisting of men good and bad, with a continual* Succession *of Rulers, as wel spiritual as temporal. For the first borne were both Priestes and Princes in euerie familie. And amongst the same one euer chief of al. From which ranke Cain was excluded, or rather excluded him selfe, by* Going forth from the face of our Lord. *Wherupon holie Moyses reciteth this Monarchical succession of one chiefe, and* Supreme Head, *from* Adam *by the line of* Seth, Enos, Cainan, Malaleel, Iared, Enoch, Mathusala, Lamech, *and* Noe. *Neuertheles he setteth downe also the progenie of Cain, the first beginner of a worldlie, schismatical, and heretical concenticle, opposite to the Citie of God. He denied Gods prouidence (as Thargum Hierosolomitanum testifieth) protesting to Abel,* That there was no Iustice nor Iudge, nor other world then this, no reward for vertue, nor punishment for sinne, and so desperatly he killed Abel. *of these negatiue principles proceeded other like detestable opinions, and most wicked life, sauage and barbarous cruelties, and al kind of impietie. And in processe of time albeit manie remained in true faith, and vnitie of the Church, yet by conuersation with such miscreantes, especially by occasion of Mariages betwen the faithful and infidels, almost the Whole world was corrupted in maners. But Noe was iust and perfect. In punishment therefore of so great and enormious sinnes, God sent the general floud, wherby al Cains progenie, and al other infidels were wholly destroyed and extinguished, and the true Church notably purged; onlie iust Noe and his familie reserued. By Whom the same true Church Was continued, and the World againe replenished With men.*

Church euer visible.

Succession of Patriarches.

One supreme head of the Church.

Gen. 4, 16.

Gen 5.

Gen. 4, 17.

S. Aug. li. de Pastore. c. 8. & 20.

Cains negatiue doctrin.

True faith stil remained in manie.

Some also iust & perfect.

Gen. 6.

Interruption of heretical Sinagogues.

Cõtinuance of the Church.

CHAP. VIII.

The second age of the world.

The waters diminishing by litle and litle, 6. Noe sendeth forth a crow, 8. after him a doue, thrise: 18. lastly goeth forth with al that were with him in the arke. 20. erecteth an Altar, and offereth Sacrifice.

The third part of this booke. Of the new increase & multiplication of the world.

AND God remembred Noe, and al the beasts, and al the cattle, which were with him in the arke, and brought a winde vpon the earth, and the waters decreased. † And the fountaines of the depth, and the floud gates of heauen, were shut vp: and the rayne from heauen was stayd. † And the waters returned from the earth going & comming: and they begane to decrease after a hundred fiftie dayes. † And the arke rested the seauenth moneth, the seauen & twentith day of the moneth vpon the mountaines of Armenia. † But the waters for al that were going and decreasing vntil the tenth moneth: for in the tenth moneth, the first day of the moneth, the topps of the mountaines appeared. † And after that fourtie dayes were passed, Noe opening the windowe of the arke, which he had made, let forth a crowe: † which went forth, and did :: not returne, til the waters were dried vpon the earth. † He sent forth also a doue after him, to see if the waters were ceased yet vpon the face of the earth. † Which finding not where her foote might rest, returned to him into the arke: for the waters were vpon the whole earth: and he stretched forth his hand, and caught her and brought her into the arke. † And hauing expected yet seauen moe dayes, againe he let forth a doue out of the arke. † But she came to him at euentide, carrying a bough of an oliue tree, that had greene leaues in her mouth. Noe therfore vnderstood that the waters were ceased vpon the earth. † And he expected yet neuertheles other seauen dayes: and he sent forth a doue, which returned not any more vnto him. † Therfore in the sixt hundred and one yeare, the first moneth, the first day of the moneth the waters were cleane diminished vpon the earth: and Noe opening the roofe of the arke, looked, and sawe that the face of the earth was dried. † In :: the second moneth, the seuen & twentyth day of the moneth the earth was dried. † And God spake to Noe, saying:

:: The crowe returned not into the arke, but (as appeareth by the Hebrew text) going and returning rested vpon the arke.

:: They entred into the arke the 17. day, the second moneth of the other yeare: so they remained there 12. monethes and tenne dayes.

† Goe

16 † Goe forth of the arke, thou & thy wife, thy sonnes and the
17 wiues of thy sonnes with thee. † Al cattle, that are with thee, of al flesh, as wel in foules, as in beastes, & al creepers, that creepe vpon the earth, bring out with thee, & goe yee vpon
18 the earth: increase and multiplie vpon it. † Noe therfore went forth, and his sonnes: his wife, and the wiues of his
19 sonnes with him. † Yea and al cattle, beastes, and creepers that crepe vpon the earth, according to their kinde, went
20 forth out of the arke. † And Noe" built an Altar to our Lord: and taking of al cattle and foules that were cleane, offered
21 Holocausts vpon the Altar. † And our Lord smelled a sweete sauour, and said: I wil no more curse the earth for men: for the sense and cogitation of mans hart are prone to euil from their youth: I wil no more therfore strike euerie liuing
22 soule as I haue done. † Al the dayes of the earth, :: seed-time and harueft, cold and heate, sommer and winter, night and day shal not rest.

:: In the whole yeare of the floud was no sowing nor reaping, nor pleasant varietie of times, but al desolate & miserable: hence forth God promiseth more seasonable times S. Amb. li. de Noe & Arca. c. 23.

ANNOTATIONS.

CHAP. VIII.

20. *Built an Altar*] Noe without expresse commandment, and without delay, offereth Sacrifice to God, for the benefite receiued, in his, and his families conseruation, with the other liuing creatures, in that general deluge of the world, *Vel knowing* (saith S. Ambrose) *That to be true thankesgeuing, which is presented, not commanded: therfore he made no delay. For the vertue of a gratful mind excludeth doutful deliberation, and he that expecteth, til the debt of thankesbe exacted, is an vngratful person* For more solemnitie, he dedicated an apt and permanent place, for this peculiar diuine seruice, *Building an Altar to our Lord.* The Hebrew word *Mizbeach* (of the verbe *Zabach*, to kil, or make sacrifice) and the Greeke *Thysiasterion*, signifie an Altar to sacrifice on, not a common table for meate. He offered of the cleane and best things because pure and deuout Sacrifice is due to God. Moreouer it was large and bountiful, for he offered of al the kindes of cleane beastes and foules. Finally he offered them in *Holocaustes*, where al was burned and consumed in the honour of God. How gratful al this was to God, Moyses signifieth saying: *Our Lord smelled a sweete sauour.* not that either anie sweete corporal sauour could of it selfe delight God, who is the most spiritual substance, or that the burning of flesh, bones, and bowels of beastes could yeld sweete sauour; but the deuout mind declared by such external dutie greatly pleased God. For God requireth both, but specially a sincere hart. As not only diuine Scriptures, and holie Fathers, but also moral Philosophers teach vs. *It were a greuous thing* (saith Plato writing of sacrifices) *If God had respect rather to the giftes, and sacrifices of men, then to their mind.* *lib. peri tes proseuthes.*

Li de Noe & Arca c 22.
Heb. 13. 10.
Leuit. 1.
Psal. 50.
Isaie. 1.
Amos. 5.
Mal. 1.
Iust. Mar. li 3. q. 4.
S. Hiero. Q. Heb.

Noes sacrifice manie wayes cõmendable.
1. Voluntaries.
2. Speedie.
3. Solemne.
4. Pure.
5. Bountiful.
6. Holocaust. Sacrifice is pleasant to God: not for the external things but for the sincere mind.

CHAP. IX.

God reneweth the blessing of multiplication, 3. alloweth the eating of flesh, but not of bloud. 8. promiseth neuer againe to destroy the World by Water. 22. Cham saw, and reported his fathers nakednes, which Sem and Iapheth couered. 24. For which he his cursed, and they are blessed.

1 AND God blessed Noe and his sonnes. And he said to them: :: Increase, & multiplie, and replenish the earth.

::Of this commandment, or rather blessing see the Annotations. chap. 1. v. 28.

2 † And your terror and dread be it vpon al the beasts of the earth, and vpon al the foules of the ayre, with al that moue vpon the earth: al the fishes of the sea are deliuered to your hand. † And" al that moueth, and liueth shal be yours for 3 meat: euen as the grene herbes haue I deliuered al to you.

4 † Sauing that" flesh with bloud you shal not eate. † For I wil require the bloud of your soules at the hands of al beasts: and at the hand of man, at the hand of eech man, and of his brother, wil I require the soule of man. † Who soeuer shal 6 sheed mans bloud, his bloud shal be shed: for to the image of God man was made. † But increase you and multiplie, 7 and goe vpon the earth, and fil it.

Leuit 17.

8 † Thus also said God to Noe, and to his sonnes with him: 9 † Behold I wil establish my couenant with you, and with your seede after you: † and with euerie liuing soule, that is 10 with you, as wel in al foules as in cattle & beasts of the earth that are come forth out of the arke, and in al beasts of the earth. † I wil establish my couenant with you, and al flesh 11 shal be no more destroyed with the waters of a floud, neither shal there be from henceforth a floud to wast the earth.

12 † And God said: This is the signe of the couenant which I geue betwen me and you, and betwen euerie liuing soule, 13 that is with you, for perpetual generations: † :: my bowe wil I set in the clouds, and it shal be the signe of a couenant 14 betwen me and betwen the earth. † And when I shal couer the element with cloudes, my bowe shal appeare in the 15 cloudes: † and I shal remember my couenant with you, and with euerie liuing soule that beareth flesh: and there shal no more be waters of a floud, to distroy al flesh. † And my 16 bowe shal be in the cloudes, and I shal see it, and I shal remember the euerlasting couenant, that was made betwen God,

:: The raibow was before, but was not a signe, as God saith henceforth it should be, for men to remember his promise. Seuerianus in Gen. S. Tho. Quodlib. 3. a. 10.

God and euerie liuing ſoule of al flesh which is vpon the
17 earth. † And God ſaid to Noe: This ſhal be the ſigne of the
couenant, which I eſtabliſhed, betwen me & al flesh of the
18 earth. † The ſonnes therfore of Noe, that came out of the
arke, were Sem, Cham, and Iaphet: and Cham he is the fa-
19 ther of Chanaan. † Theſe three are the ſonnes of Noe: and
:: of theſe was al mankind ſpred ouer the whole earth.
20 † And Noe a huſbandman began to til the grounde, and
21 planted a vineyard. † And drinking of the wine was made
22 "drunke, and naked in his tabernacle. † Which when
Cham the father of Chanaan, had ſeene, to wit that his fa-
thers priuities were bare, he told it to his two bretheren
23 abroad. † But in dede Sem and Iapheth put a cloake vpon
their ſhoulders, and going backward, couered the priuities
of their father: and their faces were turned away, and they
24 ſawe not their fathers priuities. † And Noe awaking from
the wine, when he had learned what his younger ſonne had
25 done to him, † he ſaid: "Curſed be Chanaan, a ſeruant of ſer-
Apoc. 26 uantes ſhal he be vnto his bretheren. † And he ſaid: Bleſſed
13. 8. 27 be the Lord God of Sem, Chanaan be his ſeruant. † "God
enlarge Iapheth, and dwel he in the tabernacles of Sem, and
28 Chanaan be his ſeruant. † And Noe liued after the floud
Heb. 11. 29 three hundred fiftie yeares. † And al his dayes were in the
whole nyne hundred fiftie yeares: and he died.

:: By this it is clere that Noe had no more children after the floud. S. Chriſoſt. ho. 29. in Gen.

ANNOTATIONS.
CHAP. IX.

Ad. 9. 119. Ho. 27. in Gen.

3 *Al that moueth*] S. Iuſtinus Martyr, S. Chriſoſtom, and other ancient Doctors proue, that fleſh was lawful to be eaten before the floud: but being not neceſſarie, becauſe men were ſtronger, and other things alſo of more force, the better ſorte which were of Seths race abſtained from it. But after the floud fleſh being more neceſſarie, God altereth that cuſtome of abſtinence, with this limitation and commandment, that they ſhal not eate bloud.

Voluntarie abſtinence without cõmandement.

Leuit 17. Act. 15

4. *Fleſh with bloud*] Though this poſitiue precept, of not eating bloud, ſerued wel to make men more abhorre manſlaughter (which is forbid by the law of nature, and the reuenge therof here and in other places ſeuerly threatned) yet it was ſpecially geuen both immediatly after the floud, and in the law of Moyſes (with manie the like) to exerciſe men in obedience. And the ſame was renewed, for a time, by the Apoſtles, to appeaſe a controuerſie in the primitiue Church. For that the Iewes conuerted to Chriſt, hauing benne long accuſtomed to this obſeruation, could not indure to ſee it broken, by them ſelues, or other Chriſtians, and being no great burden, for the Gentiles, it was

Abſtinence from bloud ſome times commanded not alwaies.

it was decreed that al should kepe it. And so peace was made. Neuertheles it was abolished when the cause ceassed. As S. Augustin declareth against Faustus the Manichee. Such is the authoritie of the Church to decree, and againe to disanul an obseruation of a thing of it selfe indifferent. *li. 32. c. 13.*

Noe sinned not in drunkennes:

21. *Drunke*] Noe sinned not, by the common iudgement of ancient Fathers, in that he was ouercome with wine, because he knew not the force therof, hauing drunck only water al his life before. But this external rebuke, and worldlie disgrace happened to Noe, in figure of Christ naked on the Crosse. As S. Cyprian (Epist. 63. ad Cœcilium) S. Augustin (li. 16. de ciuit. c. 2. & li. 12. contra Faustum Manicheum. c. 23. &. 24) Eucherius, Rupertus and others (vpon this place) do teach. And likwise that Sem and Iapheth were a figure of the Church consisting of Iewes and Gentiles, and Cham of Heretikes, and other Infidels, that deride the infirmities, which our Sauiour sustayned. Goe to now (yee Manichees, saith S. Augustin) obiect calumnies to the ancient holie Scriptures, doe so, yee children of Cham, to whom naked flesh semeth vile, by which your selues were begotten. For neither could yee by anie meanes haue benne called Christians, except Christs as he was fortold by the Prophetes, had come into the world, had drunck that cuppe of his vinyard, which could not passe from him, had slept in his passion, as in drunkennes of folie (which is wiser then men) and so the infirmitie of mortal flesh (which is stronger then men) had become naked, by the secret counsel of God, which infirmitie vules the WORD OF GOD had taken vpon him, the very name Christian, wherof yee also glorie, had not benne at al in the earth. *S. Christost. ho. 29. S. Theod. q. 65. S. Amb. c. 30. de Noe & Arca. Li. 12. c. 24. cont. Faust.*

Noe a figure of Christ Sem and Iapheth a figure of the Church, Cham of Infidels.

VVhy Chanaan is cursed rather then Cham.

25. *Cursed be Chanaan*] VVhy Chanaan the sonne is cursed, and not his father Cham, diuers yeld diuers reasons. S. Theodoretus reporteth out of the Hebrew Doctors, that Chanaan a boy first saw his grandfathers nakednes, and told the same to his father, and so they both derided that they should haue couered, Chams other sonnes not offending, and therfore not his whole progenie but only Chanaan & his posteritie were here cursed, by Noe. S. Chrisostome supposeth that for so much as God had blessed Noe & his three sonnes coming forth of the Arke, he could not presume to curse anie of those, whom God had blessed, therfore cursed Chanaan who in wickednes was like to his father. S. Gregorie bringeth this, for example of wicked men, escaping punishment in this life, and are punished in the next, and in their posteritie, folowing their vices. *VVhat meaneth it* (saith he) *that Cham sinning, Chanaan his sonne had sentence of reuenge, but that the sinnes of the reprobate prosper here in this life vnreuenged, and are punished afterwards?* And clere it is that Chanaans most wicked posteritie were subdued in the end, and most of them destroied by the children of Israel (who were of Sem) vnder the conduct of Iosue, according to Noes prophetical blessing of Sem, and cursing of Chanaan. *q. 57. in Gen. ho. 29. Li. 26. Moral. c. 28. Act. 13. Rom. 11. Ephes. 2.*

Sinnes punished in the posteritie.

The effect of blessing and cursing.

Iapheths blessing. Literal Mystical.

27. *God enlarge*] This blessing of *Iapheth* was literaly fulfilled, when (according to his name, which signifieth *Latitude* or enlargement) his plentiful issue possessed most ample countries, both in the Continent, and Ilandes. But mystically it had effect (As S. Hierom. S. Augustin. Rupertus and others expound it) when the Apostles, being Iewes of the race of Sem, first builded the Christian Church, wherin the most part of that nation refused to dwel, contemning Christs Gospel & grace, and the fulnes of Gentiles entred in, and were made inheriters. Finally Chanaan is seruant to both Sem and Iapheth, in that Heretikes being vnder the Iurisdiction of the Church, geathered of Iewes and Gentiles, serue to stur vp Catholiques diligence to more exact knowledge of al truth; and their patience to more merite and glorie. *Traditi Hebra. Li. 16. ciuit. c. 2. Li 12 c. 24. cont Faust. Li 4. c. 38. in Gen.*

How Heretikes serue Catholiques.

CHAP.

CHAP. X.

The genealogie of Noes children, by whom the World was increased againe, after the floud.

1 THESE are the generations of the sonnes of Noe, Sem,
Cham, and Iapheth: and children were borne to them
2 after the floud. † The children of Iapheth: Gomer, and Ma-
gog, and Madai, and Iauan, and Thubal, and Mosoch, and
3 Thiras. † Moreouer the children of Gomer: Ascenez and
4 Riphath and Thogorma. † And the sonnes of Iauan: Elisa
5 and Tharsis, the Cetims and the Dodanims. † Of these
were diuided the Iles of Nations in their countries, ech one
according to his tongue and their families in their nations.
6 † And the sonnes of Cham: Chus, and Mesraim, and Phut,
7 and Chanaan. † And the sonnes of Chus: Saba, and Heuila,
& Sabatha, and Regma, & Sabathaca. The sonnes of Regma:
8 Saba, and Dadan. † Moreouer Chus begat " Nemrod: he be-
9 gan to be mightie in the earth, † and he was a valiaunt hun-
ter :: before our Lord. Therof rose a prouerbe: As it were
10 Nemrod the valiaunt hunter before our Lord. † And the
beginning of his kingdome was Babylon, and Arach, and
11 Achad, and Chalanne in the land of Sennaar. † Out of that
land came forth " Assur, and builded Niniue, and the streets
12 of the citie, and Chale. † Resen also betwen Niniue and
13 Chale: this is the great citie. † But Mesraim also begat
the Ludims, & the Anamims, & the Laabims, the Nephthu-
14 ims, † and the Phetrusims, and the Casluims: of whom
15 came forth the Philistims & the Caphtorims. † And
16 Canaan begat Sidon his first begotten, Hethæus, † and
17 Iebusæus, and Amorrhæus, and Gergesæus, † Heuæus and
18 Aracæus: Sinæus', † and Aradius, Samaræus, and Hama-
thæus: and afterwardes were spred the people of the Chana-
19 nits. † And the limitts of Chanaan were from Sidon as we
come to Gerara euen to Gaza, vntil thou enter to Sodoma
20 & Gomorrha, and Adama, & Seboim euen to Lesa. † These
are the children of Cham in their kinreds, and tongues, and
21 generations & lands, and nations. † Of Sem also :: father of
al the children of Herber, the elder brother of Iapheth were
22 borne. † The children of Sem: Ælam and Assur, and

:: That is in his sight who can not be deceiued.

::Hence S. Augustin geathereth that the people of Israel were called Hebrewes of this Heber. l. 16. c. 3. ciuit.

Arphaxad, and Lud, and Aram. † The children of Aram: 23
Vs, and Hul, and Gether, and Mes. † And Arphaxad also 24
begat Sale, of whom was borne Heber. † And to Heber 25
:: Heber hauing a sonne borne when the tongues were diuided called him Phaleg, which signifieth diuision S. Aug. li. 16. c. 11. ciuit
were borne two sonnes: the name of the one was Phaleg, :: because that in his dayes was the earth diuided: and
his brothers name was Iectan. † The which Iectan begat 26
Elmodad, and Saleph, and Asarmoth, Iare, † and Aduram, 27
and Vzal, and Decla, † and Ebal, and Abimael, Saba, 28
† and Ophir, and Heuila, and Iobab. al these were the chil- 29
dren of Iectan. † And their dwelling was from Messa as we 30
goe on as far as Sephar a mountaine in the east. † These are 31
the children of Sem according to their kinred and tongues,
and countries in their nations. † These are the families of 32
Noe, according to their peoples & nations. Of these were
" the nations diuided on the earth after the floud.

ANNOTATIONS.

CHAP. X.

Nemrod king of Babylon, a suttle & cruel giant.

8. *Nemrod.*] To this Nemrod the sonne of Chus, first builder and king of Babylon, Iosephus, S. Epiphanius, S. Hierom, S. Augustin, and generally al ancient writers ascribe the first tyrannie, and first setting vp of an earthlie citie opposite to the Citie of God after the floud. He was a *Valiant*, or rather a *Violent hunter* a giant hunter (saith S. Augustin, according to the seuentie Interpreters) who by falshood and force brought manie vnder his dominion. For he sturred vp pride (saith Iosephus) and contempt of God in men, auoching that they were not beholding to God for present felicitie, but to their owne vertue; and so supposing men would fal from God to him, if he offered him selfe a leader, and helper against a new floud, by litle and litle drew al to tyrannie. He was otherwise called Saturnus, and was at length amongst others accounted a god. After him his sonne Belus Iupiter (as most authors affirme) raigned 65. yeares. And then succeded Ninus the first king of the Assirians.

Li. 1. c. 4. Antiqu. l. Antiq. Chalda. Li. 1 c. 2. in Osee. li. 16. c. 3. 4. & 17. ciuit. Berosus Annian. li. 4. c. 5. Eusebius in chron. & alij.

An Arch-heretike.

11. *Assur builded Ninive*] Here is great difficultie, and much dispute amongst writers, who this Assur is. Briefly, we may either say with Iosephus, and S. Augustin, that Assur the sonne of Sem built a citie, which afterwards Ninus of Chams race enlarged, enriched, and changing the name called it Ninum: or els that this word *Assur* here signifieth (as. 4. Reg. 15. Psal. 82. Esaiæ 10. & 31.) the king of Assirians, to wit Ninus the sonne of Belus, who as al histories greeke and barbarous reporte (saith S Hierom) was the first that raigned ouer al Asia, & among the Assirians built Ninum a citie of his owne name, which the Hebrewes cal Niniue. He set vp the Monarchie of the Assirians, called the golden kingdom, which stood 1240. yeares. And made his father Belus to be honored for a god. To whom the Babilonians, as Plinie testifieth, first erected statuas, altares, & temples. Of this Belus or Bel of Babylon were also deriued other false goddes, as Belial the god of Libertines, or without yoke, Beelphegor god of the Moabites, Beelzebub of the Acharonites, Baal in Samaria, Baalim amongst the Philistims: and the like in other nations.

Assur, sonne of Sem, or Ninus king of Assirians.

Li. 1. Antiq. c. 4. Li. 16. c. 3. ciuit. Euseb. in chron.

First false goddes.

Iud. 19. Num. 25. 4. Reg. 1. 3. Reg. 16.

32. The

31. *The Nations*] How manie Nations and tongues were in the world immediatly after the towre of Babylon, is more cõmonly supposed, then clerly shewed by old or late writers. Only it semeth certaine and euident, that there were iust as manie tongues as Nations. But to finde precisly (as the common opinion holdeth) 72, is hard. For in this chapter (where they would count this number) are not mentioned so manie. Neuertheles if we adde certaine that began distinct Nations afterwards, til Iacob with his children went into Ægypt (in whom only the Hebrew Nation and Tongue continued to Christs time, the number wil come right. Of Iapheth were borne 7. sonnes chiefe of Nations. Againe of Gomer (besides his supposed successor, who can not be counted beginner of an other distinct nation) came 2. other heades. Likwise of Iauan (besides his first sonne) rose 3. more nations. Of Cham by his first sonne Chus were 6. nephewes princes of nations. Againe of Regma (besides his successor) came one more. And Nemrod besides his kingdom of Babylon, raysed vp other 6. By his second sonne Mesraim came 8. nations, Chams third sonne Phut made only one nation. And Chanaan his sonnes made 11. more. Of Sem (last mentioned for better connecting the maine Historie, and succession of the Church) came the chife and principal Nation the Hebrewes, descending from him by Arphaxad, Sale, Heber, and so directly to Iacob. Of Sem also were borne 4. other sonnes beginners of nations. Againe of Aram (besides his first sonne) were 3 fathers of nations. Likwise of Heber (besides the Hebrewes descending by Phaleg) were borne to his other sonne Iectan 13. heades of nations. These are al that are named in this place: to wit, of Iapheth, 12. of Cham 33. and of Sem 21. which make in al 66. wherunto if we adioyne Nachor (Abrahams brother) Moab, and Ammon (Lots sonnes) also Ismael (Abrahams eldest sonne) and his issue by Cetura, and finally Esau (Iacobs brother) who made 6. more distinct nations, the whole number is 72. This probable collection, with the rest, we submit to better iudgement.

S. Aug. 16. c. 3. ciuit.

Gen. 24. 19. 17. 25, 6. 25, 23.

The common opinion of 72. tongues is not clere in Scripture.

Yet this number of nations and tongues may be probably geathered in this and other places of Genesis.

The Hebrewes chiefe of these nations.

CHAP. XI.

God hindereth the vaine purpose of building a hiegh towre, 7. by confounding mens tongues. 9. Wherof it is called Babel. 10. The genealogie of Sem to Abram.

The fourth part of this booke.

Of the diuision of tõgues and nations.

1 AND the earth was of one tongue, and al one speach.
2 † And when they remoued from the east, they found
3 a plaine in the land of Sennaar, and dwelt in it. † And eech one said to his neighboure: Come, let vs make bricke, and bake them with fire. And they had bricke in steed of stone,
4 and bitume in steed of morter: † and they said: Come, "let vs make vs a citie and a towre, the toppe wherof may reach to heauen: and let vs renowne our name before we be dispersed into al lands. † And our Lord descended to see the citie
5 and the towre, which the children of Adam builded, † and
6 he said: Behold, it is one people, and one tongue is to al: and

they haue begunne to doe this, neyther wil they leaue of
from their determinations, til they accomplish them indede.
† Come ye therfore," let vs goe downe, and there confound 7
their tongue, that none may heare is neighbours voice.
:: He that speaketh so confusedly that he is not vnderstood is said to bable. † And so our Lord dispersed them from that place into al 8
lands, and they ceased to build the citie. † And therfore 9
the name therof was called Babel,:: because there the tongue
of the whole earth was confounded: and from thence our
Lord dispersed them vpon the face of al countries.

† These are::the generations of Sem:Sem was an hundred 10
::Moyses here sheweth the succession of Patriarches, from Sem to Abraham, as he did before from Adam to Noe. S. Aug. li. 16. c. 10. ci. yeares old when he begat Arphaxad, two yeares after the
floud. † And Sem liued after he begat Arphaxad, fiue hun- 11
dred yeares: and begat sonnes and daughters. † Moreouer 12
Arphaxad liued thirtie fiue yeares, and" begat Sale. † And 13
Arphaxad liued after he begat Sale, three hundred three
yeares: and begat sonnes and daughters. † Sale also liued 14
thirtie yeares, and begat Heber. † And Sale liued after he 15
begat Heber, foure hundred three yeares: and begat sonnes
and daughters. † And Heber liued thirtie foure yeares, and 16
begat Phaleg. † And Heber liued after he begat Phaleg, 17
foure hundred thirtie yeares: and begat sonnes and daugh-
ters. † Phaleg also liued thirtie yeares, and begat Reu. 18
† And Phaleg liued after he begat Reu, two hundred nine 19
yeares, and begat sonnes and daughters. † And Reu liued 20
thirtie two yeares, and begat Sarug. † Reu liued also after 21
he begat Sarug, two hundred seauen yeares: and begat
sonnes & daughters. † And Sarug liued thirtie yeares, and 22
begat Nachor. † And Sarug liued after he begat Nachor, 23
two hnndred yeares: and begat sonnes and daughters.
† And Nachor liued nine and twentie yeares, and begat 24
Thare. † And Nachor liued after he begot Thare, an hun- 25
dred and nintene yeares: and begat sonnes and daughters.
† And Thare liued seauentie yeares, and begat Abram 26
and Nachor, and Aran. † And these are the generations 27
of Thare: Thare begat Abram, Nachor, & Aran. More-
ouer Aran begat Lot. † And Aran died before Thare his 28
:: Vr a citie, or territorie of Chaldea. 70. Interpret. and Iosephus li. 1. Antiq. father, in the land of his natiuitie in:: Vr of the Chaldees.
† And Abram & Nachor maried wiues: the name of Abram 29
his wife was Sarai: and the name of Nachor his wife,
Melcha the daughter of Aran the father of Melcha, and the
father of Iescha. † And Sarai was barren, neither had she 30

chil-

31 children. † Thare therfore :: tooke Abram his sonne, and Lot the sonne of Aran, his sonnes sonne, & Sarai his daughter in law, the wife of Abram his sonne, and brought them out of Vr of the Chaldees, for to goe into the land of Chanaan: and they came as farre as Haran, and dwelled
32 there. † And the dayes of Thare came to two hundred fiue yeares, and died in Haran.

Abram was commanded to goe forth of Chaldea, as appeareth Act. 7. v. 4. Though this iourney is here ascribed to Thare as the principal person.

ANNOTATIONS.

CHAP. XI.

4. *Let vs make*] Here we may see in Nemrod the common causes of heresies, and the maner of Hertikes proceding. For he hauing a subtle proud, and aspiring mind, first detracted from God, perswading men (as is noted before) not to depend vpon Gods prouidence, and finding some others of like humour, they conspired together, and drew more folowers, by bearing the simpler sorte in hand (for it was vnpossible wise men should beleue it) that they would make a towre of defence against a new floud, if God should thinck to drowne the world againe. But their principal intention was to make themselues great and strong for the present, and famous to posteritie. Al which God ouerthrew neither suffering them to build vp their imagined castle of strength nor to be praised for their worke, but made them infamous to the worlds end.

Pride is cause of schisme and heresie. False pretences deceiue the simple. Heretikes prosper for a time, but are confounded in the end.

S. Chrisf. ho. 30. in Gen. Cassian. collat. 4. c. 12.

7. *Let vs confound*] God in dissipating this vaine worke of men, would vse the ministerie of Angels. As not only Philo Iudeus, and Origen, but also S. Augustin, S. Gregorie, and other fathers expound these wordes, *Come, let vs descend, and confound their tongue*. where they also note Gods singular wisdome, mercie, and iustice, so punishing the offence, that he turneth it to his owne glorie, and the profite of al men: shewing his powre and soueraigne Maiestie by two great miracles. First by so suddainly and vtterly depriuing al those builders, of their vsual tongue, that presently they could neither speake it, nor vnderstand it. Secondly, by geuing diuers distinct languages to seueral sortes or families, which they immediatly vnderstood, and spoke most promptly, as if they had long before lerned and vsed the same. But to no man was geuen more then one language. And so, to the more commoditie of al mankind, they were forced to part into sundrie coastes of the earth, which they inhabited and replenished with distinct Nations, hauing the same Angels their spiritual Patrones and Protectors, which had seuerally changed their language. In particular, it was profitable to the good who being before oppressed by the vnited powre of manie wicked, were releeued (as S. Gregorie teacheth) when their persecutors were diuided. These good were the familie of Heber, as S. Chrisostom, and S. Augustin proue For seing the change of tongues was inflicted for punishment, it appeareth that Heber and his familie were innocent of the vaine attempt, whose tongue was not changed, but remained the same, and of him was called the Hebrew tongue for distinction sake after there were manie tongues, which before had no distinct name being the only tongue of al men. Againe touching the offenders (who were punished in their tongues, that they could not be vnderstood commanding one an other, because they would not vnderstand God iustly commanding them al) they also reaped this profite,

God turneth the offence of men to good. Two miracles In priuation of one tongue and geuing a new.

Diuision among euil men is profitable.

The member offending is punished.

Heber and his familie cōsented not to the building of Babel.

Li de cōfus. ling. ho. 11 in Numer. li. 16. c. 6 ciuit. li. 2. Moral. in. c 1. Iob.

Li. 34. Moral. in. c. 41. Iob. ho. 11. in Gen. l. 16. c. 11 & li. 18. c. 39. ci. S. Aug. li. 6. c. 4. ciuit.

that they were forced to leaue of that bad worke, and withal to seeke more ample habitations, who *If they had there more increased in number and streingth, vvould vvithout doubt* (saith S. Chrisostom) *haue attempted vvorse things.* And infinite manslaughter would haue benne committed, amongst so manie for possession of that one citie & towre. Finally the fathers note that as God wrought here much good by diuision of tongues: so he wrought much more by communion of tongues, geuen to the Apostles, therby inabling them to gether one Church of al Tongues and Nations. *Ho. 30. in Gen. S. Greg. ho. 30 in Euan.*

Gift of tōgues most profitable to the Church.

Scriptures hard

Some think Moyses omitted Cainan for a mysterie.

Refutation.

Others coniecture Cainan should not be in the text of the 70.

But neuer anie Catholique (nor heretike before Beza) put Cainan out of S. Lukes Gospel.

A memorable sentence of S. Beda.

Beza sacrilegiously proud.

The heretical English Editions differ in this point.

12. *Begat Sale*] Here is an intricate difficultie. For the Hebrew and Latin text, both here and in Palalippomenon, saying Arphaxad begat Sale, the 72. Interpreters and S. Luke place Cainan betwen them, as sonne of Arphaxad, and father of Sale. Eusebius also in his Chronicle, with most Greeke Doctors, and S. Augustin, count Cainan in this Genealogie of Sem. VVherupon manie do number him in this ranck, and suppose that Moyses omitted him for some Mysterie, and yet writeth truly, that Arphaxad begat Sale, not his proper sonne, but his sonnes sonne: as S. Mathew sayth, Ioram begat Ozias, who was his nephewes nephew. But against this solution it is replied, that then Arphaxad should haue bene a grandfather at 35. yeares of age: which were strange in those daies, how soeuer it is now. And a greatter difficultie, or rather absurditie must also be granted, that Arphaxad begat both Cainan at the age of 35. yeares, according to the 72. Interpreters, and that Sale was also begotten the same yeare, according to the Hebrew, being both true. VVhich inconuenience is not in the Genealogie written by S. Matthew. Others therfore according to the Hebrew and Latin text, with most Latin Doctors, omit Cainan in this place, and Paralipomenon, namely with S. Hierom, who diligently examining and reconciling varieties, betwen the Hebrew and the Greeke, maketh no mention at al of this difference. VVhich maketh some to coniecture, that in S. Hieroms time Cainan was not in the Greeke copies, at least not in those that he had, and held for the best. And at this day some haue him not. VVhich may be admitted for a probable answere touching the Hebrew and Greeke of the old Testament. But for so much as al copies, both Greeke & Latin, also S. Hieroms Edition of S. Lukes Gospel haue Cainan, the difficultie stil remaineth betwen Moyses and S. Luke. How then shal this doubt be solued? we can not solue it. And no maruel. For venerable Bede could not. VVhose wordes are these: S. Luke vseth rather the Greeke testimonies then the Hebrew: wherof hapeneth that I much marucl at, and for dulnes of wit, being striken with great admirrtion, I can not throughly scan, seeing in the Hebrew veritie are founed only tenne generations from the floud vnto Abraham, by what meanes S. Luke, who (the Holie Ghost gouerning his penne) could in no sorte write false, would rather set downe eleuen generations in the Gospel, Cainan adioyned according to the seuentie Interpreters. Thus writeth S. Beda, reuerently admiring that he could not vnderstand. For being assured that the Holie Ghost gouerned the pennes both of Moyses and S. Luke, and that he is not contrarie to him selfe, it must nedes be true which ech of them writeth, though other learned men can not reach the profoundnes of some difficulties that occure. And therfore Beza was extreme saucie to dash Cainan out of S. Lukes Gospel, and that wittingly and most impudently saying, in his Annotations: *Non dubitauimus expungere: VVe doubted not to put it out.* The former English Editions, otherwise corrupt in manie places, haue Cainan in the text of S. Lukes Gospel, but their latter translaters are in this point pure Bezites. *1. Par. 1. Luc. 3. v. 36. Li. 16. c. 10. ciuit. Mat. 1. Quæst. Hebra. Editio quedam vaticana Præfat. cōment. in Act. Apost. 1552. 1577.*

The end of the second age.

THE CONTINVANCE OF THE CHVRCH

AND RELIGION, IN THE SECOND AGE OF THE WORLD.

From Noes flood to Abrahams going forth of his countrie.

The space of 368. yeares.

NO MAN *can wel doubt nor wil denie, that the same Church continued al the second age which was in the first, considering that Noe liued aboue 50. yeares after the birth of Abraham, and Sem 150. more: and that these three, and some others of that time are renowmed in holie Scripture, for sincere professors of true Religion. But for more manifestation of their faith, and that the Church was then very conspicuous, we shal repete certaine principal pointes of Religion professed and practised al that time, by a continual knowne visible companie vnited in one mystical bodie: though in the meane while, the wicked sprong and grew in number and worldlie force, much oppressing yet neuer suppressing the good.*

Noe and Sem liued in Abrahams time.

Articles of Religion professed in the second age.

First iust Noe coming forth of the arke with his familie, professed his religious mind to One God *almightie, supreme Lord of al, by* Offering external *voluntarie, speedie, pure, solemne, and bountiful* Sacrifice *of Holocaustes, as a* Priest *vpon an* Altar. *After which most gratful office, God making a couenant with him and his seede, neuer againe to destroy the world by Water, confirmed the same by the signe of the rainbow, which represented the second Person of the B.* Trinitie, *the* Sonne of God, Christ *our Lord to be borne* The Sone of man, *& extended vpon the* Crosse: in whom Noe beleeuing was instituted heyre of the iustice, which is by faith in our Redemer.

Gen. 8. Gen. 9. Heb. 11.

One God. External Sacrifice Priesthood Altares. Christ. Crosse. The B. Trinitie. Redemer.

We haue here againe Gods operatiue blessing, *with the effect of increase and multiplication, the issue of Noe by his three sonnes, in short time manie Nations. By the way also we haue an example of* Fathers *solemne* Blessing *and* Cursing *their children. The effectes wherof succeded afterwardes accordingly. Likwise in this age was geuen a particular precept* Not to eate bloud. *And Noe obserued distinction of* Cleane *beastes, offering Sacrifice in them only, as before the floud, he was commanded to take moe of them into the arke, then of the* Vncleane.

Gen. 9. c. 9. v. 25. c. 9. v. 4. c. 9. v. 20

Gods blessing operatiue. Fathers blessing & cursing. Abstinence from bloud. Cleane, and vncleane.

In that so ample mention is made of sinne and wickednes, there is no doubt, but Noe, the preacher of iustice, *admonished and exhorted sinners to* Repentance: *yea he* Punished *Cham & Chanaan, by his curse in their posteritie. And God him selfe* Threatned *to exacte the bloud of man vniustly shed. In the meane time* Inflicted *also some* punishment *vpon the builders of Babel, by confounding their tongues. And that by the* Ministerie of Angels.

c. 10, 10. c. 11. 2. Pet. 2. c. 9, 5. c. 11.

Penance preached and inflicted. Ministerie of Angels.

Which *punishment in part, and threates of more importe a* General Resur-

Resurrection Iudgement. Eternal ioy, and paine.

Resurrection, *and* Iudgement, *where al things* shal be *exactly discussed and* Iudged. *And then wil folow* Eternal life *to the good: and* Euerlasting paine *to the damned.*

Church visible

Al these points of Religion (and others mentioned in the former age, and no doubt taught by Noe & his sonnes) shew clerly a Visible Church,

Good and bad in the Church

consisting of good and bad. Noe *remaning the same man as before the floud;* Sem *and* Iapheth *are commended and blessed for wel doing;* Cham *blamed, & cursed in his posteritie: yet neither he nor anie of his sonnes or daughters fel into heresie, or other infidelitie, for anie thing that appeareth in Scripture, or other authentical testimonie.* Heber also and his familie are *particularly commended by Moyses, as the right folowers, and the spiritual children of Sem (Who had innumerable other carnal children) as those that were innocent touching the presumptuous building of others, who for the same fault lost their old tongue, which the familie of Heber kept. As S. Chri-*

Cap. 8. & 9. c. 10, 21.

Alwaies some good.

sostom and S. Augustin do proue. Againe, diuers of this familie falling afterwards by litle and litle to other nations, the Familie of Thare, *saith the same S. Augustin (li. 16. c. 12.) albeit not al, or not alwayes, yet euer some of them, and Abraham continually, with Sem, Heber, Phaleg, & manie others, not mentioned by Moyses in his briefe description (as S. Gregorie doubteth not to suppose) were iust, and kept the true faith, and Vndefiled Religion.*

Ho. 30. in Gen. li. 16. c 11. & li. 18. c. 39. ciuit. L. 5. c. 35. Moral in 3. Iob.

Nemrod an Arch-heretike.

But Nemrod *Chams nephew, and sonne of Chus described for a Valiant hunter, a Violent giant, and tyrant, Was an Archheretike, a deuiser and teacher of false doctrin, against God and true faith. By Iustletie and tyrannie he induced manie of liking or of feare to folow him, and so in schisme he*

Iosep. li. 1. c. 4. Antiq.

His proud heresie.

maintained heresie, That men were not beholding to God, but to them selues, for temporal prosperitie.

The first Sect of Infidels was Barbarisme before the floud.

Wherof began a new & cruel confederacie, against the Citie of God, & the second great Sect of Infidels. For Barbarisme *being the first, begun by Cain and ended by the floud:* The second mother *of al Sectes beginning after the floud (as S. Epiphanius Writeth) was* Scythisme: *so called of the Scythians a most cruel people. Who according to Nemrods heresie (not thincking them selues beholding to God for temporal happines, but to their owne forces) tyrannized ouer the weaker, and manie wicked banning together extremly oppressed the more peacable, especially the Church and true seruants of God. And this was one special cause of building Babylon, besides their ambicious desire of perpetual fame, and their bearing the simple in hand of a defence against a new floud, to make it in dede, a strong hold for tyrants to offend others, and to defend themselues. Wherfore God (Who before destroyed al Infidels by the floud) confounded these builders by diuiding their tongues, and so forced them to breake, and part into manie countries.*

Li. de heresibus.

The second Scythisme.

Crueltie.

Thus

Thus mankind being diuided vpon the earth, opinions also were multiplied concerning Religion. For shortly the perswation of mens trusting in themselues, and in other mortal men appeared absurde, euen the strongest feeling aduersities, or fayling sometimes of their purposes, saw there was neede of supernal helpe, and that earthlie things depended much vpon diuine wil and powre. But hauing forsaken God Almightie, the onlie maker and conseruer of al, they begane to imagine and serue false goddes, both famous dead men, which had prospered in this world, and diuers other things, by which they receiued commoditie, or feared damage.

Vntruthes are vnconstant.

Hence therfore rose the third principal Sect called Greciſme, *beginning also in this second age, as the same S Epiphanius writeth. For Ninus the first king of the Assirian great Monarchie, brought to passe that his father* Belus Iupiter *was esteemed and worshipped for the onlie great God by the Assirians. To him the Babylonians erected first Temples Altares and Statuas. Nemrod also by the name of* Saturnus, *as the progenitor of Belus, and first great King or Tyrant of Babylon, was accounted a god, and the father of goddes. About this time likwise begane the Dinastæ among the Ægyptians, and not sowner, as they vainly brag to haue benne before the floud: yea much longer then in deede the World hath benne. Moreouer the Chaldees worshipped the fire. Others the sunne, the moone, and innumerable other feaned goddes. Against al which (and likwise against al hereſies) are two special arguments. First that they were not from the beginning, as the true God, and al truthes are knowne and receiued by continual Tradition, but brought in afterwards by men, and comonly by il men. Secondly they are not accepted and esteemed for goddes, or truthes, in al places, but with great diuersitie and dissention, one sort allowing that others despice, as holie Athanasius notably writeth in his oration against Idols in these wordes. Quot sunt gentes totidem deorum genera consinguntur &c. How manie nations (saith he) so manie kindes of goddes are feaned. Also the same countrie, the same citie dissenteth within it selfe in superstition of Idols. The Phenicians certes acknowledge not the Egiptians goddes, neither doe the Egiptians adore the same Idols with the Phenicians: Nor the Scithians receiue the goddes of the Persians, nor the Persians of the Scithians: The Pelasgies refuse the Thrasian goddes, the Thrasians know not the Thebians. The Indians are against the Arabians, the Arabians against the Æthiophians: and in like sorte the Æthiopians differ in their religious affaires from the Arabians. The Syrians worship not the goddes of the Cilicians, and the nations of Capadocia besides al these haue goddes of other names. The Bithinians also feaned diuers goddes, the Armenians againe diuers from them. What nede we manie wordes? Those that are in the continent honour other goddes from the Iland-people. In briefe ech citie and eech village not knowing the goddes of their neigh-*

The third Sect was Greciſme.

Idolatrie.

Saturn deorum.

Dinastæ were those that raigned in Ægipt by force and policie: & after were great goddes, and litle goddes.

Idolatrie and Hereſie are confuted, by that they beginne disorderly; and are at dissention in their imagined Religions.

,, boures, setteth forth their owne, & esteemeth them only in place of goddes. Thus farre S. Athanasius. Name we like countries, prouinces, cities, and townes in these partes of Europe, where Luthers scholars haue set their feete, consider the forme of Religion, and opinions which they hold, and we shal see as vnorderlie beginnings, and as horrible dissentions in heresies (which S. Hierom calleth the Idols of the New Testament) as the ancient fathers haue discryed in Paganisme. For Lutherans or Protestants hauing no lawful generation, but proceding of bastards race, vpstartes of vnknowne progenie, are no lesse at discordes among them selues, only al agreing against Catholiques, like syncretisantes against their cõmon enimies, or Herod, Pilate, & the Iewes against Christ. And in England alone are diuers Sectes without possible meanes to agree in one. For albeit the ciuil state endeuoreth prudently and seriously to bring al to vniformitie, at least in publique shew, yet they are but like manie faces vnder one hood, euerie sorte keping their owne opinions; yea almost euerie preacher and meane scholar (to say nothing of artificers and common ministers) arrogating to be his owne Iudge, contemneth to stand to Luther or Caluin, to Geneua or Parlament, to Conuocation or Synod of their owne, but to his owne only vnderstanding, and interpretation of holie Scripture. Nor yet to that alwayes; for when he is pressed with that he once said, he wil forgete it, or eate his owne word, if he haue not written it, or that you haue readie witnes against him, so hard it is to make a deceiued Protestant or Puritan confesse that he is conuinced, except by very pregnant meanes you can first cast out of him, or bind fast the spirite of presumption, dissention and contention: whereas the simplest Catholique in the world hath the selfe same faith in al points, with the whole Church, in which he remaineth, and vpon whose iudgement he dependeth.

Luthers progeniesdiffer as much in opinions of Religion, as Painimes do in their false goddes.

in. c. 11. Osee.

Sectes in England diuers from Luther, and eech one from the rest.

Proud and cõtentious spirites are hardly perswaded to the truth.

Vnlerned Catholiques beleue the same faith in al points with the lerned.

To returne therfore, from whence we are not vnnecessarily digressed, we conclude with S. Augustin; When Moyses had shewed the beginning and progresse of Nemrods earthlie citie, leauing it in Babylon, that is confusion, as needles to prosecute it futher, he returneth to declare the pertual succession of the Citie of God, the Church, as before the floud from Adam to Noe, by the line of Seth, so after the floud from the same Noe, by the line of Sem, Arphaxad, Sale, Heber, Phaleg, Reu, Sarug, Nachor, Thare; and Abraham. Thereft of Sems children, and al the progenies of Iapheth and Cham, as not pertaining to this purpose, omitted, so connecting those in order of generations, by whom the succession is directly brought to Abraham, Prince of the elected people, a most special Patriarch, to whom new and great promises are made of multiplication of his seede, and possession of the land of Chanaan, but especially of Christ our Redemer, and the same manie waies confirmed, as wil appeare in the next age.

li. 16. c. 10. ciuit.

The succession of Patriarchesfrom Noe to Abraham.

Abraham a principal Patriarch.

CHAP.

CHAP. XII.

Abram commanded by God to leaue his countrie, with promise to be blessed in his Seede, 5. taking his Wife Sarai, and his nephew Lot, 6. Wandreth in the land of Chanaan, 7. erecteth an Altar in Sichem, 8. an other in Bethel. 10. Thence by occasion of famine passeth into Ægipt. 14. Where his wife (called his sister) is taken into the kings house, 19. but vntouched is restored to him.

The begining of the third age.

The fifth part of this booke. Of Abrahams leauing his countrie, Gods blessing of his seede, & commandment of Circumcision.

Act. 7.

1 AND our Lord said to Abram: Goe forth of thy countrie, and out of thy kinred, and out of thy fathers
2 house, and come into a land, which I wil shew thee. † And I wil make thee into a great nation, and I wil blesse thee,
3 and magnifie thy name, and thou shalt be blessed. † I wil blesse them and blesse thee, and curse them that curse thee,
Heb. 11. and :: IN THEE shal al the kindreds of the earth be blessed.
4 † Abram therfore went out as our Lord had commanded him, and with him went Lot: seauentie fiue yeares old was
5 Abram when he went forth out of Haran. † And he tooke Sarai his wife, and Lot his brothers sonne, and al the substance which they had possessed, and the soules which they had gotten in Haran: and went forth to goe into the land
6 of Chanaan. And when they were come into it, † Abram passed through the countrie vnto the place Sichem, as farre as the noble vale: and the Cananite was at that time in the
7 countrie. † And our Lord appeared to Abram, and said to him: To thy seed wil I giue this land. Who builded there :: an
8 altar to our Lord, that had appeared to him. † And marching on from thence to a mountaine, that was on the east side of Bethel, there he pitched his tent, hauing Bethel on the west, and Hay on the east: he builded there also an altar to our
9 Lord, and called vpon his name. † And Abram went for-
10 ward going, and proceding on to the south. † And there came a famine in the countrie: and Abram descended into Ægypt, to be as a pilgrime there: for the famine was very
11 sore in the land. † And when he was nere to enter into Ægypt, he said to Sarai his wife: I know that thou art a
12 fayre woman: † and that when the Ægyptians shal see thee, they wil say: She is his wife: and they wil til me, and reserue

:: In Christ borne of Abrahames seede al nations are blessed. Gal. 3.

:: Abram dedicated Altars to God especially in those places where he receiued promises, or benefites. S. Chrisost. ho. 31. in Gen.

thee. † " Say therfore, I pray thee, that thou art my sister: 13
that I may be wel vsed for thee, and that my soule may liue
for thy sake.

† When Abram therfore was entred into Ægypt, the 14
:: God by corporal affliction hindered Pharao and his men from doing violence to Sarai S. Chrisost: ho. 42. in Gen.
Ægiptians sawe the woman that she was passing beautiful.
† And the princes told Pharao, and praised her to him: and 15
the woman was taken into the house of Pharao. † And 16
they vsed Abram wel for her sake. And he had sheepe and
oxen and he asses, and men seruants, and maid seruants, and
shee asses, and Cammels. † But our Lord :: scourged Pha- 17
rao with very sore plagues, and his house for Sarai Abrams
wife. † And Pharao called Abram, and said to him: What 18
is this that thou hast done to me? Why didst thou not tel me
that she was thy wife? † For what cause didst thou say, she 19
was thy sister, that I might take her to my wife? Now ther-
fore there is thy wife, take her, and goe thy ways. † And 20
Pharao gaue certaine men commandment in the behalfe of
Abram: and they conducted him, and his wife, and al that
he had.

ANNOTATIONS.

CHAP. XII.

13. *Say therfore*] Abraham concealed that Sarai was his wife, and lyed not in saying, she was his sister: as he also called Lot his brother, being his brothers sonne, and she his brothers daughter. VVherby he preuented danger of his owne life, vsing such lawful meanes as lay in him, committing his wiues chastitie to Gods protection, which him self could not prouide for. In which case if he had not donne his owne endeuour, he had rather tempted God (saith S Augustin) then trusted in God. And so God preserued her, though she was in Pharao his house. v. 17. *Gen. 15. li. 16. c. 19. ciuit. & q. 26. in Gen.*

Men are bond to do their lawful endeuoures, and to commit the rest to God.

CHAP. XIII.

Abram & Lot returne from Ægypt into Chanaan, 6. and being rich separate themselues, 10. Lot choosing the countrie about Iordain, Abram dwelleth in Chanaan. 14. where againe God promiseth him that land, and multiplication of his seede. 18. And he erected an other Altar to God.

ABRAM therfore ascended out of Ægypt, he and his 1
wife, and al that he had, and Lot with him to the south
coast.

2 coast. † And he was very rich in possession of gold and
3 siluer. † And he returned by the way, that he came, from
the south vnto Bethel, euen to the place where before he
4 had pitched a tabernacle betwen Bethel and Hay: † in the
place of the altar which he had made before, and there he
called vpon the name of our Lord.

5 † But Lot also that was with Abram, had flocks of sheepe,
6 and heards of beasts, and tents. † Neyther was the land able
to receiue them, for to dwel togeather: for their substance
7 was much, and they could not dwel togeather. † Wherupon
also there arose strife amongst the heardsmen of Abram and
of Lot. And that time the Chananite and the Pherisite dwel-
8 led in that countrie. † Abram therfore said to Lot: Let
there be no brawle I beseech thee betwen me and thee, and
betwen my heardsmen, and thy heardsmen: for we be :: bre-
9 thren. † Behold the whole land is before thee: goe aparte
from me, I pray thee: if thou wilt goe to the left hand, I wil
take the right: if thou choose the right hand, I wil passe to
the left.

10 † Lot therfore lifting vp his eyes, sawe al the countrie a-
bout Iordaine, which was watered through out before that
our Lord subuerted Sodome and Gomorre, as the paradise of
11 our Lord, and like as Ægypt as men come vnto Segor. † And
Lot chose vnto him the countrie about Iordaine, and he de-
parted from the East: and they were seperated either brother
12 from the other. † Abram dwelt in the land of Chanaan:
and Lot abode in the townes, that were about Iordaine, and
13 dwelt in Sodome. † And the men of Sodome were verie
wicked, and sinners before the face of our Lord out of mea-
14 sure. † And our Lord said to Abram, after that Lot was se-
perated from him: Lyft vp thyn eyes, and looke from the
place, wherin thou now art, to the north and south, to the
15 east and west. † Al the land, which thou seest, wil I geue
16 to thee, & to thy seed for euer. † And I wil make :: thy seede
as the dust of the earth: if any man be able to number the
dust of the earth, thy seede also shal he be able to number.
17 † Arise and walke through the land in the length, and in
18 the breath therof: for I wil geue it to thee. † Abram ther-
fore remouing his tent, came, and dwelt beside the vale of
Mambre, which is in Hebron: and he builded there an altar
to our Lord.

:: Foure sortes of bretheren inholie writte: german brothers, as Iacob and Esau: of kinred, as Abraham and Lot: of the same nation, as the Iewes and Samaritanes: in Religion as al Catholiques.

:: Not the children of the flesh but the children of promisse are the seede. Rom. 9. and are innumerable. Apoc. 7. v. 9.

CHAP. XIIII.

The king of Sodom with other foure kings are ouercome in battle, by foure others: 12. where Lot is taken 14. but Abram with 318. persons prosecuting and ouercoming the victorers, 16. rescued Lot, with al the captiues and pray. 18. Melchisedech King and Priest blessed Abram, 20. Abram payed tithes to him. 21. and rendered the spoile to the king of Sodom.

AND it came to passe in that time, that Amraphel the king of Sennaar, and Arioch the king of Pontus, and Chodorlahomor king of the Elamyts, and Thadal the king of nacions † made warre against Barra the king of Sodome, and against Bersa the king of Gomorra, and against Sennaab the king of Adama, and against Semebar the king of Seboim, and against the king of Bala, the same is Segor. † Al these came together into the Woodland vale, which now is the salt sea. † For they had serued Chodorlamor twelue yeares, and the thirtenth yeare they reuolted from him. † Therfore in the fourteenth yeare came Chodorlahomor, and the king that were with him: and they stroke Raphaim in Astaroth-carnaim, and Susim with them, and Emim in Sauee of Cariathaim, † and the Corrheans in the mountains of Seir, euen to the Champion countrie of Pharan, which is in the wildernes. † And they returned, and came as farre as the fountaine of Misphat, the same is Cades: and they stroke al the countrie of the Ameleichites, and of the Amorheans, that dwel in Assasonthamar. † And they went forth the king of Sodome, and the king of Gomorra, and the king of Adama, and the king of Seboim, moreouer also the king of Bala, which is Segor: and they set themselues against them in battaile aray in the Woodland vale: † to wit against Chodorlahomor king of the Elamites, and Chadal king of nacions, and Amraphel king of Sennaar, and Arioch king of Pontus: foure kings against fiue. † But the Woodland vale had many pitts of bitume. Therfore the king of Sodome, and of Gomorra turned their backes, and were ouerthrowne there: and they that remained fled to the mountaine. † And they tooke al the substance of the Sodomites, and Gomorrheans, and tooke al kind of victuales, and went their way: † and Lot also and his substance, the sonne of Abrams brother, who dwel-

13 dwelled in Sodom. † And behold one, that had escaped, told Abram the Hebrew, that dwelt in the vale of Mambre, the Amorrean brother of Eschol, and the brother of Aner:
14 for these had made a league with Abram. † Which when Abram had heard, to witt, that his brother Lot was taken, he numbred of the seruantes borne in his house, wel appointed three hundred and eightene: and pursued them vnto
15 Dan. † And diuiding his companie, he ranne vpon them in the night: and stroke them, and pursued them vnto Hoba,
16 which is on the left hand of Damascus. † And he brought backe al the substance, and Lot his brother with his sub-
17 stance, the wemen also and the people. † And the king of Sodom went forth to meete them, after he returned from the slaughter of Chodorlahomor, and of the kinges that were with him in the vale Sauee, which is the kings vale.
18 † But " Melchesidech the king of Salem, " bringing forth bread and wine, for he was the Priest of God most highe,
19 † " blessed him, and said: Blessed be Abram to God the high-
20 est, which created heauen and earth: † and blessed be God the highest, by whose protection, the enemyes are in thy
21 hands. And " he gaue him the tythes of al. † And the king of Sodom said to Abram: Geue me the soules, and the rest
22 take to thee. † Who answered him: I lift vp my hand to my
23 Lord God most hiegh possessor of heauen and earth, † that from the very woofe-thread vnto the shoe latcher, I wil not take of al that are thine: :: lest thou say: I haue enriched
24 Abram: † except such thinges, as the young men haue eaten, and the shares of the men, that came with me, Aner, Eschol, and Mambre: these shal take their shares.

:: Abraham enriched by God, would take no more of man, but his soldiars sustenance. The proper hire of spiritual work men, S. Chrisost. in Gen.

ANNOTATIONS.
CHAP. XIIII.

Tomo 3. prope initium.

18. *Melchisedech*] S. Hierom being earnestly requested by Euagrius, to geue his iudgement touching Melchisedech, whom a nameles author had endeuored to proue to be the Holie Ghost, plainly confuteth that error: as also an other error of Origen and Didymus saying, he was an Angel. Likewise S. Epiphanius (*hæresi 55. & 76*) relateth and condemneth a third error, of some that thought him to be the Sonne of God. These two Fathers, and S. Augustin (*li. de hæresibus her. 34.*) and diuers others, whom S. Hierom alleageth proue euidently, that he was a very man, a Priest and a king, yea the hiegh Priest (at least of that countrie) Superior to Abraham, and a figure of Christ. Besides

Old heresies concerning Melchisedech.

A probable opinion that Sem and Melchisedech was al one.

Besides these heresies the same S. Hierom relateth two probable opinions. The Iewes Rabins generally hold that Melchisedech was Sem the sonne of Noe from whom Abraham and al the Hebrewes descended. VVhich they seme rather to affirme, as loath to confesse that anie man, of other nation then their owne, should haue bene greater and more excellent then Abraham in spiritual causes, then for anie reason they do, or can alleage. Yet manie especially latter writers as Liranus, Tostatus, Genebrardus and others do embrace this opinion as most probable. Though S. Hierom semeth only to haue added the Hebrewes opinion (as he saith) because he would intimate al to his freind, when he had first cited grauer authores, S.S. Ireneus, Hypolitus, Eusebius Cesarienſis, Eusebius Emissenus, Apolinarius, and Eustathius, al agreably affirming that Melchisedech was a Chananite, king of Salem, which was afterwards called Ierusalem. To this opinion agreeth Philo Iudæus continually speaking of him, as of a stranger to the Iewes nation. Iosephus also a Iew writeth plainly (*li. 7. de bello Iudaico. c. 18.*) that he was of Chanaan, and Prince of the Chananites. Also S. Dionysius Ariopagita, (*Celest. Hier. c. 9.*) S. Epiphanius (*her. 55. & 67*) Theoderetus (*q. 63. in Gen.*) and Suidas, are of the same mind, and manie other christitian Doctors. VVho confirme their assertion by that S. Paul saith to the Hebrewes: *He vvhose generation is not numbred among them, toke tithes of Abraham.* For what els can S. Paul meane, but that Melchisedechs kinred and people, was diuers from the kinred, and people of the Iewes? which he could not say of Sem, from whom Abraham & al Iewes descended: as it can not be said, that Adam and Noe are of diuers genetation from anie people that now liueth, because we al come of them. Of this difficultie (not pertaining to anie controuersie of our time) the studious may see more in F. Pererius his commentaries vpon this. 14. chap. of Genesis. disp. 3.

Ep. ad Euag.

More probable that Melchisedech was a Chananite.

Proued by S. Pauls wordes.

Heb. 7. v. 6.

18. *Bringing forth*] Seing the Royal Prophet Dauid, and S. Paul say Christ is a Priest for euer according to the order of Melchisedech, we demand of Protestants, if Christ fulfilled not Melchisedechs figuratiue Sacrifice offered in bread and wine, by offering his owne bodie and bloud at his last supper in formes of bread & wine, and by instituting the same to be offered by his Priests til the end of the world, what other figuratiue sacrifice of Melchisedech they can find performed by Christ, by which it may appeare that he is a Priest for euer according to that order? Caluin (li. 4. Instit. c. 18. para 2.) Kemnisius (par. 2. exam. pag. 740. &. 747) Peter martyr (in 1. Cor. 5.) and most English Protestants grant that Melchisedech was a Priest, and that the peculiar function of a Priest is to offer Sacrifice, wherfore they hauing no sacrifice wil haue only ministers and no Priests, but they denie that Melchisedech offered Sacrifice in bread and wine. VVherupon we ioyne issue with them to proue that he did. and that by this place amongst others of holie Scripture.

Psal. 109 Heb. 7.

Christ is a Priest according to the order of Melchisedech.

VVhy the Protestants haue ministers and no Priests

Kemnisius complayneth that the Latin text hath *Obtulit* for *Protulit, Offered,* for *Brought forth.* And to disproue the same, he alleageth the Hebrew, Chaldee, Greke, and S. Cyprian. But Catholiques more iustly complaine of him, for lying. For al Latin Editions haue *Proferens, bringing forth.* The question therfore in controuersie is, to what end and vse Melchisedech brought forth bread and wine? Caluin and Kemnisius say it was only to refresh or feede Abraham and his men, and not for sacrifice. which their bare saying is without reason, for that there was store of victuals in the pray (v. 11.) and they had eaten therof. Moreouer the Hebrew word *Hotsi, brought forth,* is a word pertayning to Sacrifice, as in the 6. chap of Iudges. (v. 18. and 19) and importeth that the bread and wine were first offered in Sacrifice, and then doubtles they did participat: though

The state of the controuersie.

v. 24. S. Chrisost. ho. 36. in Gen.

though they wanted not other sufficient corporal foode. Againe the wordes folowing *For he vvas the Priest of God most hiegh*, can haue no other sense, but that he did the function of a Priest in the bread & wine which he brought, otherwise if the only cause of bringing that prouision had benne to releue the campe with victuals, the reason would rather haue benne yelded, because he was a bountiful King, a liberal Prince, a special freind to Abraham, as in deede he was, but none of these reasons, or the like fitted this purpose so wel, nor touched the cause of bringing forth bread and wine, as to signifie that he was a Priest, whose office is to offer Sacrifice.

Melchisedech offered sacrifice in bread and wine.

Here againe some Protestants take exception against the Latin text, that the causual coniunction *Enim, for*, is not agreable to the Hebrew, but should be the copulatiue *Et, and*, which is a meere wrangling. For the lerned know wel ynough, that the Hebtew particle is better expressed in such places, by *Enim* or, *quia, for* or *because*, then by &. And so the Englisth Bible printed in the yeare of our Lord. 1552. readeth: *Melchisedech king of Salem brought forth bread and vvine: for he vvas the Priest of the most hiegheſt God.* The latter Editions also in like places haue not the copulatiue *And*, but some other word as the sense requireth. Gen. 20. v. 3. *Thou art but a dead man, for the vvomans sake vvhich thou hast taken: for she is a mans vvife.* where the Hebrew phrase is, *And she is maried to a husband.* Gen. 30. v. 27. they read thus: *For I haue proued that the Lord hath blessed me for thy sake*, where precisly construing the Hebrew they should say, *I diuined* (or coniectured) *and the Lord blessed me for thy sake.* Likewise Esaie, 64. v. 5. they read: *But Loe, thou hast bene angrie, for vve offended*, the Hebrew is thus. *Loe thou art angrie, and vve haue sinned.* In the same place, they translate, *Yet shal vve be saued, vvhich* the Hebrew expresseth by the copulatiue, *And* we shal be saued. So when they thinke it conuenient, they translate the Hebrew particle, *For, that, yet*, which strictly signifieth *And*.

The latin text iustified by other places, yea by Protestants translations

Now let vs also see the original in this place. In the Hebrew it is thus: VMALCHI TSEDEC MELEC CHALEM HOTSI LECHEM VAIAIIN. VEHV COHEN LEEL ELION. VAIE VARECHEHV, &c. In Englisth word for word thus: *And Melchisedech king of Salem brought forth bread and vvine. And he the priest to God most hiegh. And he blessed him*, &c. where albeit the causual word *For*, is not expressed, yet these wordes, *And he the priest*, further declaring that besides the office and dignitie of a King (which was said before) Melchisedec was also a Priest, must nedes signifie that he did something about the bread and wine belonging to a Priests office. And what that something was, perhaps the Vniuersitie of Cambridge wil testifie, whose late professor of Diuinitie teacheth plainly, that Melchisedech offered Sacrifice, and was therin a figure of Christ (*Pag. 6. Reprehen*) *Sacerdotes* (saith he) *ij vere & proprie sunt, qui sacrificia faciunt; qualis fuit Aaron, & Aaronis filij, & Melchisedechus, & quem illi adumbrabant, Christus. Priestes truly and properly are they, that offer sacrifices, such as vvas Aaron, and the sonnes of Aaron, and Melchisedech, and Christ, vvhom they prefigured.* If then both Aaron & Melchisedech were truly and properly Priests, because they offered sacrifices (according to this Professors definition) and both were figures of Christ, it must needes be granted that as Christ fulfilled the figure of Aarons bloudie sacrifices, in offering him selfe vpon the Crosse: so he also fulfilled the figure as wel of vnbloudie sacrifices of Aaron, as especially of Melchisedechs Sacrifice in some other besides that on the Crosse, seeing the prophet Dauid and S. Paul say, Christ is a Priest (not according to Aarons order, for that was to haue an end, but) *For euer* according to the order of Melchisedech. And what other Sacrifice did our Sauiour offer to remaine

The Hebrew text sheweth that Melchisedec did the office of a Priest in bread and wine.

The proper office of a Priest is to offer Sacrifice.

Guiliel. vvhitak. contra Gregor. Martin.

Christ stil exerciceth the office of Priesthood according to the order of Melchisedech by the ministerie of Priests.

perpetual, but of his owne bodie & bloud in vnbloudie maner, vnder the formes of bread and wine, with commandment to his Apostles and Priests to do the same til the end of the world? Let the indifferent reader weigh it wel. And whosoeuer is not very proud wil for his better instruction, or confirmation, esteme the vniforme iudgement of manie, ancient, godlie, and lerned Fathers writing vpon this place. VVe wil only recite their wordes, without other deduction for breuitie sake.

The ancient fathers proue that Melchisedech offered Sacrifice in bread & wine in figure of Christ, and of other Priests of the new Testament.

S. Clemens Alexandrinus (li 4. Strom. versus finem). writeth thus: Melchisedech king of Salem, Priest of God most hiegh, gaue wine & bread santified nutriment in type of the Eucharist.

S Cyprian (Epist 63. ad Cæcilium) Christ is Priest for euer according to the order of Melchisedech, which order is this coming from that Sacrifice, and thence descending, that Melchisedech was Priest of God most hiegh, that he offered bread & wine, that he blessed Abraham For who is more a Priest of God most hiegh, then our Lord Iesus Christ, who offered Sacrifice to God the Father, and offered the same, which Melchisedech had offered, bread and wine, to wit, his owne bodie and bloud. And a litle after: That therfore in Genesis, the blessing might be rightly celebrated, about Abraham, by Melchisedec the Priest, the image of Christs Sacrifice consisting in bread and wine went before, which thing our Lord perfecting and performing, offered bread and chalice mixt with wine, and he that is the plenitude, fulfilled the veritie of the prefigured image.

Eusebius Cesariensis. (li 5. Demonst. Euang. c. 3.) Euen as he who was Priest of Nations was neuer sene to offer corporal sacrifices, but only bread & wine, when he blessed Abraham: so first our Lord & Sauiour him selfe, then priests that come from him, exercising the spiritual office of Priesthood in al nations after the Ecclesiastical ordinances, do represent the mysteries of his bodie, and healthful bloud in bread & wine, which mysteries Melchisedech knew so long before by diuine spirite, and vsed as representations of things to come.

S. Ambrose (li. 5. de Sacramen. c. 1.) VVe know the figure of the Sacraments went before, in Abrahams times, when Melchisedech offered Sacrifice.

Idem. in cap. 5. Heb. It is clere that oblations of cattle are vanished, which were in Aarons order, but Melchisedechs institution remayneth, which is celebrated al the world ouer in administration of the Sacraments.

S. Hierom. (Epist. ad Marcellamo vt migret Bethleem.) Haue recourse to Genesis, and you shal find Melchisedech king of Salem, prince of this citie, who euen then in figure of Christ offered bread and wine, and dedicated the Christian mysterie in our Sauiours bodie and bloud. Idem Epist. ad Euagrium: Melchisedech offered not bloudie victims, but dedicated the Sacrament of Christ in bread and wine, simple and pure sacrifice. Idem. Quest. in Gen. c. 14: Our mysterie is signified in the word of order, not by Aaron in immolating brute victims, but in offering bread and wine, that is the bodie and bloud of our Lord Iesus. Idem in c. 26. Matthei: Melchisedech the Priest of God most hiegh, by offering bread and wine, prefigured the Mysterie of the Eucharist.

S. Chrisostom (ho. 35. in Gen.) Seeing the figure, thinck also I pray thee, of the veritie. ho. 36. After that Melchisedec king of Salem brought bread and wine (for he was Priest of God most hiegh) Abraham receiued his oblations.

S. Augustin (Epist. 95.) Melchisedech bringing forth the sacrament (or mysterie) of our Lords table, knew how to figurate his eternal priesthood. Idem li. 16. c. 22. ciuit. There first appeared that sacrifice, which is now offered to God by Christians in the whole world. Idem li. 17. c. 17. li. 18. c. 35. and

vpon

vpon the Psalme 109. li. 1. contra aduers. Leg. & prophet. c. 20. Ser. 4. de Sanctis Innocentibus. But it is bootles or nedles to cite more places, or more authors. for whosoeuer wil not submit their iudgements to these, would not, it is like, beleue, if their owne maisters, should rise agane and warne them, leste they be damned for their incredulitie. Caluin cõtemneth al the ancient fathers. in ca. 9. Heb.

19. *Blessed him*] Calvin (in cap. 7. v. 9. Heb) Musculus (locis com. c. de Missa Papist) and some other Protestants to auoid the connexion of Melchisedechs *Priesthood* and bringing forth of bread and wine, wil nedes haue these wordes, *He was a Priest*, referred only to that which foloweth, *he blessed Abraham*. And some English translaters for this purpose haue corrupted the text, by changing, *And* into *Therfore*, saying thus: *And he was a Priest of the most high God, therfore he blessed him*. which is also a false glosse. For Melchisedech did not blesse Abram becaus he was a Priest, for Abram was also a Priest, but becaus he was a greater Priest then Abram. which S. Paul vrgeth saying: *Without al contradiction that which is lesse, is blessed of the better*, concluding therupon that Melchisedech was greatter then Abraham. Agane other Superiors that are not Priests may blesse their inferiors. As Iosue and Salomon blessed the people, and parents blesse their children.

Bible 1579. Heretical translation. Heb. 7. Iosue 8. & 22. 3 Reg. 8. The greater blesseth the lesse.

20. *Gaue tithes*] This is an other prerogatiue of Melchisedec, that Abram payed tithes to him, which S. Paul likwise explicateth (Heb. 7.) and proueth therby that Christs Priesthood is greatter then the Leuitical. Moreouer this paying of tithes by Abraham sheweth the antiquitie of this tradition, being practised in Abrahams time, that the spiritual Superiors receiued tithes of their inferiors. Paying of tithes in the law of nature.

CHAP. XV.

Abram doubting and lamenting that he should haue no childe, God promiseth him much issue, 6. who beleuing is iustified, 9. offereth Sacrifice prescribed by God, 13. and is forwarned that his seede shal be in strange land 400. yeares. 14. shal be deliuered from seruitude 18. and possesse Chanaan.

1 WHEN these things therfore were done, the word of our Lord was made to Abram by a vision saying: Feare not Abram, I am thy protector, & thy reward exceding
2 great. † And Abram said: Lord God, what wilt thou geue me? I shal goe without children: and the sonne of the stu-
3 ard of my house is this Damascus Eliezer. † And Abram added: But to me thou hast not geuen seede: and loe my ser-
4 uant borne in my house, shal be myn heire. † And immediatly the word of our Lord came to him saying: He shal not be thy heyre: but he that shal come out of thy wombe, him shalt
5 thou haue thin heire. † And he brought him forth abroad, and said to him: Looke vp to heauen, and number the starres, if thou canst. And he said to him: So shal thy seed be.

:: These three kindes of beastes and two of birdes signifie that the Israelites should be three generations in a strange land, the fourth in the desert, the fifth in possession of Chanaan, Theod. q. 65. in Gen.

:: Abraham and his seed were in strange land 400 and odde yeares, but in seruitude and affliction about 140.

:: God deferreth to punish, either that the wicked may amend, or the good be exercised by them. S. Aug. Psal. 54. or because the iniquity is not come to that great measure which his wisdome foreseeth, and wil punish in the end, to his owne more glorie, and more good of others. S. Greg. ho. 11. in 3. Ezech.

† Abram " beleued God, and it was reputed to him vnto iustice. † And he said to him: I am the Lord that brought thee out from Vr of the Chaldees for to giue thee this land, and that thou mightest possesse it. † But he said: Lord God, how may I know that I shal possesse it? † And our Lord answered, and said: :: Take me a cowe of three yeares old, and a shee goat of three yeares, and a ramme of three yeares, a turtle also, and a pigeon. † Who taking al these, diuided them by the mydes, and laid ech two peeces arowe one against the other: but the birdes he diuided not. † And the foules lighted vpon the carcasses, and Abram droue them away. † And when the sunne was setting, a deepe sleepe fel vpon Abram, and a great and darkesome horrour inuaded him. † And it was said vnto him: Know and foreknow that a pilgrime shal thy seede be in a land not their owne (and they shal bring them vnder bondage, and afflict them) :: foure hundred yeares. † But the nation, whom they shal serue, I wil iudge: and after this they shal goe forth with great substance. † And thou shalt goe to thy fathers in peace, buried in a good old age. † But in the fourth generation they shal returne hither: for :: as yet the iniquities of the Amorrheanes are not at the full vntil this present time.

† Therfore when the sunne was set, there arose a darke mist, and there appeared a fornace smoking, and a flake of fire passing betwene those diuisions. † That day God made a couenant with Abram, saying: To thy seede wil I geue this land from the riuer of Ægypt euen to the great riuer Euphrates, † the Cineans, & Cenezites, the Cedmonites, † and the Hethits, and the Pherezits, the Raphaims also, † and the Amorreans & the Cananites, and the Gargasites, and the Iebusites.

6 Rom. 4. Gal. 3. Iac. 2.
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13 Act. 7.
14 Exo. 12.
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ANNOTATIONS.

CHAP. XV.

6. *Beleued God*] S. Hilarie (li. 9. de Trin) and S. Ambrose (li. 1. de Abraham. c. 3) by this exãmple teach vs, what maner of faith is reputed to iustice. towit, such a faith as without tergiuersation, or requiring of proofe or reason, doth simply beleue that which God once saith, becausse he is omnipotent, how farsoeuer the thing that is said surmounteth our vnderstanding. For so heroical was the act of Abrahams faith, promptly beleuing Gods word in a matter most hard

To beleue Gods word without staggering is an act of iustice.

hard to his former conceipt, that for the same he receiued singular prayse; and for the like afterwards was called *The father of manie nations* (c. 17. v. 5) and by S. Paul. *The father of al that* beleue (Ro. 4. v. 11) where the Apostle teacheth that Abraham had no iustice, nor estimation of iustice before God, vntil he beleued in Christ (v. 18. 19, 20) because al workes before that faith are insufficient. Neyther was this a sole faith but had other necessarie vertues of hope, and charitie, humilite, reuerence, obedience, & the like ioyned with it. wherfore S. Iames testifieth that Abraham was iustified by workes (that is by workes folowing faith not going before faith. For *Faith* (saith he) *if it haue not vvorkes, is dead in it self.* (c. 2. v. 17) *And by vvorkes Abrahams faith vvas consummat.* v 22. And concludeth thus: Do yee see, that by workes a man is iustified and not by faith only. v. 24.

Not workes before faith but ioyned with faith are meritorious.

Onlie faith doth not iustifie.

CHAP. XVI.

Sarai geueth her handmaid Agar as a wife to Abram. 4. Who conceiuing despiseth her mystresse, is therfore afflicted, & flyeth away. 7. But is warned by an Angel to returne and humble herselfe, 15. which she doth and beareth Ismael.

1 SARAI therfore, the wife of Abram, had brought forth
no children: but hauing an handmaid an Ægyptian na-
2 med Agar, † she said to her husband: Behold, our Lord hath
closed me, that I might not beare: Goe in vnto my hand-
maid, if happely of her at the least I may haue children. And
3 when he agreed to her in this request, † she toke Agar the
Ægyptian her handmaid tenne yeares after that they first
dwelled in the land of Chanaan: and gaue her vnto her
4 husband " to wife. † Who did companie with her, but she
:: perceauing that she was with childe, despised her mistresse.
5 † And Sarai said to Abram: Thou doest vniustly against me:
I gaue my handmaid into thy bosome, who perceauing
herself to be with child, despiseth me. Our Lord iudge be-
6 twen me and thee. † To whom Abram making answere:
Behold, saith he, thy hãdmaid is in thine owne hand, vse her
as it pleaseth thee. When Sarai therfore did afflict her, she
7 ranne away. † And an angel of our Lord hauing found her,
beside a fountaine of water in the wildernesse, which is in
8 the way to Sur in the desert, † he said to her: Agar, the
handmaid of Sarai, whence comest thou? and whither goest
thou? who answered: From the face of Sarai my mistresse
9 doe I flye. † And the angel of our Lord said to her: Returne

:: Some obey whilest they are rude, or in low state, but hauīg got a little knowlege, or aduancement disdaine their aduancers. S. Gregorie. li. 21. in 1. Reg. 3.

to thy mistresse, and humble thy selfe vnder her hand. † And 10
again: Multiplying, sayth he, wil I multiplie thy seed, and it
shal not be numbred for the multitude therof. † And againe 11
after that: Behold, saith he, thou art with child, and thou
shalt bring forth a sonne: and thou shalt cal his name Is-
mael, because the Lord hath heard thin affliction. † He shal 12
be a wild man: his hand shal be against al men, and al mens
hands against him: and ouer against al his brethere shal he
pitch his tents. † And she called the name of our Lord that 13
spake vnto her: Thou the God which hast sene me. For she
said: verily here haue I sene the backe partes of him that
hath sene me. † Therfore she called that wel, the Wel of 14
him that liueth and seeth me. The same is betwen Cadesse,
and Barad. † And Agar brought forth a sonne to Abram: 15
who called his name Ismael. † Eightie and sixe yeares old 16
was Abram when Agar brought him forth Ismael.

ANNOTATIONS.

CHAP. XVI.

Manichees, condemned pluralitie of wiues in the Patriarches. Luther alloweth it in Christians. Other Protestants in some case.

3. *To wife*] The Manichees did calumniat holie Abraham, and other Patriarches for hauing manie wiues, condemning them of incontinencie and adulterie for the same. Luther in the contrarie extreme held it not vnlawful, but indifferent, now in the law of grace, for a man to haue more wiues then one at once. And some English Protestants hold, that for adulterie, the innocent partie may marie an other, the first liuing. But the Catholique doctrin distinguishing times and causes, sheweth how pluralitie of wiues was lawful sometimes, and at other times, especially since Christ, altogether vnlawful, and vndispensable. The summe of which veritie is this. By the first institution of Mariage in the state of innocencie, and law of nature, and by the law of Christ, it is vnlawful for anie man to haue more wiues, and for anie woman to haue more husbands, then one. In the one part of which Law notwithstanding God sometimes dispensed. For there be two kindes of preceptes pertaining to the law of nature. One sorte are as first principles of the law of nature, in which God neuer dispēseth, much lesse anie man. As that one woman may not haue more husband then one, because the same would rather hinder procreation, and so were directly against the fruict of mariage. The other sorte are as conclusions drowne from the first principles, in which God sometimes dispenseth, but neuer anie man. As in this present example: seeing it is against natural procreation that one woman should haue manie husbands, it is conuenient also, there being ordinarily as manie men as wemen in the world, that euerie man likwise should be restrained to one wife, for so procreation may rather be increased, then if some men haue manie wiues, and others by that occasion haue none at al, except in some special case. As after the floud, when there was scarsetie of people, God dispensed with such men as in deede were like to make greatter procreation by pluralitie of wiues. VVhich appe-

S. Aug. li. 22. c. 47. cont. Faust. Luther propsit. 62. 65. et 66.

Two sortes of preceptsin the law of nature.

S. Aug. de bono coniug. li. ca. 17.

appeareth sufficiently by that Sarai perswaded her owne husband, to marie an other wife, and he a true seruant of God agreed therto, not as a new thing but as a lawful practise of those times. And Moyses here and in other places stil
Deut.21. speaketh of it, as of a custome knowne to the people for lawful. *If a man* (saith he) *haue two wiues, one beloued and the other hated, and they haue children by him, and the sonne of the hated be first borne, he can not preferre the sonne of the beloued.* wherby is clere that two wiues were then lawful, and the children of both legitimate, and that the first borne must be preferred, without respect of first or last mariage. Yet this dispensation either ceased before Christs time, the cause ceasing, when the world was replenished; or at least our Sauiour tooke
Iath.19. Gen.2. it away, restoring Matrimonie to the first institution of two in one flesh. who pleaseth to see the Doctors that vnderstand, and expound the Scriptures to this effect, may read S. Augustin li. 22. c. 30. &. 47. con. Faust. Manich. li. 16. c. 25. & 38. ciuit. & li. 1 de adulter. coniugijs. S. Chrisom ho. 56. in Gen. S. Amb. li. de Abraham. c. 4. Also S. Chrisost. S. Hierom. and S. Bede in. 19. Mathei.

Pluralitie of wiues sometimes allowed.

By the law of Christ in no case lawful.

CHAP. XVII.

God renewing his promises to Abram, 5. changeth his name, 10. and commandeth Circuncision. 15. changeth also his wiues name, promiseth a sonne of her. 20. Likewise that Ismael shal prosper. 23. and the same day Abraham circuncised him selfe, and Ismael, and al the men of his house.

1 AND after that he beganne to be nyntie and nyne yeares old, our Lord appeared vnto him: and said vnto him: I am the God almightie: walke before me, and be :: perfect.
2 † And I wil make my couenant betwen me and thee: and
3 I wil multiplie thee exceadingly. † Abram fel flat on his
4 face. † And God said to him: I am, and my couenant is
5 with thee, & thou shalt be a father of manie nations. † Neyther shal thy name be called any more Abram: but thou shalt be called Abraham: because a father of " many nations
6 I haue made thee. † And I wil make thee encrease exceedingly, and I wil make thee into nations, and kinges shal come
7 forth of thee. † And I wil establish my couenant betwen me and thee, and betwen thy seede after thee in their generations by a perpetual couenant: to be thy God, and thy
8 sedes after thee. † And I wil geue to thee, and to thy seed the land of thy peregrination, al the land of Chanaan for a
9 perpetual possession, and I wil be their God. † Againe God said to Abraham: And thou therfore shalt keepe my coue-
10 nant, and thy seed after thee in their generations. † This is my couenant which you shal obserue betwen me and you, and

::He is perfect in this life, that sincerly & diligently tendeth towards perfection of the next life. And this God here commanded to Abraham, & Christ to al Christians. Math. 5. S. Aug. li. de perfect. cont. Cælest. See Gen. 6. v. 9.

and thy ſeede after thee: Al the malekind of you " shal be cir-
:: Circumciſion and name receiued the eight day ſignified the aſſociation of Saints in heauen after the ſeuen dayes trauel of this world. Ser. de circum. apud S. Cyprian.
cumciſed: † and you shal circumciſe the flesh of your pre- 11
puce, that it may be for a ſigne of the couenant betwen me
and you. † An infant of :: eight daies shalbe circumciſed a- 12
mong you, al malekind in your generations: aſwel the
homebred shal be circumciſed, as the bought ſeruant of
whoſoeuer he is, not of your ſtocke: † and my couenant shal 13
be in your flesh for a perpetual couenant. † The male, whoſe 14
flesh of his prepuce shal not be circumciſed, that ſoule
" shalbe deſtroied out of his people: becauſe he hath broken
my couenant. † God ſaid alſo to Abraham: Sarai thy wife 15
thou shalt not cal Sarai, but Sara. † And I wil bleſſe her, 16
and of her I wil giue thee a ſonne, whom I wil bleſſe, and he
shalbe into nations, and kings of peoples shal ſpring of him.
:: Abraham laughed not doubting but reioycing. S. Ambro. li. de Abraham c. 4. S. Aug. li. 16 c. 26. de ciuit.
† Abraham fel vpon his face, & :: laughed, ſaying in his hart: 17
Shal troweſt thou to him that is an hundred yeare old a
ſonne be borne? and Sara that is nyntie yeares old shal she
beare? † And he ſaid to God: I would that Iſmael may liue 18
before thee. † And God ſaid to Abraham: Sara thy wife 19
shal beare thee a ſonne, and thou shalt cal his name Iſaac, and
I wil eſtablish my couenant to him for a perpetual coue-
nant, and to his ſeed after him. † Concerning Iſmael alſo I 20
haue heard thee. behold, I wil bleſſe him, and encreaſe, and
multiplie him exceadingly: twelue dukes shal he beget, and
I wil make him into a great nation. † But my couenant I wil 21
eſtablish with :: Iſaac, whom Sara shal bring forth to thee
at this time an other yeare. † And when he had leaft of ſpea- 22
king with him, God aſcended from Abraham. † And A- 23
braham tooke Iſmael his ſonne, and al the homebred of his
houſe: and al whom he had bought, al the males of al the
men of his houſe: and he circumciſed the flesh of their pre-
puce forthwith the very ſame day, as God had commanded
him. † Abraham was nyntie and nyne yeares old, when he 24
:: Temporal bleſſings were common to Iſmael, but ſpiritual pertained properly to Iſaac and Iſrael, & their ſucceſſors.
:: Conformitie in Religion conſerueth peace in euery familie. Tho. Anglus in hunc locum.
circumciſed the flesh of his prepuce. † And Iſmael his ſonne 25
was ful thirtene yeares old at the time of his circumciſion.
† The ſelf ſame day was Abraham circumciſed and Iſmael 26
his ſonne. † And :: al the men of his houſe, as wel the home- 27
bred, as the bought ſeruantes and ſtrangers were circumciſed
togeather.

ANNO-

ANNOTATIONS.
CHAP. XVII.

5. *Manie nations*] Abram signifying *Hiegh* or *Noble father*, changed into Abraham, which signifieth *Father of manie* (nations) and Sarai signifying *My Princes*, changed into Sara, which absolutly signifieth *Princesse*, importe great Mysteries intended by God. For by this changing of names was declared and confirmed, that Abraham by the issue that he should haue of Sara, should be the father of manie nations, which S. Paul expresly applieth to his spiritual children, those especially that beleue in Christ, of the Gentiles prefigured by *Isaac borne of the free vvoman, by the promise*, as the Iewes were prefigured by *Ismael borne of the bond vvoman according to the flesh*, concluding with the prophet Esai, that *Manie are the children of the desolate, that before vvas barren*. For albeit Abraham was natural father of foure nations, The Ismaelites, Madianites, Idumeans, and the Israelites, yet he was spiritual father of manie more, to wit, of al nations that beleue in Christ from his owne time to the end of the world, of which some are Iewes, but the greatest part Gentiles. as the same Apostle sheweth. Rom. 4. Gal. 4. Ephes. 3. Colloss. 1. and in other places. wherby is clere, that the Church of Christ doth alwayes consist of manie nations, not as Donatistes and Protestants absurdly say, sometimes of few inuisible or vnknowen persons, for so Abraham should sometimes be father of few or no nations, which derogateth either from Gods omnipotencie if he could not, or from his fidelitie if he should not maintaine his promise, made to Abraham for euer.

Changing of names is mystical. S. Aug. li. 16 c. 28 & 39. ciuit. S. Hierom. Tradit. Hebraicis.

Gal. 4. Isa. 54.

Abraham natural father of foure nations: spiritual father of al that do beleue in Christ. Rom. 4, 11.

The Church of Christ euer consisteth of many nations.

10. *Shal be circumcised*] The Sacrament of Circumcision here first instituted, about 400. yeares before the Law of Moyses, is a perfect figure of Baptisme, resembling it in foure things. First by both these Sacraments the faithful are distinguished from infidels. Secondly proffession of faith is made in them both, either by those that receiue the same, if they be of discretion, or by others for them, if they be infants. Thirdly by both these Sacraments entrance is made into the Church, and to the participation of other Sacraments and spiritual rites. Fourthly both these Sacraments induce subiection to the iurisdiction, and lawes of the Church. But Baptisme doth farre excel Circumcision in that it is more easie, or lesse painful, more vniuersal, for it pertaineth to al nations, and both sexes; and especially in vertue and efficacie, for Baptisme as an instrumental cause remitteth sinne and iustifieth, Circumcision was only a signe that grace was geuen, & sinne remitted. Againe Baptisme imprinteth a character in the soule, the other leaueth a marck only in the flesh. Finally Baptisme openeth the gate of heauen, in vertue of Christs passion now past, which circumcision could not before Christ suffered death. Of which both resemblance and difference S. Augustin treateth in manie places, especially li. 3. de doct. christ c. 9. Epist. 118. and Ianuarium. li: 19. c. 13. cont. Faust & in Psal. 73. where he also maketh like comparison betwen other Sacraments of the old and new Testament.

Circumcision a figure of Baptisme.

Baptisme excelleth Circumcision.

14. *Shal be destroyed*] Here occurre two difficulties about the true sense of this hard place. First whether this punishment belonged to them only, by whose fault circumcision was omitted; or to infants also that should be circumcised and were not. Secondly whether temporal punishment, or eternal

Two difficulties.

was here threatned for transgression of this precept. Touching the first doubt, it semeth probable, that this punishment pertained only to those, by whose negligence themselues, or others of their charge, were not circumcised: for that the reason why such a one is punished is aleaged, *Because he hath broken Gods couenant.* VVhich is only in their powre to kepe or breake, that are of discretion, and not in the powre of infants. The indifferencie also of the Hebrew and Greeke text fauoreth this sense, for where according to the Latin we read, *The male vvhose flesh of prepuce is not circumcised*, The Hebrew and Greke may be translated, *The male that doth not circumcise the flesh of his prepuce*, which can not be ment of an infant of eight dayes old. This exposition is likewise confirmed by example, Exodi. 4. where Moyses was in danger to be slaine by an Angel, because his sonne was not circumcised. Neuertheles S. Augustin (li. 3. c. 18. cont. Iulian. li. 16. c. 27. ciuit. and in other places) proueth that this commination pertained also to infants. whose iudgement is confirmed by the 70. Interpreters adding for explication these wordes, *the eight day.* which necessarily include infants, as subiect to this punishment. not for that they could transgresse this precept, or commit a new sinne, but for lack of circumcision. The reason wherof is, for that God now determined this only remedie for original sinne, in the male sex of Abrahams seede, in place of sacrifice, or other profession of faith vsed before, and that in case it could conueniently be applied for otherwise the former remedies were stil aualable.

To whom the punishment pertained whē circumcision was omitted.

Concerning the other difficultie manie ancient fathers expound these wordes, *Shal be destroyed out of his people*, of only temporal punishment; either death, as the like phrase signifieth, Exodi. 12. *VVhosoeuer shal eate leuened bread, his soul shal perish out of Israel*; or temporal separation from the people of God, as Num. 19. *Euerie one that toucheth the dead corse, shal perish out of Israel.* But S. Augustin (li. 3. c. 18. cont. Iulian. li 5. hypog. & alibi) S. Gregorie (li. 4. Moral. c. 2. &. 3.) S. Prosper (li. de promiss. Dei p. 1. c. 14.) S. Beda (li. 2. in Lucam. c. 8) and S. Bernard (ser. 3. de circum) vnderstand this threatning not only of temporal punishment, but also of eternal separation from God, and the societie of Saints. And that also infants are so secluded only for lack of this remedie, as now children which dye without Baptisme, cōmitting no new fault are depriued of the vision of God, for their original sinne not remitted. VVherupon is geathered that albeit Circumcision was principally instituted to distinguish the people of God, which should come of Abrahams seede, from other nations, yet it was also for remission of original sinne: not in al, but in those to whom God appointed this particular remedie.

what punishment was threatned.

Circumcision instituted to distinguish the people of God and for remedie of original sinne in some persons, but not in al.

CHAP. XVIII.

Angels intertained as ghests by Abraham 10. *tel vvhen Sara shal beare a sonne, wherat she laughing, they cōfirme that they had said.* 16. *They also fortel the destruction of Sodom.* 22. *for which Abraham prayed six times.*

AND God appeared to him in the vale of mambre as he 1
sat in the dore of his tent, in the verie heat of the day.
† And when he had lifted vp his eyes, there appeared to him 2
three men standing nere vnto him: whom after he had sene,
he re-

he ranne to meete them from the dore of his tent, and adored
Heb. 13. 3 to the ground. † And He said :: Lord, if I haue found grace
4 in thy sight, goe not past thy seruant: † but I wil fetch a little water, and wash ye your feete, and rest ye vnder the
5 tree. † And I wil set a morsel of bread, and strengthen your hart, afterward you shal passe: for therfore are you come aside to your seruãt. Who said: Do as thou hast spoken.
6 † Abraham made hast into the tent to Sara, and said to her: Make hast, temper togeather three measures of floure, and
7 make harth cakes. † But him selfe ranne to the heard, and tooke from thence a calfe verie tender and verie good, and
8 gaue it to a young man: who made hast and boiled it. † He tooke also butter and mylke, and the calfe which he had boyled, and set before them: but him selfe did stand beside
9 them vnder the tree. † And when they had eaten, they said to him: Where is Sara thy wife? He answered: Loe she is
10 in the tent. † To whom he said: Returning I wil come to thee at this time, life accompaning, and Sara thy wife shal
Rom. 9. haue a sonne. Which when Sara heard, she laughed behind
11 the dore of the tent. † And they were both aged, and farre entred in yeares, and it ceased to be with Sara after the
12 maner of wemen. † Who laughed secretly saying: After I am waxen old, & my Lord is an old one, shal I geue my selfe
13 to pleasure? † And our Lord said to Abraham: Why did Sara laugh, saying: Shal I an old woman beare a child in deed?
14 † Is there any thing hard to God? According to appointment I wil returne to thee this verie selfe same time, life accom-
15 paynig, and Sara shal haue a sonne. † Sara denied, saying: I laughed not: being much afraid. But our Lord: :: It is not
16 so, saith he: but thou didst laugh. † When the men therfore were risen vp from thence, they turned their eyes against Sodome: and Abraham did goe with them, bringing them
17 on the way. † And our Lord said: Can I conceale from A-
18 braham the things which I wil doe: † wheras he shal be into a nation great, and verie strong, and in him are
19 TO BE BLESSED al the nations of the earth? † For I know that he wil commande his children, and his house after him that they kepe the way of the Lord, and doe iudgement and iustice: that for Abrahams sake the Lord may bring to effect al the things that he hath spoken vnto him.
20 Therfore said our Lord. † The crye of Sodome, and

:: Abraham saw three, and adored one. professing three diuine persons and one God. S. Aug. li. 16. c. 29. ciuit.

:: Abraham laughing with admirationfor ioy was not reprehended, but Sara laughing of diffidence was reprehended, by him that seeth the hart. S. Aug. q. 36. in Gen. & li. 16. c. 31 ciuit.

Gomorre is multiplied, and their ſinne is aggrauated excedingly. † I wil deſcend, and ſee whether they haue in acte accompliſhed the crye that is come to me: or whether it be not ſo, that I may know. † And they turned them ſelues from thence, and went their way to Sodome: but Abraham as yet ſtood before our Lord. † And approching he ſaid: what! wilt thou deſtroy the iuſt with the wicked? † ⁂ If there ſhalbe fiftie iuſt perſons in the citie, ſhal they periſh withal? and wilt thou ſpare that place for fiftie iuſt, if they be therin? † Be it farre from thee, that thou doe this thing, and that thou kil the iuſt with the wicked, and that the iuſt be in like caſe as the wicked, this is not beſeeming thee: which iudgeſt al the earth, no thou wilt not do this iudgement. † And our Lord ſaid to him: If I ſhal find in Sodome fiftie iuſt perſons within the citie, I wil ſpare the whole place for their ſake. † And Abraham anſwered, and ſaid: Becauſe I haue once begunne, I wil ſpeake to my Lord, wheras I am duſt and aſhes. † What if there shal be fiue leſſe then fiftie iuſt perſons? wilt thou for fortie fiue deſtroy the whole citie? And he ſaid: I wil not deſtroy it, if I shal finde fiue and fourtie. † And againe he ſaid vnto him: But if fourtie shalbe found there, what wilt thou doe? He ſaid: I wil not ſtrike it for fourties ſake. † Lord, ſaith he, be not angrie I beſech thee, if I ſpeake: what if thirtie shal be founde there? He anſwered: I wil not doe it, if I shal find thirtie there. † Becauſe, ſaith he, I haue once begunne, I wil ſpeake to my Lord: What if twentie shalbe founde there? He ſaid: I wil not deſtroy it for twenties ſake. † I beſeech thee, ſaith he, be not angrie Lord, if I ſpeake yet once more: What if tenne shalbe found there? And he ſaid: I wil not deſtroy it for tennes ſake. † And our Lord departed after that he ceaſed to ſpeake vnto Abraham: and Abraham returned into his place.

⁂ what a wall are iuſt men to their countrie? their faith ſaueth vs, their iuſtice defendeth vs from deſtruction. S. Amb. li. 1. de Abraham. c. 6.

CHAP. XIX.

Lot receiuing Angels in his houſe, is abuſed by the Sodomites. 12. He with his wife (26. who for looking back is turned into a ſtatua of ſalt) and his two daughters are deliuered. 24. Sodome and Gomorre are burned. 31. Lot lieth vnwitting with both his daughters, begat of them Moab and Ammon, of whom came the Moabites and Ammonites.

AND

1 AND the two angels came to Sodome at euen, and Lot
sitting in the gates of the citie. Who when he had sene
them, rose vp and went to meete them: and adored prostrate
2 vnto the ground, † and said: I beseech you, my Lords, turne
into the house of your seruant, and lodge there: wash your
feet, and in the morning you shal go forth on your way.
3 Who said: No, but we wil abide in the streat. † He compel-
led them earnestly to turne in vnto him: and when they
were entred into his house, he made them a banquet, and
4 baked vnleauened bread, and they did eate. † And before
they went to bed, the men of the citie beset the house from
5 young to old, al the people togeather. † And they called
Lot, and said to him: Where are the men that came in to thee
at night? bring them forth hither that we may know them.
6 † Lot going forth to them, and shutting the dore after him,
7 said: † Doe not so, I beseech you, my brethren, doe not
8 commit this euil. † I haue two daughters, which as yet haue
not knowen man: I wil bring them forth to you, and abuse
you them as it shal please you, so that you do no euil to these
men, because they are entred vnder the shadowe of my roofe.
9 † But they said: Get thee backe thither. And againe: Thou
camest in, said they, as a stranger, what to be a iudge? Thy
selfe therfore we wil afflict more then these. And they did
violence to Lot exceadingly: and it was euen nowe at the
10 point that they would break the dores. † And behold the
men put forth their hand, and drew in Lot vnto them, and
11 shut the dore: † and them, that were without, they stroke
with blyndnes from the least to the greatest, so that they
12 could not find the dore. † And they said to Lot: Hast thou
here anie of thine? sonne in law, or sonnes, or daughters,
13 al that are thine, bring them out of this citie: † for we wil
destroy this place, for that :: their crye is waxen lowde before
14 our Lord, who hath sent vs to destroy them. † Therfore Lot
went forth, and spake to his sonnes in lawe that were to take
his daughters, and said: Arise: get you forth out of this
place, because our Lord wil destroy this citie. And he semed
15 vnto them to speake as it were in iest. † And when it was
morning, the angels vrged him, saying: Arise, take thy wife,
and the two daughters which thou hast: least thou also
16 perish withal in the wickednes of the citie. † He lingring,
they tooke his hand, and the hand of his wife, and of his two

:: Abraham & Lot by hospitalitie merited to receiue Angels in steed of mē. Heb. 13.

:: This sinne crieth to heauen for reuenge.

daughters, becauſe our Lord ſpared him. † And they led 17
him forth, and ſet him without the citie: and there they
ſpake to him, ſaying: Saue thy life: looke not backe, nei-
ther ſtay thou in al the countrie about: but ſaue thy ſelfe in
the mountaine, leſt thou alſo periſh withal. † And Lot ſaid 18
to them: I beſeech thee my Lord, † becauſe thy ſeruant hath 19
fonnd grace before thee, and thou haſt magnified thy mercie,
which thou haſt wrought with me, in that thou wouldeſt
ſaue my life, and ſafe I can not be in the mountaine, leſt per-
haps the euil catch me, and I dye. † There is this citie hereby 20
at hand, wherunto I may flee, a little one, and I ſhalbe ſafe in
it: is it not a little one, and my life ſhalbe ſaued? † And he 21
ſaid to him: Behold alſo in this point I haue heard thy pray-
ers, not to ouerthrow the citie for which thou haſt ſpoken.
† Make haſt, and be ſaued there: becauſe I can not doe any 22
thing til thou enter in thither. Therfore the name of that
citie was called * Segor. † The ſunne was riſen vpon the 23 *a little one*
earth, & Lot entred into Segor. † Therfore our Lord rained 24
vpon Sodome and Gomorre brimſtone & fire from our Lord
out of heauen: † and he ſubuerted theſe cities, and al the 25
countrie about, al the inhabitants of the cities, and al things
that ſpring of the earth. † And his wife :: looking behind her, 26
was turned into a ſtatua of ſalt. † And Abraham getting vp 27
early in the morning, there where before he had ſtood with
our Lord, † beheld Sodome & Gomorre, and the whole 28
land of that countrie: and he ſaw the cinders riſe vp from
the earth as it were the ſmoke of a fornace. † For when 29
God ſubuerted the citties of that countrie, he :: remenbring
Abraham, deliuered Lot out of the ſubuerſion of the cities
wherein he had dwelt. † And Lot aſcended out of Segor, 30
and abode in the mountaine, his two daughters alſo with him
(for he was afraid to abide in Segor) and he abode in a caue
him ſelfe, and his two daughters with him. † And the elder 31
ſaid to the younger: Our father is old, and there is no man
left on the earth, that may companie with vs after the ma-
ner of the whole earth. † Come, let vs make him drunke 32
with wine, and let vs lie with him, that we may preſerue ſeed
of our father. † They therfore made their father to drinke 33
wine that night: and the elder went in, and lay with her fa-
ther: but he perceaued not, neyther when his daughter lay
downe, nor when ſhe roſe vp. † The next day alſo the elder 34
ſaid to

:: Lots wife turned into ſalt, admoniſheth the ſeruants of God to procede in vertue, & not to looke back to vice. Luc. 17. S. Aug. li. 16. c. 30. ciuit.

:: Lot neither perfect, nor very wicked was deliuered for Abrahams ſake. S. Aug. q. 45 in Gen.

said to the younger: Behold I lay yesternight with my father, let vs make him drinke wine also this night, and thou shalt
35 lye with him, that we may saue seed of our father. † They made their father drinke wine that night also, and the younger daughter went in, and lay with him: and neyther then truly did he perceaue when she lay downe, or when she
36 rose vp. † The two daughters therfore of Lot were with
37 child by their father. † And the elder bare a sonne and she called his name Moab: he is, the :: father of the Moabites
38 euen to this present day. † The younger also bare a sonne, and she called his name Ammon, that is the sonne of my people: he is the father of the Ammonites euen to this day.

:: Moabites & Ammonites were two distinct nations. perhaps of the 72. See. p. 43.

CHAP. XX.

Abraham soiorning in Gerar, his Wife is taken into King Abimelechs house, but by Gods commandement is restored vntouched, 14. With great giftes, 17. and Abraham praying Abimelechs house is cured.

1 ABRAHAM remoued from thence into the south countrie, and dwelt betwene Cades, and Sur: and
2 he liued as a pilgrime in Gerara. † And he said of Sara his wife: She is :: my sister. Abimelech therfore the king of Ge-
3 rara sent, and tooke her. † And God came to Abimelech in a dreame by night, and said to him: Loe thou shalt dye for the
4 woman that thou hast taken: for she hath a husband. † But Abimelech had not touched her, and he said: Lord wilt
5 thou kil a nation that is ignorant and iust? † Did not he say to me: She is my sister: and she say, He is my brother? in simplicitie of my hart, and cleanenes of my hands haue I
6 done this. † And God said to him: And I do know that thou dideſt it with a sincere hart: and therfore I kept thee that thou shouldest not sinne against me, and I permitted not that
7 thou shouldest touch her. † Now therfore restore the wife to her husband, because he is a prophet: and he shal pray for thee, and thou shalt liue: but if thou wilt not restore her, know thou that dying thou shalt dye, thou and al things that
8 are thine. † And Abimelech forthwith rising vp in the night, called al his seruantes: and he spake al these words to their
9 eares, and al the men were sore afraid. † And Abimelech

:: See pag. 52.

called

called also for Abraham, and said to him: What hast thou done to vs? what haue we offended against thee, that thou hast brought vpon me and vpon my kingdom a great sinne? that which thou oughtest not to doe, thou hast done to vs. † And again expostulating, he said: What sawest thou, that thou didest this? † Abraham answered: I thought with my selfe, saying: Perhaps there is not the feare of God in this place: and they wil kil me for my wife: † howbeit otherwise also in verie deed she is my sister, :: the daughter of my father, and not the daughter of my mother, and I tooke her to wife. † And after that God brought me out of my fathers house, I said to her: This mercie thou shalt doe with me: In euerie place, which we shal come vnto, thou shalt say that I am thy brother. † Therfore Abimelech :: tooke shepe & oxen, and seruants, and handmayds, and gaue to Abraham: and restored to him Sara his wife, † and said: The land is before you, dwel whersoeuer it shal please thee. † And to Sara he said: Behold I haue geuen thy brother a thousand peeces of siluer, this shal serue thee for a veile of thine eyes to al that are with thee, and whither soeuer thou shalt goe, remenber also thou wast taken. † And Abraham praying, God healed Abimelech and his wife, and his handmaids, and they bare children: for our Lord had closed vp euerie matrice of the house of Abimelech for Sara Abrahams wife.

:: Not his fathers owne daughter, but of his progenie. S. Aug. li. 22. cont Faust. c. 35. & li. 16. c. 19. & 30. de ciuit.

:: Kinges of the earth esteming the Church only for a laudable people of God, seeke to subiect her to them selues: but knowing her to be the inuiolable spouse of Christ, subiect them selues to her, and offer to her most honorable giftes. S. Aug. li. 22. cont. Faust. c. 38.

CHAP. XXI.

Isaac is borne. 4. circumcised, 8. and weaned. 9. Agar and Ismael are put forth of Abrahams house, 15. but after desolation are nourished, and prosper in the desert. 22. King Abimelech and Abraham make a league confirming it with oath.

The sixt part of this booke.

Of the progenie & other blessings of Abraham, Isaac, and Iacob.

AND our Lord visited Sara, as he had promised: and fulfilled the things which he spake. † And she conceaued and bare a sonne in her old age, at the time that God had foretold her. † And Abraham called the name of his sonne, which Sara bare him, :: Isaac: † and he circumcised him the eight day, as God had commanded him, † when he was an hundred yeares old: for at this age of his father, was Isaac borne. † And Sara said: Laughter God hath made

:: Abraham & Sara laughed (he admiring, she doubting) at the ioyful

made to me: whosoeuer shal heare of it, wil laugh with
7 me. † And again she said: Who that shal heare of it would beleue Abraham, that Sara gaue sucke to a sonne, which
8 she bare him now being an old man? † The child therfore grewe, and was weined: and Abraham made a great feast in
9 the day of his weining. † And when Sara had senne the sonne of Agar the Ægyptian playing with Isaac her sonne,
10 she said to Abraham: † Cast out this handmaid, and her sonne: for the sonne of the handmaid shal not be heire
11 with my sonne Isaac. † Abraham tooke this greuously for
12 his sonne. † To whom God said: " Let it not seme greuous to thee for the boy, and for thy handmaid: al things that
Rom. 9. Heb. 11. Sara shal say to thee, heare her voice: becausc :: in Isaac shal
13 seed be called to thee. † But the sonne also of the handmaid I wil make into a great nation, because he is thy seede.
14 † Abraham therfore rose vp in the morning, and taking bread and a bottle of water, put it vpon her shoulder, and deliuered the boy and dismist her. Who went away, and
15 wandred in the wildernesse of Bersabee. † And when the water in the bottle was spent, she cast the boy vnder one
16 of the trees, that were there. † And she went her way, and sate ouer against a great way of as farre as a bowe can cast. for she said: I wil no see the child dying: and sitting ouer
17 against, she lifted vp her voice and wept. † And God heard the voice of the boy: and an angel of God called Agar from heauen, saying: What doest thou Agar? feare not: for God hath heard the voice of the boy, from the place wherin
18 he is. † Arise, take vp the boy, and hold his hand: for into
19 a great nation wil I make him. † And God opened her eyes: who seing a wel of water, went, and filled the bottle, and
20 gaue the boy to drinke. † And God was with him: who grew, and abode in the wildernes, and became a young man
21 archer. † And he dwelt in the wildernes of Pharan, and his mother tooke a wife for him out of the land of Ægypt.
22 † The same time said Abimelech, and Phicol the general of his armie to Abraham: God is with thee in al things
23 which thou doest. † Sweare therfore by God, not to hurt me, and my posteritie, and my stocke: but according to the mercie, that I haue done thee, thou shalt doe to me, and to
24 the land wherin thou hast liued a stranger. † And Abraham
25 said: I wil sweare. † And he rebuked Abimelech for the

promise of a sonne, & therfore he is called Isaac, which signifieth laughter. S. Aug li. 16. c. 31. ciuit.

:: See chap. 17. v. 21.

wel of water, which his seruants had taken away by force.
† And Abimelech answered: I knew not who did this thing: 26
yea and thy selfe dideſt not tel me, and I heard not of it but
to day. † Abraham therfore tooke sheepe and oxen, and 27
gaue to Abimelech: and both of them made a league. † And 28
Abraham set seuen ewe lambes of the flocke apart. † To 29
whom Abimelech said: What meane these seuen ewe lambes,
which thou hast made to stand apart? † But he said: Seuen 30
ewe lambes shalt thou take at my hand: that they may be a
testimonie for me, that I digged this wel. † Therfor was 31
that place called * Bersabee: because there both did sweare. *wel of oath*
† And they made a league for the wel of oath. † And Abi- 32 33
melech arose, and Phicol the general of his armie, and they
returned to the land of the Palestines. But Abraham planted
a groue in Bersabee, and called therupon the name of our
Lord God eternal. † And he was a seiorner in the land of the 34
Palestines manie dayes.

ANNOTATIONS.
CHAP. XXI.

Separation to be made in families, when iust cause requireth.

12. *Let it not*] It semed so hard, inhumaine, and vniust to cast Agar and Ismael out of the house, that Abraham would not haue done it, onles God had commanded him in this to heare the voice of Sara. But when he knew Gods wil therin, not respecting flesh and bloud, nor disputing further of the lawfulnes of the fact, sent them both away, commending them to Gods protection: and so by this separation the familie was made quiet. It represented also a notable Mysterie of the Synagog of the Iewes & Church of Christ. As S. Augustin doth excellently expound the same, according to S. Paul (Gal. 4.) That Ismaels playing with Isaac was persecution, because it tended to peruert him, shewing it to be a greater iniurie, to delude and deceiue anie, in drawing them to new and particular companies, then corporally to persecute them: and that the Church, and Catholique Princes punish heretikes for their good, to make them returne to the truth, or finally to cease from seducing others. *Ecce libera affixit ancillam, & non illam vocat persecutionem Apostolus, ludit seruus cum domino, & persecutionem vocat. Afflictio ista non vocatur persecutio, & lusis illa vocatur persecutio.* Behold the freewoman afflicted the handmaide, and the Apostle calleth it not persecution, the seruant playeth with the maister, and he calleth it persecution. This affliction is not called persecution, and that play is called persecution. Againe, he sayeth of Sara, *Illusionem vidit in illo lusu, animaduertit serui superbiam, displicuit illi, eiecit foras.* She saw foule play in that play, she noted the seruants pride, it displeased her, she cast him forth of the dores. S. Hierom also teacheth that the spiritual neuer persecuteth the carnal: but spareth him as his rustical brother, knowing that he may in time be profitable.

Mystical sense

li. 15. c. 2.° cinit.

The true Church doth not persecute but iustly punisheth offenders.

Epist. 48. & 50.

Heretikes and other infidels do persecute when either by word, or sword they impugne the truth.

Tract. 11. in 1 oan.

Tract 12. in 4. Gal.

CHAP. XXII.

The faith and obedience of Abraham is proued in his redines to sacrifice his sonne Isaac. 11. He is stayed from the act by an Angel. 16. Former promises are renewed to him. 20. And his brother Nachor hath also much issue.

1 WHICH things being done, God " tempted Abra-
Iudith.8. Heb.11.2. ham, and said to him; Abraham, Abraham. But
2 he answered: Here I am. † He said to him: :: Take thy only
begotten sonne, whom thou louest, Isaac, and goe into
the Land of vision: and there thou shalt offer him for an ho-
locaust vpon one of the mountaines which I wil shew thee.
3 † Therfore Abraham rising vp in the night, sadled his asse:
taking with him two young men, and Isaac his sonne: and
when he had cut wood for the holocaust, he went his way to
4 the place which God had commanded him. † And the third
5 day, lifting vp his eyes, he sawe the place afarre of: † and
he said to his young men: Tarie you here with the asse: I
and the boy going with spede as farre as yonder, after we
6 haue adored, wil returne to you. † He tooke also the wood
of the holocaust, and laid it vpon Isaac his sonne: and him
selfe caried in his hands fire and a sword. And as they went
7 on together, † Isaac said to his father: My father. And he
answered: What wilt thou sonne? Behold, saith he, fire
8 and wood: where is the victime of the holocaust? † And
Abraham said: God wil prouide vnto him selfe the victime
of the holocaust, my sonne. They went on therfore toge-
9 ther: † and they came to the place which God had shewed
him, wherin he builed an altar, and laid the wood in order
vpon it: and when he had bound Isaac his sonne, he laid
10 him on the altar vpon the pile of wood. † And he stretched
forth his hand, and caught the sword, for to sacrifice his
11 sonne. † And behold an angel of our Lord from heauen
cried, saying: Abraham, Abraham. Who answered: Here I
12 am. † And he said to him: Stretch not forth thy hand vpon
the boy, neither doe thou any thing to him: now haue I
knowen that thou fearest God, and hast not spared thine
13 onlie begotten sonne for my sake. † Abraham lifted vp his
eyes, and saw behind his backe a ramme amongst the briers

The third prophecie in the office before Masse on Easter eue. And the first on whitsuneue.

::This historie is clere, and a most notorious example of perfect obedience.

sticking fast by the hornes, which he tooke and offered an holocauſt in ſtede of his ſonne. † And he called the name of 14
:: It is a gratful and religious thing, by naming of places, to cõſerue the memorie of Gods benefites, that poſteritie may know them. S Chriſoſt. ho. 48. in Gen.
that place, :: Our Lord ſeeth. Wherupon euen to this day it is ſaid, In the mountaine our Lord wil ſee. † And the angel of 15
our Lord called Abraham the ſecond time from heauen, ſaying: † By my owne ſelfe haue I ſworne, ſaith the Lord: 16
becauſe thou haſt done this thing, and haſt not ſpared thine onlie begotten ſonne for my ſake: † I wil bleſſe thee, and I 17
wil multiplie thy ſede as the ſtarres of heauen, and as the ſand that is by the ſea ſhore: thy ſede ſhal poſſeſſe the gates of his enemies, † and in thy ſede SHAL BE BLESSED al 18
the nations of the earth, becauſe thou haſt obeyed my voice. † Abraham returned to his young men, and they went to 19
Berſabee together, and he dwelt there. † Theſe things ſo 20
being done, it was :: told Abraham that Melca alſo had borne children to Nachor his brother, † Hus the firſtbegotten, & 21
Buz his brother, and Camuel the father of the Sirians, † and 22
Caſed, and Azau. Pheldas alſo & Iedlaph, † and Bathuel, of 23
whom was borne Rebecca: theſe eight did Melcha beare, to Nachor Abrahams brother. † And his concubine, named 24
Roma, bare Tabee, and Gaham, and Tahas, and Maacha.

:: Nachors progenie is here mentioned to ſhew whence Rebecca came, whom Iſaac maried.

ANNOTATIONS.

CHAP. XXII.

God tempteth not to euil, but by experience maketh knowen what vertue is in men.

1. *Tempted.*] God tempteth none to euil (as S. Iames teacheth) but by trial and experiment maketh men knowen to the world, as here Abrahams faith and ſingular obedience were manifeſted, when he doubted not *to offer his only begotten in Sacrifice, accounting that God is able to raiſe vp euen from the dead.* Wherupon he receiued his ſonne againe *in parable*, that is, in figure and myſterie of Chriſt dead and aliue againe. Iſaac alſo in this action ſignified the diuinitie of Chriſt which ſuffered not, and the ramme among the briers figured his humanitie, that ſhould be offered in Sacrifice to God.

Iac. 1. 13. Heb. 11. 19. S. Aug. li. 16. c. 32. ciuit. Theod. q. 72. in Gen.

Iſaac figured Chriſts diuinitie, the Rãme his humanitie.

CHAP. XXIII.

Sara dying Abraham ſolemnizeth her funeral. 4. byeth a field with a duble caue of Ephron, 15. for four hundreth ſicles. 19. and there burieth her.

AND Sara liued an hundred twentie ſeuen yeares. 1
† And ſhe died in the citie of Arbee which is 2
Hebron

Hebron, in the land of Chanaan: And Abraham came to
3 mourne, and weepe for her. † And after that he was risen
vp from the funeral obsequies, he spake to the children
4 of Heth, saying: † I am a stranger and pilgrime among
you: geue me the right of a sepulchre with you, that I
5 may burie my dead. † The children of Heth answered,
6 saying: † My lord heare vs, thou art a prince of God a-
mong vs: in our principal sepulchres burie thou thy dead:
and no man can let thee but that in his owne monument
7 thou mayest burie thy dead. † Abraham rose vp, and ad-
ored the people of the land, towit the children of Heth:
8 † and he said to them: If it please your soule that I burie
my dead, heare me, and be intercessors for me to Ephron
9 the sonne of Seor: † that he geue me the duble caue,
which he hath in the vttermost part of his field: for money
to the worth therof let him deliuer it to me before you
10 for possession of a sepulchre. † And Ephron dwelt in the
middest of the children of Heth. And Ephron made answer
to Abraham in the hearing of al that went in at the gate
11 of the citie, saying: † No, it shal not be so, my lord, but
thou rather harken to that which I doe say: The field I
deliuer to thee, and the caue that is therin, in the presence
12 of the children of my people, burie thy dead. † Abra-
13 ham adored before the people of the land. † And he
spoke to Ephron, his people standing round about: I beseech
thee to heare me: I wil geue money for the field: take it,
14 and so I wil burie my dead in it. † And Ephron answered:
15 † My lord, heare me. The ground which thou desirest, is
worth foure hundred sicles of siluer: this is the price
betwen me and thee: but how much is this? burie thy dead.
16 † Which when Abraham had heard, he weyed the money,
that Ephron had asked, in the hearing of the children of
Heth, foure hundred sicles of siluer of common currant
17 money. † And the field that before time was Ephrons,
wherin was the duble caue, looking towards Mambre,
aswel it, as the caue, and al the trees therof in al the lymits
18 therof round about: † was made sure to Abraham for a
possession, in the sight of the children of Heth, and of al
19 that went in at the gate of his citie. † And so Abraham buried
Sara his wife in the duble caue of the field, that looked
towards Mambre, this is Hebron in the land of Chanaan.

A cleare example of religious office in burying the dead, See. 2. Reg. 1 and 2. Paral. 35.

Adoration vsed for reuerence done to men. See also c. 27. v. 29. c. 33. v. 3. 7. and S. Aug. q. 61. in Gen.

† And the field was made sure to Abraham, and the caue, 20
that was in it, for a possession to burie, in of the Children
of Heth.

CHAP. XXIIII

Abrahams seruant adiured and sent by him into Mesopotamia, to take a wife for Isaac, 12. prayeth to God for a signe, findeth Rebecca, 34. and demanding her for this purpose, 50. with her parents, 58. and her owne consent, she goeth with him, 67. is maried to Isaac: who therby is comforted for the death of his mother.

AND Abraham was old, and of manie dayes: and our 1
Lord had blessed him in al things. † And he said to 2
the elder seruant of his house, which was ruler ouer al that
he had: Put thy hand vnder my thighe, † that I may adiure 3
thee by our Lord, God of heauen and earth, that thou :: take
not a wife for my sonne, of the daughters of the Cananites,
among whom I dwel: † but that thou goe vnto myne owne 4
countrie and kindred, and thence take a wife for my sonne
Isaac. † The seruant answered: If the woman wil not come 5
with me into this land, whether must I bring thy sonne
backe againe to the place, from whence thou dideſt come
forth? † And Abraham said: Beware thou neuer bring my 6
sonne backe againe thither. † Our Lord God of heauen, 7
which tooke me out of my fathers house, and out of my
natiue countrie, which spake to me, and sware to me, saying:
To thy sede wil I geue this land: he shal send his angel be-
fore thee, and thou shalt take from thence a wife for my
sonne: † but if the woman wil not folow thee, thou shalt 8
not be bound by the oath: only bring not my sonne thither
againe. † The seruant therfore put his hand vnder the thigh 9
of Abraham his lord, and sware to him vpon this worde.
† And he tooke tenne camels of his lords heard, and de- 10
parted, of al his goods carying something with him, and
setting forward went on into Mesopotamia to the citie of
Nachor. † And when he had made the camels lye downe 11
without the towne beside a wel of water at euen, at the time
when wemen are wont to come forth to drawe water, he
said: † O Lord God of my lord Abraham, mete me to day, 12
I beseech

:: In choosing a wife a vertuous stock and familie especially true faith and religion, are before al other things to be considered & preferred. S. Amb. li. 1. c. 9. de. Abrah. S. Chrisost. ho. 48. in Gen.

I beſeech thee, and doe mercifully with my maiſter Abra-
13 ham. † Behold I ſtand nigh to the fountaine of water, and
the daughters of the inhabiters of this citie, wil come forth
14 to drawe water. † Therfore " the maid, to whom I shal ſay:
Bowe downe thy tankard that I may drinke: and she shal
anſwere, Drinke, yea to thy camels alſo wil I geue drinke:
she it is, whom thou haſt prouided for thy ſeruant Iſaac:
and by this I ſhal vnderſtand, that thou haſt delt mercifully
15 with my maiſter. † Neyther had he yet ended theſe wordes
within him ſelfe, & behold Rebecca came forth, the daugh-
ter of Bathuel, the ſonne of Melcha wife to Nachor the bro-
16 ther of Abraham, hauing a tankard on her shoulder: † a paſ-
ſing comely maide, & moſt beautiful virgin, & not knowen
to man: and she was gone downe to the ſountaine, and had
17 filled her tankard, and came backe. † And the ſeruant ranne
to mete her, and ſaid: Geue me a little water to drinke of thy
18 tankard. † Who anſwered: Drinke my lord. And quickly
she let downe the tankard vpon her arme, and gaue him
19 drinke. † And when he had druncke, she added: but for
20 thy camels alſo I wil drawe water, til al doe drinke. † And
powring out the tankard into the troughes, she ranne
backe to the wel to drawe water: and being drawen gaue
21 it to al the camels. † But he muſing beheld her with ſilence,
deſirous to know whether our Lord had made his iourney
22 proſperous, or not. † And after that the camels had drunck,
the man plucked forth golden careletes, weying two ſicles:
23 and as manie braceletts of tenne ſicles weight. † And he
ſaid to her: whoſe daughter art thou? shew me: is there
24 anie place in thy fathers houſe to lodge? † Who anſwered:
I am the daughter of Bathuel, the ſonne of Melcha, whom
25 she bare to Nachor. † And she added, ſaying: Of ſtrawe alſo
and hay we haue good ſtore, and a large place to lodge
26 in. † The man bowed him ſelfe, and adored our Lord,
27 † ſaying: Bleſſed be the Lord God of my lord Abraham,
that hath not taken away his mercie & truth from my
lord, and hath brought me the ſtreight way into the houſe
28 of my lords brother. † The maide therfore ranne, and re-
ported into " her mothers houſe al things that she had heard.
29 And Rebecca had a brother named Laban, who in al haiſt
30 went forth to the man, where the fountaine was. † And
when he had ſeene the careletts and braceletts in his ſiſters
hands,

" Her father hauing perhaps manie wiues and euerie one a ſeueral houſe she went to her mother houſe.

hands, and had heard al her words reporting: Theſe words
ſpake the man vnto me: he came to the man which ſtoode
beſide the camels, and nighe to the fountaine of water:
† and ſaid to him: Come in, thou bleſſed of our Lord: Why 31
ſtandeſt thou without? I haue prepared the houſe, and a
place for the camels. † And he brought him in into his 32
lodging: and he vnharneſſed the camels, and gaue ſtrawe
and hay, and water to wash his feet, and of the men that
were come with him. † And bread was ſet before him. 33
Who ſaid: I wil not eate, til I ſpeake my meſſage. He an-
ſwered him: Speake. † And he ſaid: I am the ſeruant of 34
Abraham: † and our Lord hath bleſſed my lord wonder- 35
fully, and he is magnified: and he hath geuen him sheepe,
and oxen, ſiluer and gold, men ſeruants and wemen ſeruants,
camels, and aſſes. † And Sara my lordes wife hath borne 36
my lord a ſonne in her old age, and he hath geuen him al
things that he had. † And my lord adiured me ſaying: Thou 37
ſhalt not take a wife for my ſonne of the Chananites, in
whoſe land I dwel: † but thou ſhalt goe to my fathers houſe, 38
and of mine owne kinred ſhalt thou take a wife for my ſonne:
† but I anſwered my Lord: What if the woman wil not 39
come with me? † Our Lord, ſaith he, in whoſe ſight I 40
walke, wil ſend his angel with thee, and wil direct thy way:
and thou shalt take a wife for my ſonne of myne owne
kinred, and of my fathers houſe. † Thou shalt be innocent 41
from my curſe, when thou shalt come to my kinne, and
they wil not geue her thee. † I came therfore to day to 42
the wel of water, and ſaid: O Lord God of my lord Abraham,
if thou haſt directed my way, wherin I now walke, † be- 43
hold I ſtand beſides the wel of water, and the virgin, that
shal come forth to drawe water, when ſhe ſhal heare me
ſay: Geue me a litle water to drinke of thy tankard: † and 44
ſhe ſhal ſay to me: Drinke both thou and for thy camels I
wil drawe alſo: that is the woman, which our Lord hath
prepared for my maiſters ſonne. † And whileſt I pondered 45
theſe things ſecretly with my ſelfe, Rebecca appeared com-
ming with a tankard, which she caried vpon her shoulder:
and she went downe to the fountaine, & drew water.
And I ſaid to her: Geue me a litle to drinke. † Who ſpe- 46
delie let downe the tankard from her shoulder, and ſaid to
me: Drinke both thou, and to thy camels I wil geue drinke.
I dranke,

47 I dranke, and she watered the cammels. † And I asked her, and said: Whose daughter art thou? who answered: I am the daughter of Bathuel, the sonne of Nachor, whom Melcha bare him. I hoong therfore earelettes to adorne
48 her face, and I put braceletts vpon her hands. † And prostrate I adored our Lord, blessing the Lord God of my lord Abraham, who hath brought me the straight way to take
49 the daughter of my lords brother for his sonne. † Wherfore if you doe according to mercie and truth with my lord, shew me: but if it please you otherwise, that also
50 tel me, that I may goe to the right hand, or to the left. † And Laban and Bathuel answered: From our Lord the word hath proceded: we can not speake any other thing with
51 thee besides his pleasure. † Behold Rebecca is before thee, take her and goe thy waies, and let her be the wife of thy
52 lords sonne, as our Lord hath spoken. † Which when Abrahams seruant heard, falling downe he adored our Lord
53 to the grounde. † And taking forth vessel of siluer, and gold, and garments, gaue them to Rebecca for a present. To her brothers also, and to her mother he offred giftes.
54 † A banket was made, and eating and drinking togeather they lodged there. And in the morning, the seruant arose,
55 and said: Dismisse me, that I may goe to my lord. † And her brother, and mother answered: Let the maide tarie at
56 the least tenne days with vs, and after she shal depart. † Stay me not, said he, because our Lord hath directed my way:
57 dismisse me that I may goe on to my lord. † And they said:
58 Let vs cal the maid, and :: aske her wil. † And being called, when she was come, they asked: Wilt thou goe with this
59 man? who said: I wil goe. † They dismissed her therfore, and her nurce, and Abrahams seruant, and his companie,
60 † wishing prosperitie to their sister, and saying: Thou art our sister, encrease thou into thousand thousands, and thy
61 seed possesse the gates of their enemies † Therfore Rebecca, and her maides being set vpon camels, folowed the man:
62 who with speed returned vnto his lord; and † the same time Isaac walked along the way, that leadeth to the wel of the Liuing and the seing, so called: for he dwelt in the
63 south countrie; † and he was gone forth to :: meditate in the field, the day nowe being wel spent: and when he had
64 cast vp his eyes, he saw camels coming a farre of. † Rebecca

:: As children ought not to mary without their parents good liking: so the parties owne consent is most necessarie. S. Amb. Epist. 43.

:: Suach signifieth to speake consideratly with hart or mouth. Here S. Ambrose (li. 1. c. 1. de Isaac) and S. Aug. (q. 69. in Gen) vnderstand it of mental prayer

also, when she saw Isaac, lighted of the camel, † and said 65
to the seruant: Who is that man which cometh towards vs
along the field? And he said to her. The same is my lord.
But she quickly taking her cloake, couered her selfe. † And 66
the seruant told Isaac al things that he hed done. † Who 67
brought her into the tent of Sara his mother, and tooke her
to wife: and he loued her so much, that it did moderate the
sorrowe, which was chanced of his mothers death.

ANNOTATIONS.
CHAP. XXIIII.

Ominous speaches sometimes superstitious.

Some times lawful.

Holie scripture and the Church are iudges of doubtful obseruations.

Eliezers prayer, for a particular signe, was lawful, deuout, and discrete.

14. *The maide to vvhom I shal say*] Obseruation of speaches called ominous, which are interpreted to signifie good or euil luck, are sometimes superstitious, & suggested by euil spirites, who now & then telling, or insinuating some truth, get credite, and so allure men to attend to such vaine, vncertaine, and vnlawful signes, as S. Augustin testifieth (li. 2. de Gen. ad lit. c. 17. & li. 12. c. 22.) Neuertheles such signes are sometimes lawfully obserued, & desired from God, as the same Doctor disputeth (li. quest. super Gen q. 53) and S. Chrisostome teacheth more clerly (ho. 45. in Gen) likewise S. Theodoret (q. 73 in Gen) But whosoeuer wil not erre in particular cases, must folow either expresse Scripture, or the iudgement of the Church, which is alwayes directed by the spirite of truth. And touching this prayer of Abrahams seruant, and his desire of this determinate signe, to know the maide, whom God had prouided to be Isaachs wife, the fathers generally hold that it was religious, deuout, and discrete. For he being careful of his masters busines, and not trusting his owne iudgement, but relying vpon that Abraham had said, *Our Lord shal send his Angel before thee*, commended so weightie a cause to God by prayer, the Angel suggesting both to him to desire, and to the maide to performe (as the euent sheweth) such qualities and vertues in her, as were most agreable to the great charitie and hospitalitie dayly practised in Abrahams house, most conuenient and necessarie (as he discretly considered) for that familie, and good of manie. The like obseruations were approued in Gedeon, and Ionathas. And to pray for such signes in some case, or for manifest miracles is also approued by the Apostles example praying God *To shevv by lote vvhich of the tvvo he had chosen to the Apostleship, in place of Iudas.* And that he would extend his hand to cures, & signes, & wonders, to be done by the name of his holie sonne IESVS. *Ioan. 14. Iudic. 7. 1. Reg 14 Act. 1. & 4.*

CHAP. XXV.

Abraham hauing manie children by his wife Cetura, died at the age of 175. yeares: 12. Ismael also hauing twelue sonnes dukes, died. 19. Isaac praying for his barren wife, she hath Esau and Iacob twinnes. 30. Esau selleth his first birth right to Iacob for a messe of potage.

AND

1 AND Abraham maried an other wife named Cethura:
2 † which bare him Zamran, and Iecsan, and Madan,
3 and Madian, and Iesboc, and Sue. † Iecsan also begat
Saba and Dadan. The Children of Dadan were Assurim,
4 and Latusim, and Loomim. † But also of Madian was borne
Epha, and Opher, and Henoch, and Abida, and Eldaa: al
5 these were the children of Cetura. † And Abraham gaue
6 al his possessions to Isaac: † and " to the children of his
concubines he gaue gifts, and separated them from Isaac
his sonne, whilest himselfe yet liued, to the east countrie.
7 † And the days of Abrahams life were a hundred seuentie
8 and fiue yeares. † And decaying dyed in :: a good old age,
and hauing liued a great time, and being ful of days: and
9 was gethered to his people. † And there buried him Isaac
and Ismael his sonnes in the duble caue, which was situ-
ated in the field of Ephron the sonne of Seor the Hethite,
10 ouer against Mambre, † which he had bought of the chil-
11 dren of Heth: there was he buried, and Sara his wife. † And
after his death God blessed Isaac his sonne, who dwelled
12 beside the wel of the Liuing and seing so named. † These
are the generations of Ismael the sonne of Abraham, whom
13 Agar the Ægyptian bare him, Saraes seruant: and † these
are the names of his children according to their calling and
generations. The first begotten of Ismael Nabaioth, then
14 Cedar, and Adbeel, and Mabsam, † Masma also, and Duma,
15 and Massa, † Hadar, and Thema, and Iethur, and Naphis,
16 and Cedma. † These are the sonnes of Ismael: and these
are their names by their castles and townes, twelue princes
17 of their tribes. † And the yeares of Ismaels life came to an
hundred thirtie seauen, and decaying died, and was put
18 vnto his people. † And he dwelt from Heuila euen to Sur,
which looketh towards Ægypt, as they enter to the Assi-
19 rians, before the face of al his bretheren died he. † These
also are the generations of Isaac the sonne of Abraham:
20 Abraham begat Isaac: † who when he was fortie yeares
old, tooke to wife Rebecca the daughter of Bathuel the
21 Syrian of Mesopotamia, sister to Laban. † And Isaac be-
sought our Lord for his wife, because she was barren: who
22 " heard him, and made Rebecca to conceaue. † But the
little ones strugled in her wombe; who said: If it should be
so with me, what nede was there to conceaue? And she

:: The life of the iust hath fulnes of dayes though it be otherwise short; the daies of the wicked are void of fruict, be they manie or few. S. Ambrose li. de Abraham.

:: S. Augustin (q. 72. in Gen) disputeth but could not decide, whether Rebecca went to some Priest, or Prophet, or Altar, or whither els, or only retyred to priuate prayer.

went to consult our Lord. † Who answering said: Two 23
nations are in thy wombe, and two peoples shal be diuided
out of thy wombe, and one people shal ouercome the other,
and " the elder shal serue the younger. † Now her time 24
was come to be deliuered, and behold twinnes were found
in her wombe. † He that came forth first, was read, and al 25
hearie in manner of a skinne: and his name was called Esau.
Immediatly the other coming forth, held his brothers plant
in his hand: and therfore he called him Iacob. † Threescore 26
yeares old was Isaac, when the litle ones were borne vnto
him. † Who being growne vp, Esau became a man cunning 27
in hunting, and a husband man: but Iacob :: a plaine man
dwelled in tents. † Isaac loued Esau, becausse he did eate 28
of his hunting: and Rebecca loued Iacob. † And Iacob 29
boyled broth: to whom Esau being come faynt out of the
field, † said: Geue me of this read broth, becausse I am ex- 30
ceding faint. For which cause his name was called Edom.
† To whom Iacob said: " Sel me thy first-birth-right. 31
† He answered, Loe I dye, what wil the first birth right 32
auaile me? † Iacob said: Sweare therfore to me. Esau sware 33
to him, and sould his first-birth-right. † And so taking 34
bread and the rice broth, did eate, and drinke, and went
his way; little esteeming that he had sold his first birth right.

:: Holie Scripture premonisheth Iacobs sinceritie, lest in the Mysteries folowing he might be suspected of false dealing S. Aug. li. 16. c. 37. ciuit.

ANNOTATIONS.
CHAP. XXV.

VVhy Agar & Cetura being lawful wiues are called cõcubines.

6. *To the children of his concubines*] S Augustin (li 16. c. 34. de ciuit) sheweth that both Agar and Cetura, being Abrahams lawful wiues (for so they are called in holie Scripture) are also called concubines, becausse they had not like priuileges to Sara, whose sonne was sole heyre to his father, and the children of the others had only giftes (or mouable goods) not attayning to the promised kingdom. And al this for mysterie sake. For Ismael signified the carnal people before Christ, the children of Cetura prefigured Heretikes, who suppose themselues to pertaine to the new Testament, but are separated no lesse then the Iewes from Christs Kingdom. And albeit there was also an other particular reason, why Agar was called concubine, becausse she was a second wife, the first then liuing, yet this lerned father saith, he did not see, why Cetura being maried after the death of Sara, should be called concubine, but only for this Mysterie.

Their childrē signified Paganes & Heretikes.

Gods predestination and foreseing include,

21. *Heard him*] Notwithstanding Gods assured promise, that Isaach should haue issue (Gen. 21. v. 12) yet he prayeth instantly for the same. And Moyses here attributeth Rebeccas conceiuing to Isaachs prayer. wherby we see that

see that Gods forseing, predestinating, and promising exclude not, but in dede include secondarie causes, and ordinarie meanes, by which his eternal wil and pleasure is fulfilled. For as God did forsee that Rebecca should haue children, so he did forsee, that Isaac should pray for it, and obtayne it; and the one was as sure to come to passe as the other. And the same consequence is true concerning eternal life as S. Gregorie teacheth. li. 1. c. 8. Dialog.

& not exclude the meanes by which his wil is done.

23 *The elder shal serue the younger*] As before (c. 17. v. 21. & c. 21. v. 12.) the couenant and great promises made to Abrahams sede, are declared to pertaine only to Isaac, and not to Ismael, nor to the other brethers: so the same belong not to Esau, the elder, but only to Iacob the younger sonne of Isaac, the Holie Ghost saying, *The elder shal serue the younger*. And withal signifieth (saith S. Augustin) that the elder people of the Iewes shal serue the younger Christian people. For although it may be vnderstood literally to be fulfilled, in that the Idumeans coming of Esau, were subdued by King Dauid coming of Iacob; yet it is more conueniently beleeued, that this prophecie tended to a greater thing. And what is this, but that which is euidently fulfilled in the Iewes and Christians?

The couenant made to Abraham pertained only to Isaac, and Iacob, not to the rest of his issue.

li 16. c. 35. ciuit. 2. Reg. 8. Psal. 59.

An other great document of grace S. Paul geathereth vpon this Mysterie: that the twinnes being not yet borne, nor hauing done any thing good or euil, without anie good merites, the younger is elected, the elder reprobate. For doubtles (saith S. Augustin) touching original sinne they were both equal, and concerning proper sinne, neither of them had anie at al. By which example he sheweth Gods mere mercie in the elect, and iustice in the reprobate. as is more largely noted in the English New Testament, vpon the ninth chapter to the Romanes.

Gods mere mercie in electing anie, his iustice to the reprobate.

Rom. 9.

31. *Sel me thy first birth right*] Iacob instructed by his mother, that God had chosen him in place of his brother Esau (for to her God had reueled that the elder should serue the younger) did lawfully vse this oportunitie to get Esaus grant of the right pertaining to the first borne, but Esau in selling it sinned, shewing himselfe an intemperate prophane man. Heb. 12.

Iacob lawfully bought but Esau sinned in selling the first-birthright.

CHAP. XXVI.

Isaac by reason of famine goeth into Gerara, 3. where God reneweth to him the promises made to Abraham. 9. King Abimelech blameth him for calling his wife his sister. 15. the people enuying his wealth, quareleth for his welles 26. At last Abimelech maketh league with Isaac.

:: God by Abrahams exãplar life inuited the Ægyptians to true religion: now commandeth Isaac to stay in Gerara to the like end. S. Theod. q. 76. in Gen.

1 AND when a famine was risen in the land, after that sterilitie, that had chanced in the dayes of Abraham, Isaac went to Abimelech king of the Palestines into Gerara.
2 † And our Lord appeared to him, and said: :: Goe not downe
3 into Egypt, but rest in the land which I shal tel thee. † And seiourne in it, and I wil be with thee, and wil blesse thee: for to thee and to thy seed, I wil geue al these countries, accomplishing the oath which I sware to Abraham thy father.

† And I wil multiplie thy seed as the starres of heauen: and I wil geue to thy posteritie al these countries: and in thy seed SHAL BE BLESSED al the nations of the earth, † for because Abraham obeyed my voice, and kept my preceptes and commandements, and obserued " my ceremonies & lawes. † Therfore Isaac abode in Gerara. † Who when he was asked by the men of that place, concerning his wife, answered: She is :: my sister. for he was afraid to confesse that she was married to him, thinking lest peraduenture they would kil him becausse of her beautie. † And when verie manie days were passed, and he abode there, Abimelech the king of the Palestines looking forth through a windowe, sawe him sporting with Rebecca his wife. † And calling for him, he said: It is euident that she is thy wife: why didest thou faine her to be thy sister? He answered: I feared lest I should die for her. † And Abimelech said: Why hast thou deceaued vs? some man of the people might haue lyen with thy wife, & thou haddest brought vpon vs :: a great sinne. And he commanded al the people, saying: † He that shal touch this mans wife, dying shal dye. † And Isaac sowed in that land, and he found that same yeare " an hundred fold: and our Lord blessed him. † And the man was made rich, and he went prospering and increasing, til he was made exceeding great: † and he had also possessions of sheep and of heards, and a verie great familie. For this the Palestines enuying him, † stopped at that time al the welles, that the seruants of his father Abraham had digged, filling them vp with water: † in so much that Abimelech himselfe said to Isaac: Depart from vs, becausse thou art become mightier then we a great deale. † And departing, to come to the Torrent of Gerara, and to dwel there: † againe he digged other welles, which the seruants of his father Abraham had digged, and which, after his death, the Philistines had stopped vp of old: and he called them by the same names, which his father before had called them. † And they digged in the * Torrent, and found liuing water: † but there also the pastors of Gerara made a brawle against the pastors of Isaac, saying: It is our water. for which cause he called the name of the wel, by occasion of that which had hapned, * Calumne. † And they digged also an other: & for that they brawled likewise, and he called the name of it, Enmitie. † Going

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foreward

:: See pag 52.

:: Adulterie a great sinne also among Painims

* The chanel where sometimes a vehement streame rūneth, sometimes none at al.

VVrangling.

foreward from thence he digged an other wel, for which they contended not: therfore he called the name therof, Latitude, saying: Now hath our Lord dilated vs, and made
23 vs to encrease vpon the earth. † And he went vp from that
24 place vnto Bersabee, † where our Lord appeared to him that same night, saying: I am the God of Abraham thy father, do not feare, because I am with thee: I wil blesse thee, and multiplie thy seed for my seruant Abrahams sake.
25 † Therfore he builded there an altar: and hauing called vpon the name of our Lord, he pitched his tent: and com-
26 manded his seruants that they should digge a wel. † To the which place when there were come from Gerara Abimelech, and Ocozath his freind, and Phicol chieffe captaine of his
27 souldiers, † Isaac spake to them: Why are ye come to me a
28 man whom you hated, and haue thrust our from you? † Who answered: We saw that the Lord is with thee, and therfore we said: Let there be an oath betwen vs, and :: let vs make a
29 league, † that thou do vs no harme, as we also haue touched nothing of thine, neither haue we done that which might hurt thee: but with peace haue we dismist thee encrea-
30 sed with the blessing of the Lord. † Therfore he made
31 them a feast, and after they had eaten and drunken † arising in the morning, they sware one to an other: and Isaac dis-
32 missed them peaceably into their place. † And behold the same day came the seruants of Isaac telling him of a wel, which they had digged, and saying: We haue found water.
33 † Wherupon he called it Abundance: and the name of the citie was geuen Bersabee, euen vnto this present day.
34 † But Esau being fourtie yeares old married wiues, Iudith the daughter of Beeri the Hethite, and Basemath the daugh-
35 ter of Elon of the same place: † both which had :: offended the mind of Isaac and Rebecca.

:: So nations of the world first enuyed the Church of Christ, but after made peace with it.

:: Esau by marying against his parents wil, made breach from them.

ANNOTATIONS.

CHAP. XXVI.

5. *My ceremonies*] These were not the same ceremonies and lawes which were afterwards prescribed by God, and deliuered by Moyses, but other obseruances by which Abraham and other holie Patriarches before him, serued God with certaine external worship, differing from the rites of the Gentiles, especially from Enos time (Gen. 4.) and so forward.

External ceremonies in the law of nature.

12. *An*

12. *An hundred fold*] For this increase of wealth the King and people at first enuied Isaac, but afterwards perceiuing that God almightie, whom he serued, so blessed him, the rest of the land remaining barren, they sought to make league with him (v. 28) Euen so the Kings and nations of the world, first enuying and persecuting Christs Church, at length seing it stil prosperous became with al humilitie children of the same Church, and seruants of Christ, being ouercome not by force of armes but by patience, & peacable endeuours of those whom they most hated. Wherof excellently saith S. Leo (Ser. 1. in Natali. Apost) Although Rome renowmed by manie victories, dilated her Empyre by land and by sea, yet was it lesse, that martial trauel subdued, then that which Christian peace hath obtained. The Bishops of Rome hauing larger Iurisdiction spiritual, then euer the Roman Cœsars had temporal Dominion.

Christian for titude preuaileth more by suffering, then by forcible resisting.

CHAP. XXVII.

Iacob by his mothers counsail getteth his fathers blessing in place of Esau, 42. And by her is aduised (for auoiding Esaus wrath, who threatned to kil him) to flie to his vncle Laban, in Haran of Mesopotamia.

AND Isaac was old, and his eyes were dimme, and he could not see: and he called Esau his elder sonne, and said to him: my sonne? Who answered Here I am. † To whom his father: Thou seest, quoth he, that I am old, and know not the day of my death. † Take thy instruments, thy quiuer, and bowe, and goe abrode: and when thou hast taken any thing by hunting, † make me broth therof, as thou knowest I like, and bring that I may eate: and my soule may blesse thee before I dye. † Which when Rebecca had heard, and he was gone into the field to fulfil his fathers commandement, † she said to her sonne Iacob: I heard thy father talking with Esau thy brother, and saying to him: † Bring me of thy hunting, and make me meates that I may eate, and blesse thee in the sight of our Lord before I dye. † Now therfore my sonne, assent to my counsel: † and go thy way to the flocke, bring me two kiddes of the best, that I may make of them meat for thy father, such as he gladly eateth: † which when thou hast brought in, and he hath eaten, he may blesse thee before he dye. † To whom he answered: Thou knowest that Esau my brother is an hearie man, and I am smooth: † if my father shal feele me, and perceaue it, I feare lest he wil thinke I would haue

1 2 3 4 5 6 7 8 9 10 11 12

The Epistle on Saturday the second weke in Lent.

Iacob secure in conscience that the right of first-birth belonged to him, yet feared to geue occasiō of offence to his father.

haue deluded him, and I shal bring vpon me a curse for a
13 blessing. † To whom his mother said: This curse, my sonne,
light vpon me: only heare thou my voice, and go, fetch me
14 the things which I haue said. † He went, and brought,
and gaue them to his mother. She dressed meats, euen as
15 she knew his father liked. † And she did on him the gar-
ments of Esau verie good, which she had at home with her:
16 † and the litle skinnes of the kidds she put about his hands,
17 and couered the bare of his necke. † And she gaue him the
18 broth, and deliuered him bread that she had baked. † Which
when he had caried in, he said: My father? But he answered:
19 I heare. Who art thou my sonne? † And Iacob said: " I am
thy first begotten Esau: I haue done as thou dideſt com-
mand me: arise, sit, and eate of my hunting, that thy soule
20 may blesse me. † And againe Isaac to his sonne: How
couldest thou, said he, find it so quickly, my sonne? Who
answered: :: It was the wil of God that that which I would :: It was truly
21 came quickly in my way: † And Isaac said: Come hither, Gods wil, but
that I may feele thee my sonne, and may proue whether thou not in that sense
22 be my sonne Esau, or no. † He came nere to his father, and as Isaac vn-
when he had felt him, Isaac said: The voice verely, is the derstood it.
23 voice of Iacob: but the hands, are the hands of Esau. † And
he " knew him not, becausse his hearie hands had made him
24 like vnto the elder. Blessing him therfore, † he said: Art
25 thou my sonne Esau? He answered: I am. † But he said:
Bring me the meats of thy hunting, my sonne, that my soule
may blesse thee. Which when they were brought and he
had eaten, he offred him wine also, which after he had
26 drunke, † he said to him: Come nere me, and geue me a
27 kisse, my sonne. † He came nere, and kissed him. And imme-
diatly as he felt the fragrant sauoure of his garments, blessing
him, he said: Behold the sauoure of my sonne is as the sa-
uoure of a plentiful field, which our Lord hath blessed.
28 † God geue thee of the deaw of heauen, and of the fatnes of
29 the earth abundance of corne and wine. † And let peoples
serue thee, and tribes adore thee: be thou lord of thy bre-
thren, and thy mothers children bowe they before thee.
He that shal curse thee, be he cursed: and he that shal blesse
30 thee, be he replenished with blessings. † Isaac had scarce
ended his wordes, and Iacob now gone forth abroad, but
31 Esau came, † and brought in to his father meates made

of his hunting, saying: Arise my father, and eate of thy
sonnes hunting: that thy soule may blesse me. † And Isaac 32
said to him: Why! who arth thou? Who answered: I am
thy first begotten sonne Esau. † Isaac was amazed and asto- 33
nied exceadingly: and marueling more then a man can
beleue, said: Who is he then that euen now brought me
veniſon that he had taken, and I did eate of al thinges before
:: Isaac now knowing it to be Gods wil, ratified that he had done. thou cameſt? and I haue blessed him, :: and he shal be bles-
sed. † Esau hauing heard his fathers wordes, roared out with 34
a great crye: and being dismaied, said: Blesse me also, my fa-
ther. † Who said: Thy brother came deceiptfully and tooke 35
thy blessing. † But he said again: Rightly is his name called 36
Iacob: for he hath supplanted me loe the second time: my
first-birth-right he tooke before, and now the second time
he hath stollen my blessing. And againe to his father he said:
Hast thou not reserued me also a blessing? † Isaac answered: 37
I haue appointed him thy Lord, and al his brethren I haue
made subiect to his seruice: with corne and wine I haue esta-
blished him, and for thee, my sonne, what shal I doe more
after this? † To whom Esau said: Hast thou one only bles- 38
:: worldlings blessing consisteth in transitorie welth. sing, father? I beseech thee blesse me also. And when he wept
that he howled againe, † Isaac being moued, said to him: 39
In :: the fat of the earth, and in the deaw of heauen from
aboue † shal thy blessing be. Thou shalt liue by the sworde, 40
and shalt serue thy brother: and :: the time shal come, when
:: The Idumeans being subdued by king Dauid (2 Reg. 8.) reuolted from king Ioram, and had a king of their owne (4. Reg. 8.) they were againe subdued by Hircanus (teste Iosepho. li. 13. Antiq.) but againe Herod an Idumean raigned in Iewrie Math. 2. Luc. 1. thou shalt shake of, and loose his yoake from thy necke.
† Esau therfore alwaies hated Iacob for the blessing wher- 41
with his father had blessed him: and he said in his hart: The
daies wil come of the mourning of my father, and I wil kil
Iacob my brother. † These things were told to Rebecca: 42
who sending & calling Iacob her sonne, said to him: Behold
Esau thy brother threatneth to kil thee. † Now therfore, 43
my sonne, heare my voice, and get thee vp and flye to Laban
my brother into Haran: † and thou shalt dwel with him a 44
few daies, til the furie of thy brother be asswaged, † and 45
his indignation cease, and he forget those things, which thou
hast done to him: afterward I wil send, and bring thee from
thence hither. Why shal I be depriued of both sonnes in one
day? † And Rebecca said to Isaac: I am wearie of my life 46
for the daughters of Heth: if Iacob take a wife of the stocke
of this land, I list not liue.

ANNO-

ANNOTATIONS.
CHAP. XXVII.

19. *I am thy first begotten Esau.*] Iacob was not by nature the first begotten; but by Gods ordinance, & by couenant made with Esau, had right to the preeminence, and priuilegies belonging to the first borne. So he did not lie, but spake a truth, meaning that he was that sonne, to whom by diuine election the first-birth-right was dew, which his father supposed to pertaine to Esau. Iacob did not lie, nor sinne in saying he was Esau. &c.

But because some scorners of Christian doctrin (like to the old Manichees) vse to say, that Catholique Doctors, and Schoolmen excuse, and condemne whom they list by such glosses, let such reprouers vnderstand, that both moderne and ancient Catholique writers auow this defence of the holie Patriarch Iacob, not by priuate spirite, but by the most true and proper sense of holie Scripture it selfe. Where it may appeare, if they wil axamine the text, that Iacob in al this procurement of his fathers blessing, neither did aniething vniustly, nor said anie thing falsly. First it was reueled to his mother (chap. 25. v. 23.) *That the elder* (of her twinnes) *should serue the younger.* Secondly, holie Scripture testifieth in the same chapter (v. 27.) *That Iacob was a plaine* (or sincere) *man*, void of vniust dealing. Thirdly, for more quiet enioying that right, which God had ordained for him, he procured his brothers consent and confirmation (v. 33.) Fourtly though he was secure in conscience that the blessing was dew to him, yet he feared (v. 12.) lest he might geue occasion of offence to his father, to whom this mysterie was not yet reueled. Fiftly Isaac perceiuing at last Gods wil, that Iacob should be preferred, was neither offended with him, nor reuoked his blessing, as vnlawfully surprised, but condescending therto, ratified that he had done, saying (v. 33.) *I haue blessed him, and he shal be blessed.* Sixtly, God himselfe from this time forwards often appeared to Iacob, and with great promises, and manie temporal and spiritual benefites, declared his singular loue to him. Seuently, these three Patriarches Abraham, Isaac, and Iacob are special renowmed Saincles of the old Testament: yea the Lord and Creator of al would peculiarly be called (Exodi. 3.) the God of Abraham, Isaac, and Iacob. Moyses praying instantly for Gods mercie and clemencie towards the people (Exodi. 32.) besought him to remember Abraham Isaac, and Iacob his seruants: and so in both old and new Testament these three are often mentioned as chiefe Princes in the Kingdom of Heauen. Al which shewe the great vertues and holines of them al. He is proued innocent by the text. 1. 2. 3. 4. 5. 6. 7.

And tou hing this fact of Iacob, where (if euer aniewhere) might seme to be some great sinne. S. Augustin at large proueth that he did not herein sinne at al: *That which Iacob did* (saith he, li. cont. mendacium c. 10.) *by his mothers instruction to deceiue his father, if it be diligently considered, was no lie, but a mysterie, and therfore for the familiar counsail of the Holie Ghost, which his mother had receiued, he is excused from sinne.* The same he confirmeth. q. 74. in Gen. li. 16. c. 37. de ciuit. & li. 22. c. 34 cont. Faust. The same also teach S. Chrisostom ho. 53 in Gen. S. Hierom Epist. 125. S. Theodoret. q. 79. &. 80. in Gen. S. Gregorie, ho. 6. in Ezechielem. S. Bede, Isidorus, Innocentius 3. Rupertus and others vpon this place, al agreing absolutly that euerie lie is a sinne, declare that Iacob lied not, but stil spake the truth, confirming their exposition by other like The Fathers proue his innocencie in this fact. Euerie lie is sinne.

like places of Scripture. As when our Sauiour said of S. Iehu Baptist (Math. 11.) *He is Elias* meaning that he was Elias in spirite not in person. So Iacob said truly that he was Esau, not meaning in person but in right of the first borne, by Gods ordinance: Esau also hauing condescended therto by couenant and oath. In that also he deceiued his father, was no sinne. For it was a lawful and good deceipt, such a one (saith S. Chrisostom) as Hieremie speaketh of, *Lord thou hast deceiued me, and I am deceiued*, so Isaac was deceiued, not as we commonly cal deceipt, but to his owne and others good, by Gods disposition.

Some deceipt good.

Ho. 6. ad Col. Hier. 10. Epist. 125.

23. *Knew him not*] S. Damasus demanding of S. Hierom, what might be the reason why God would suffer his holie seruant Isaac not to know Iacob, but to be deceiued, and through ignorance to blesse whom he would not, declareth that it happened not only to Iacob, but also to manie other like holie men, to be ignorant of manie things, and to be deceiued in error of opinion: and that this error was profitable to Isaac and his house For if he had geuen this blessing (which was a spiritual Iurisdiction) to Esau, as he purposed, he had committed a noxious error in dede, by preferring a bloudie man, one that was readie, if he could, to haue killed his brother. (v. 41.) omitting him, that was sincere and very vertuous, and had done his owne wil, not Gods wil therin.

It was good that Isaac knew not Iacob when he blessed him.

But why would not God reuel his wil to Isaac (as he had commanded a farre greatter thing to Abraham to sacrifice the same Isaac) that he might wittingly haue blessed Iacob by Gods commandment? The Fathers do probably alleage this for one reason, that if Esau, being a fierce and cruel man, had perceiued that his father had willingly preferred Iacob, he would haue bene incensed against his father, conceiued and attempted euil against him. An other reason. S. Chrisostom and Theodoret do yeld, that by this strange maner of imparting this blessing, it might more manifestly appeare to be Gods wil and ordinance, and not to procede from mans affection, that Iacob should be preferred.

Good in respect of Esau.

Ho. 53. q. 79. in Gen.

More to Gods glorie, and Iacobs commendation.

CHAP. XXVIII.

Iacob with his fathers blessing, and admonition not to take a wife of Chanaan, but of the daughters of his Vncle Laban, goeth into Mesopotamia: (6. Esau in the meane time marieth a third wife, his Vncle Ismaels daughter) 11. Iacob seeth in slepe a ladder reaching to heauen, Angels ascending and descending, and our Lord leyning theron renewed the promises made to Abraham and Isaac. 16. And he awaking maketh a vow.

1 ISAAC therfore called Iacob, and blessed him, and commanded him saying: Take not a wife of the stocke of
2 Chanaan: † but goe, and make a iourney into Mesopotamia of Syria, to the house of Bathuel thy mothers father, and take thee a wife thence of the daughters of Laban thin
3 vncle. † And God almightie blesse thee, and make thee encrease

encreaſe, and multiplie thee: that thou maieſt be into multi-
4 tudes of peoples. † And :: geue he thee the bleſſings of A-
braham, and to thy ſeed after thee: that thou mayeſt poſſeſſe
the land of thy perigrination, which he promiſed to thy
5 grandfather. † And when Iſaac had diſmiſt him, taking
his iourney he came to Meſopotamia of Syria to Laban the
ſonne of Bathuel the Syrian, brother to Rebecca his mother.
6 † And Eſau ſeing that his father had bleſſed Iacob, and
had ſent him into Meſopotamia of Syria, to marry a wife
thence; and that after the bleſſing he had commanded him,
ſaying: Thou ſhalt not take a wife of the daughters of Cha-
7 naan: † and that Iacob obeying his parents was gone into
8 Syria: † hauing tryal alſo that his father did not willingly
9 ſee the daughters of Canaan: † he went to Iſmael, and
tooke to wife beſides them, which he had before, Maheleth
the daughter of Iſmael Abrahams ſonne, ſiſter to Nabaioth.
10 † Therfore Iacob being departed from Berſabee, went on
11 to Haran. † And when he was come to a certaine place,
and would reſt in it after ſunne ſet, he " tooke one of the
ſtones that lay there, and putting it vnder his head, ſlept in
Sap. 10. 12 the ſame place. † And he ſaw in his ſleepe " a ladder ſtanding
vpon the earth, and the top therof tooching heauen: the
13 angels alſo of God aſcending and deſcending by it, † and
our Lord leyning vpon the ladder ſaying to him: I am the
Lord God of Abraham thy father, and the God of Iſaac: the
Land, wherin thou ſleepeſt, I wil geue to thee and to thy
14 ſeed. † And thy ſeed ſhal be as the duſt of the earth: thou
ſhalt be dilated to the Weſt, and to the Eaſt, & to the North,
and to the South: and IN THEE and thy ſeed al the tribes
15 of the earth SHAL BE BLESSED. † And I wil be thy
keeper whither ſo euer thou goeſt, and wil bring thee backe
into this land: neither wil I leaue thee, til I ſhal haue ac-
16 compliſhed al things which I haue ſaid. † And when Iacob
was awaked out of ſleepe, he ſaid: In dede our Lord is in
17 this place, and I wiſt not. † And trembling he ſaid: How
terrible is this place! this is none other but the houſe of God,
18 and the gate of heauen. † And Iacob ariſing in the mor-
ning, tooke the ſtone, which he had laid vnder his head,
and " erected it for a title, powring oyle vpon the toppe.
House of God. 19 † And he called the name of the citie * Bethel, which before
20 was called Luza. † And he " vowed a vowe, ſaying: If God

:: Iſaac againe cõfirmeth the bleſſings of Abraham to Iacob, and his ſede, omitting Eſau: yea and God repeteth the ſame. v. 13.

The Epiſtle in a votiue Maſſe for trauelers.

shal be with me, and shal keepe me in the way, by the which I walke, and shal geue me ⁂ bread to eate, and rayment to put on, † and I shal be returned prosperously to my fathers house, the Lord shal be my God, † and this stone, which I haue erected for a title, shal be called the House of God: and of al things that thou shalt geue to me, I wil offer tithes to thee.

⁂ To whom ynough is not ynough, to him nothing is ynough Aulus Gell.

21 22

ANNOTATIONS.

CHAP. XXVIII.

VVhy Iacob traueled in poore state.

11. *Tooke of the stones*] Iacob traueling into a strange countrie went in such poore state, the better to hide his departure from Esau, who otherwise might haue killed him by the way. It was also thus disposed by God, that Iacobs faith and confidence might, to his greatter merite, be exercised: and that Gods prouidence might more manifestly appeare, as it did in his returne after twentie yeares, when with most gratful mind he recounted Gods benefites saying (Gen. 32) VVith my staffe I passed ouer this Iordan, and now with two troupes I do returne.

A notable example of Gods comforth to the afflicted. Al nations beleuing in Christ are blessed in him.

12. *A ladder*] He that was in temporal distresse, was maruelously comforted spiritually, by seing a ladder that reached from the earth to heauen; Angels passing vp and downe the same, and the Sonne of God leaning vpon it, as he that reigneth both in heauen and earth, who in particular promised him, and his sede that whole land, that he and his sede should be blessed, yea that in *his sede* al nations should be blessed, and that he would kepe and protect him where soeuer he went. How al this was performed is briefly rehersed in the booke of wisdom. chap. 10.

Erecting and annointing of Altares is a religious office being done to Gods honour. The Church lerneth not rites of Idolaters, but they of the Church. Difference in religious, superstitious, & ciuil honour consisteth in the persons, & intentions.

18. *Erected it, powring oyle*] To erect a stone, and powre oyle vpon it, was no wise superstitious in Iacob. Neither did he lerne it of Idolaters: for he abhorred and detested al idolatrical obseruances. But as S. Iustinus Martyr S. Clement of Alexandria, Origen, Eusebius and others testifie, idolatrical superstition did rather imitate true religious ceremonies. For the diuel alwayes affecting that honour, which he seeth done to God, perswaded those whom he seduced, and blinded with errors, to serue him in such maner of external rites, as God was serued, that therby he might either haue like worship with God, as it happened among Painim Idolaters: or els depriue God of this kind of honour, as now we see Protestants reiect and pul downe consecrated Altares, pretending them to be superstitious. VVherin they shew most grosse ignorance, if in dede they so iudge of ignorance, and not of mere malice. For who is so simple, but he may see, that the chiefe difference betwen Religion and Superstition in external things, consisteth in the persons to whom they are done, & in the intētion of the doers, & by the same differnce of persons ciuil honour is also distinguished, from both religious and superstitious. As he that kneeleth to God, religiously honoreth God. Kneeling to the sunne, moone, or other false Gods, superstitiously honoreth the diuel, & kneeling to the King, ciuilly honoreth the King. Iacob without doubt did al to Gods onlie honour. And that which he did in this place, is now vsed in the

Catholique

Catholique Church. For so Rabanus a diligent obseruer and writer of Ecclesiastical Rites, Ceremonies, and Customes touching the vse of holie oyle witnesseth (*li.* 1. *c.* 45. Institut. cleric.) that the Altar being first sprinkled with water, is annointed with Chrisme, to the example of the Patriarch Iacob, who after that dreadful vision, erected a stone for a title (or monument) powring oyle theron, and calling that place *The house of God.* S Cyprian also writing of Chrisme, mentioneth the two sortes of holie oyle vsed in the Church; one of simple oyle consecrated by a Bishop, which is vsed for Catechumes before Baptisme, persons possessed, and the sick; the other is made of oyle and balme, also consecrated by a Bishop, and this is vsed in Baptisme, Confirmation, and in consecrating Altares, Kings, and Priests. Two sortes of holie oyle.

20. *Vowed*] It can not be vnderstood that Iacob here vowed, or promised only to serue God, as the Soueraigne Lord of al creatures, for to that he was bond, whether he should prosper temporally or no; but that he vowed particular godlie workes, to which he was not otherwise obliged. As here he expresseth two things. Presupposing before al, that the Lord Omnipotent shal be his God, he addeth, first *And this stone, which I haue erected for a title, shal be called the house of God.* wherby he promised the building of a Church, performed at his returne (chap. 35.) Secondly he added, *And of al things which thou shalt giue me I will offer tithes to thee.* And this likwise was of free deuotion. Vowes are properly of things which are not otherwise commanded.

Gen. 14. For tithes also in the law of nature were dew to Priests, and by inferior Priests to the chiefe Priest, as Abraham gaue tithes to Melchisedech. And so al his tithes were dew to his father, and after his father himselfe was chiefe: yet he promised them to God, that is, to offer them in Sacrifice, and bestow them in other vses pertaining to Gods seruice.

CHAP. XXIX.

Iacob intertained by Laban, 15. serueth him seuen yeares for Rachel, 23. but first receiuing Lia, 27. seuen dayes after receiueth also Rachel, and serueth for her seuen yeares more. 31. She remaining barren, Lia beareth foure sonnes.

1 IACOB therfore going on his iourney, came into the East
2 countrie. † And he sawe a wel in the field, and three flockes of sheepe lying beside it: for of it the beasts were watered, and the mouth therof was closed with a great stone.
3 † And the maner was when al the sheepe were geathered togeather they did rowle of the stone, and after the sheepe were refreshed they put it on the mouth of the wel againe.
4 † And he said to the sheperds: Brethren, whence are
5 you? Who answered: Of Haran. † And he asked them, saying: Know you Laban the sonne of Nachor? They said:
6 We do knowe him. † Is he in health? quoth he: He is in health, say they: And behold Rachel his daughter cometh

with

with his flocke. † And Iacob said: There is yet much day 7
remaining, neither is it time to bring the flockes into the
foulds againe: first geue the sheep drinke, and so bring them
backe to feede. † Who answered: We can not, til al the 8
cattel be gethered together: and we remoue the stone from
the wels mouth, that we may water the flocks. † They were 9
yet speaking, and behold Rachel came with her fathers
sheepe: for she fed the flocke. † whom when Iacob had 10
seene, and knew her to be his cosen germaine, and that they
were the sheepe of Laban his vncle: he remoued the stone,
wherwith the wel was closed. † And hauing watered the 11
flocke, he :: kissed her: and lifting vp his voice wept, † and he 12
told her that he was her fathers brother, and the sonne of
Rebecca: but she in hast went and told her father. † Who 13
when he heard that Iacob his sisters sonne was come, he
ranne forth to mete him: and embracing him, and hartely
kissing him, brought him into his house. And when he had
heard the causes of his iourney, † he answered: Thou art my 14
bone and my flesh. And after the dayes of one moneth were
expired, † he said to him: because thou art my brother, 15
shalt thou serue me * gratis? Tel me what wages wilt
thou take. † He had in dede two daughters, the name of the 16
elder was Lia: and the younger was called Rachel. † But Lia 17
was bleare eyed: Rachel wel fauored, and of a bewtiful coun-
tenance. † Whom Iacob louing, said: I wil serue thee for 18
Rachel thy younger daughter, seauen yeares. † Laban an- 19
swered: It is better that I geue her to thee then to an other
man, tary with me. † Iacob therfore serued for Rachel 20
seuen yeares: and they semed a few dayes because of the
greatnes of his loue. † And he said to Laban: geue me 21
my wife: because now the time is complete, that I may
companie with her. † Who hauing bid a great number 22
of his freinds to the feast, made the mariage. † And at 23
night :: he brought in Lia his daughter to him, † geuing his 24
daughter a handmaid, named Zelpha. With whom when
Iacob had compained after the maner, when morning was
come he saw Lia: † and he said to his father in lawe: What 25
is it that thou dideste meane to doe? did not I serue thee for
Rachel? why hast thou deceiued me? † Laban answered: 26
It is not the custome in this place, that we bestowe the
younger in mariage first. † Make vp the :: weeke of dayes 27
of this

:: S. Augustin. (q.87. in Gen) cõmendeth familiar kissing of kinsfolke and frendes as a laudable custome in some countries. It is no where more ciuil & modest then in England.

*: without wages?

:: Laban greuously offended, neither could Lia be excused, but Iacob was innocent, in this fact.

:: After seuen daies he had

of this match: and I wil geue the this same also, for the worke that thou shalt serue me other seauen yeares. † He yelded to his pleasure: and after the weeke was past, he maried Rachel to wife: † to whom her father had deliuered Bala for to be her seruant. † And hauing at length obteined the mariage that he wished, he preferred the loue of the later before the former, seruing with him other seauen yeares. † And our Lord seing that he despised Lia, opned her wombe, her sister remaining barren. † Who conceaued and bare a sonne, and called his name Ruben, saying: Our Lord saw mine affliction: now my husband wil loue me. † And againe she conceaued and bare a sonne, and said: For because our Lord heard that I was contemned, he hath geuen this also to me: and she called his name Simeon. † And she conceaued the third time, and bare an other sonne: and said: Now also my husband wil be ioyned to me, for because I haue borne him three sonnes: and therfore she called his name, Leui. † The fourth time she conceaued and bare a sonne, and said: Now wil I confesse to our Lord. And for this she called him Iuda: And she left bearing.

Rachel who was his first spouse. S. Hierom Tradit. Heb. S. Aug. q. 89. in Gen.

CHAP. XXX.

Rachel yet barren, deliuereth her handmaide to Iacob, Who beareth two sonnes. 9. Lia ceasing to beare geueth her handmaid also, and she beareth two more. 17. Then Lia beareth other two sonnes and one daughter. 22. Rachel beareth Ioseph. 25. Iacob desirous to returne home, is hyred to stay for a certaine part of the flockes increase. 43. Wherby he becometh exceeding rich.

1 AND Rachel seing she was vnfruitful, :: enuied her sister, and said to her husband: Geue me children, otherwise
2 I shal dye. † With whom Iacob being angrie answered: Am I as God, who hath depriued thee of the fruite of thy
3 wombe? † But she said: I haue here my seruant Bala: Companie with her, that she may beare vpon my knees, and I
4 may haue children of her. † And she gaue him Bala vnto
5 :: mariage: who, † when her husband had compained with
6 her, conceaued and bare a sonne. † And Rachel said: Our Lord hath iudged for me, and hath heard my voice, geuing

:: Not properly enuie, but griefe & lawful emulation. S. Aug. li. 22. c. 54. cont. Faust.

::Of pluralitie of wiues see pag. 62.

me a ſonne: and therfore she called his name, Dan.
† And againe Bala conceauing bare an other, † for whom 7 8
Rachel ſaid: God hath compared me with my ſiſter, and
I haue preuailed: and she called him Nepthali. † Lia per- 9
ceauing that she had left bearing, deliuered Zelpha her
handmaid to her huſband. † Who conceauing and brin- 10
ging forth a ſonne, † she ſaid: Happely. And therfore 11
called his name Gad. † Zelpha alſo bare an other. 12
† And Lia ſaid: This is for my bleſſednes: for wemen wil 13
cal me bleſſed. Therfore she called him, Aſer. † And Ruben 14
going forth in the time of wheat harueſt into the field, found
mandragores: which he brought to his mother Lia. And
Rachel ſaid: Geue me part of thy ſonnes :: mandragores.
† She anſwered: Doeſt thou thinke it a ſmal matter, that 15
thou haſt taken my huſband from me, vnleſſe thou take alſo
my ſonnes mandragores? Rachel ſaid: For thy ſonnes man-
dragores let him ſleepe with thee this night. † And when 16
Iacob returned at euen from the field, Lia went out to
meete him, and ſaid: Companie with me, becauſe with
wages I haue hired thee for my ſonnes mandragores. And
he ſlept with her that night. † And God heard her prayers: 17
and she conceaued and bare the fifth ſonne, † and ſaid: God 18
hath geuen me a reward, becauſe I gaue my handmaid to
my huſband. And she called his name Iſſachar. † Againe 19
Lia conceauing, bare the ſixt ſonne, † and ſaid: God hath 20
endowed me with a good dowrie: this turne alſo my huſ-
band wil be with me, for becauſe I haue borne him ſix
ſonnes, and therfore ſhe called his name, Zabulon. † After 21
whom ſhe bare a daughter, named Dina. † Our Lord alſo 22
remembring Rachel, heard her, and opened her wombe.
† Who conceaued, and bare a ſonne, ſaying: God hath taken 23
away my reproch. † And she called his name, Ioſeph, 24
ſaying: Our Lord adde to me an other ſonne. † And when 25
Ioſeph was borne, Iacob ſaid to his father in lawe: Diſmiſſe
me that I may returne into my countrie, and to my land.
† Geue me my wiues, and my children, for whom I haue 26
ſerued thee, that I may depart: thou knoweſt the ſeruice
that I haue ſerued thee. † Laban ſaid to him: Let me finde 27
grace in thy ſight: I haue learned by experience, that God
hath bleſſed me for thy ſake: † appoint thee wages which 28
I ſhal geue thee. † But he anſwered: Thou knoweſt how I 29
haue

:: Holie Scripture (ſaith S. Auguſtin) would neuer haue mentioned ſuch womanlie deſires, but to admoniſh vs to ſeke great miſteries therin. li. 22. c. 56. cont. Fauſtum.

haue ſerued thee, and how great thy poſſeſſion hath benne
30 in my hands. † Thou hadeſt a ſmal thing before I came
to thee, and now thou art made rich: and our Lord hath
bleſſed thee at my comming in. It is reaſon therfore that
31 once I prouide alſo for mine owne houſe. † And Laban
ſaid: What ſhal I geue thee? But he ſaid: I wil nothing:
but if thou wilt doe that which I demande, I wil fede, and
32 kepe thy sheepe again. † Goe round about al thy flockes,
and ſeparate al the ſhepe of diuers colours, of ſpeckled flyſe:
and what ſoeuer shal be ruſſet and ſpotted, and of diuers
colours, aſwel in the shepe, as in the goates, shal be my
33 wages. † And my iuſtice shal anſwer for me to morowe,
before thee when the time of the bargaine shal come: and
al that shal not be of diuers colours, and ſpotted, and ruſſet,
aſwel in the shepe as in the goates, shal accuſe me of theft.
34 † And Laban ſaid: I like wel that thou demandeſt.
35 † And he ſeparated the ſame day the shee goates, and the
shepe, and the he goates, and the rammes of diuers colours,
and ſpotted: and al the flocke of one coloure, that is of white
and blacke flyſe, he deliuered in the hand of his ſonnes.
36 † And he put a ſpace of three dayes iourney betwixt him
37 and his ſonne in lawe, who fed the reſt of his flocke. † Ia-
cob therfore :: taking grene roddes of the poplare, and of
the almond, and of the plaine trees, in part pilled them:
and when the barkes were taken of, in the parts that were
pilled, there appeared whitnes: but the parts that were
whole, remayned grene: and by this meanes the colour was
38 made diuers. † And he put them in the troughes, where
the water was poured out: that when the flockes should
come to drinke, they might haue the roddes before their
39 eyes, and in the ſight of them conceaue. † And it came to
paſſe that in the verie heate of the ramming, the shepe
beheld the roddes, and brought forth ſpotted, and of diuers
40 colours, and ſpeckled. † And Iacob diuided the flocke, and
put the roddes in the troughes before the eyes of the ram-
mes: and al the white and the blacke were Labans: and the
reſt, Iacobs, when the flockes were ſeparated one from the
41 other. † Therfore when the ewes went to ramme, in the
prime time, Iacob put the roddes in the troughes of water
before the eyes of the rammes, and of the ewes, that in
42 looking vpon them they might conceaue: † but when the

:: Iacob did iuſtly vſe this meanes to recouer that which Laban withheld frō him, beingdue for the dowrie of his wiues, and recompence for his ſeruice. Rupert. li. 7. c. 39. in Gen.

later comming was, and the last conceauing, he did not put them. And those that were late warde, became Labans: and they of the prime time, Iacobs. † And the man was enri- 43
ched beyond measure, and he had manie flockes, wemen seruantes and men seruants, camels and asses.

CHAP. XXXI.

Iacob by Gods commandment parteth secretly with al he hath towards his father. 21. Laban pursueth him. 26. expostulating why he went in secrete maner. 30. especially chargeth him with stelling his goddes. 31. Iacob excuseth himselfe, not knowing that Rachel had taken away the Idols. 34. and she deludeth his diligent searching for them. 36. Then Iacob expostulateth with Laban for this vnkindnes. 43. Finally they make a league and depart ech to his owne countrie.

AFTER he heard the wordes of Labans sonnes saying: 1
Iacob hath taken al that was our fathers, and being enriched of his substance, is become great: † and per- 2
ceauing also Labans countenance, that it was not towards him as yesterday and the other day, † especially our 3
Lord saying to him: Returne into the land of thy fathers, and to thy kinred, and I wil be with thee. † He sent, and 4
called Rachel and Lia into the field, where he fed the flockes, † and said to them: I see your fathers countenance 5
that it is not towards me as yesterday and the other day: and the God of my father hath bene with me. † And your 6
selues knowe that I haue serued your father to the vttermost of my power. † Yea your father also hath circum- 7
uented me, and hath changed my wages tenne times: and yet God hath not suffred him to hurt me. † If at any time 8
he said: They of diuers colours shal be thy wages: al the sheepe brought forth young of diuers colours, but when he said contrarie: Thou shalt take al the white ones for thy wages: al the flockes brought forth white ones. † And God 9
hath taken your fathers substance, and geuen it to me. † For after the time came of the ewes conceauing, I lifted 10
vp mine eyes, and sawe in my sleepe the males ascending vpon the females of diuers colours, and the spotted, and the speckled. † And the angel of God said to me in sleepe: 11

Iacob

12 Iacob? And I answered: Here I am. † Who said: Lyft vp thine eyes, and see al the males ascending vpon the females, them of diuers colours, the spotted and the speckled. For
13 I haue seene al things that Laban hath done to thee. † I am the God of Bathel, where thou dideſt :: annointe the stone, and dideſt vowe the vowe vnto me. Now therfore arise, and goe out of this land, returning into the land of thy nati-
14 uitie. † And Rachel and Lia answered: Haue we any thing
15 left in the goods, and heritage of our fathers house? † Hath he not reputed vs as strangers, and sould vs, and eaten vp
16 the price of vs? † But God hath taken our fathers riches, and deliuered them to vs, and to our children: wherfore do
17 al things, that God hath commanded thee. † Iacob therfore rose vp, and setting his children, and wiues vpon camels,
18 went his way. † And he tooke al his substance, and flockes, and whatsoeuer he had gotten in Mesopotamia, and went
19 forward to Isaac his father into the land of Chanaan. † At that time Laban was gone to sheare his sheepe, and Rachel
20 stole the " idols of her father. † And Iacob would not
21 confesse to his father in lawe that he fled. † And when he was gone aswel him selfe as al things that were his right, and hauing passed the riuer was marching on to Mount
22 Galaad, † it was told Laban the third day that Iacob fled.
23 † Who, taking his brethren vnto him, pursued him seuen
24 dayes: and he ouertoke him in the Mount Galaad. † And he saw in his sleepe God saying vnto him: Take hede thou
25 speake not roughly anie thing against Iacob. † And Iacob had now pitched his tent in the mountaine: and when he with his brethren had ouertaken him, he pitched his tent in
26 the same Mount Galaad. † And he said to Iacob: Why dideſt thou so, that vnwitting to me thou wouldeſt carie
27 away my daughters as captiues with the sword? † Why wouldeſt thou flee without my knowledge, and not tel me, that I might haue brought thee on the way with ioy, and
28 songues, and timbrels, and cithernes? † Thou hast not suffred me to kisse my sonnes and daughters: thou hast donne
29 foolishly: now also in dede, † my hand is able to requite thee euil: but the God of your father said vnto me yesterday: Take hede thou speake not any thing against Iacob roughly.
30 † Suppose, thou diddeſt desire to goe to thy freinds, and hadeſt a longing to thy fathers house: why dideſt thou steale

:: Annointing of Altars, and free vowes are gratful offices to God. See. chap. 28.

" Teraphim

my goods? † Iacob answered: In that I departed vnwitting 31
to thee, I feared lest thou wouldest take away thy daughters
by force. † But wheras thou chargest me with theft: with 32
whom soeuer thou shalt find thy goddes, let him be slaine
before our brethen. search, what soeuer of thy things thou
shalt finde with me, and take away. Saying this, he knew
not that Rachel had stollen the idols. † Laban therfore 33
hauing gone into the tent of Iacob, and of Lia, and of both
the hand-maides, found them not. And when he was entred
into Rachels tent, † she in hast hid the idols vnder the 34
camels litter, and satte therupon: and when he had sought
al the tent, and found nothing, † she said: Let not my 35
lord be angrie that I can not rise vp before thee, because
according to the custome of wemen it is now chanced to
me. so his carefulnes in seeking was deluded. † And Iacob 36
being ⁂ angrie said in chiding maner: For what fault of myne,
and for what offence of my part hast thou so chaffed after
me, † and searched al my houshould stuffe? What hast thou 37
found of al the substance of thy house? lay it here before
my brethren, and thy brethren, and let them iudge betwen
me & thee. † Haue I therfore bene with thee twentie yeares? 38
thy ewes and goates were not barren, the wethers of thy
flocke I did not eate: † neyther that which the beast had 39
caught did I shew to thee, I made good al the damage:
whatsoeuer perished by theft, thou didest exact it of me:
† day and night was I parched with heate, and with frost, 40
and sleepe did flye from myne eyes. ‖ And in this sorte haue 41
I serued thee in thy house twentie yeares, fourtene for thy
daughters, and six for thy flockes: thou hast changed also
my wages tenne times. † Vnles the God of my father Abra- 42
ham, and the feare of Isaac had holpe me, peraduenture
now thou haddest sent me away naked: God beheld my
affliction and the laboure of my hands, and rebuked thee
yesterday. † Laban answered him: The daughters are mine 43
and the children, and thy flockes, and al things that thou
seest are mine: what can I do to my daughters, and ne-
phews? † Come therfore, let vs enter in league: that it 44
may be for a testimonie betwen me and thee. † Iacob ther- 45
fore tooke a stone, and erected it for a title: † and he said 46
to his brethren: Bring hither stones. Who gethering them
together made a heape, and they did eate vpon it: † Which 47

⁂ Iacob in this iust expostulation was angrie & sinned not. Psal. 4.

Laban

Laban called The witneſſe heape : and Iacob called The hillock of teſtimonie, either of them according to the pro-
48 prietie of his language. † And Laban ſaid : This heape ſhal be a witnes betwen me and thee this day, and therfore the name therof was called Galaad, that is, The witnes heape.
49 † Our Lord behold and iudge betwen vs when we ſhal be
50 departed one from the other, † if thou ſhalt afflict my daughters, and if thou bring in other wiues ouer them : none is witnes of our talke but God, who is preſent and behol-
51 deth. † And he ſaid againe to Iacob : Behold this heape, and the ſtone which I haue erected betwen me and thee,
52 † ſhal be a witnes : this heape, I ſay, and the ſtone be they for a teſtimonie, if either I ſhal paſſe beyond it going towards thee, or thou ſhalt paſſe beyond it, thinking harme
53 to me. † The God of Abraham, and the God of Nachor iudge betwen vs, the God of their father. Iacob therfore
54 ſware by the feare of his father Iſaac : † and after he had offred victimes in the mountaine, he called his brethren to
55 eate bread. Who when they had eaten, lodged there : † but Laban ariſing in the night, kiſſed his ſonnes, and daughters, and bleſſed them : and returned vnto his place.

ANNOTATIONS.
CHAP. XXXI.

19. *Idols.*] Images of falſe goddes (as theſe were) are moſt properly called idols. And ſo the hebrew word *Teraphim* is here rightly tranſlated idols. which in other places ſignifieth other things. As The ſtatua which Michol put in Dauids bed, couering the head therof with a hearie goates ſkinne, to deceiue Saules ſeriants who ſought Dauids death, is called *Teraphim*, and may there be tranſlated a ſtatua, image, or ſimilitude, but not an idol. Againe . Oſee the Prophet fortelling the lamentable ſtate of the Iſraelites, ſayeth, they ſhal be long without King, prince, ſacrifice, altar, ephod, and *Teraphim*, which laſt word in the Proteſtants Engliſh Bibles remaineth vntranſlated. VVhere if they had tranſlated *Images.* (as here they doe) it would proue, that ſome images pertaine to true religion, the want wherof is lamented among other principal things.

1. Reg. 19.

Oſee. 3.

Images of falſe goddes are idols.

Some images are neither religious nor ſuperſticious.

Some are religious.

Theſe idols Rachel ſtole from her father, to withdraw him from idolatrie. as S. Baſil (in lib. Prouerb.) S. Gregorie Nazianzen. (orat. de Paſchate) and Theodoret. (q. 89. in Gen.) expound it. And in this, ſaith Theodoret, ſhe was a right figure of the Catholique Church, which depriueth idolaters of their idols. It is probable alſo by her baſe vſing of them, that ſhe held them not for goddes, when ſhe put them vnder the camels litter, and ſate vpon them. Finally that ſhe reſerued them, and did not caſt them away, nor burne,

Rachel tooke away her fathers Idols, for his good.

nor

She kept them in recompēce of wrongs.

nor burie them, argueth that they were perhaps of precious mettal, or othe matter, which she might turne to profite: and that lawfully in part of recompence, that she and her sister, had no other dowrie, but rather were sold to Iacob. VVho also had suffered much iniurie at their fathers handes.

CHAP. XXXII.

Angels mete Iacob by the way. 3. He sendeth messengers and giftes to pacifie his brother Esau. 24. Wrestling with an Angel is not ouercome, in fine the Angel benummeth his thegh, blesseth him, and foretelleth that he shal be called Israel.

1 IACOB also went on his iourney that he had begunne: and the Angels of God met him. † 2 Whom when he had seene, he said: These are the Campes of God, and he called the name of that place Mahanaim, that is, Campes. † 3 And he sent also messengers before him to Esau his brother into the land of Seir, into the countrie of Edom: † 4 and he commanded them, saying: Thus speake ye vnto my lord Esau: This saith thy brother Iacob: I haue soiourned, and haue bene with Laban vntil this present day. † 5 I haue oxen, and asses, and sheepe, and men seruants, and wemen seruants: and now I send a leagacie to my lord, that I may finde grace in thy sight. † 6 And the messengers returned to Iacob, saying: We came to Esau thy brother, and behold he cometh with spede to mete thee with foure hundred men. † 7 Iacob "feared exceedingly: & being sore affraid diuided the people that was with him, the flockes also and the shepe and the oxen, and the camels, into two troupes, † 8 saying: If Esau come to one troupe, and strike it, the other troupe that remaineth, shal be saued. † 9 And Iacob said: O God of my father Abraham, and God of my father Isaac: O Lord that dideſt say to me: Returne into thy land, and into the place of thy natiuitie, and I wil doe thee good. † 10 I am inferiour to al thy mercies, and thy truth that thou hast fulfilled to thy seruant. With my staffe I passed ouer this Iordain: and now with two troupes I doe returne. † 11 Deliuer me from the hand of my brother Esau, becausе I am sore affraid of him: lest perhaps he come, and strike the mother with the children. † 12 Thou dideſt say that thou wouldeſt do good to me, and

and dilate my seed as the sand of the sea, which for multitude
13 can not be numbred. † And when he had slept there that
night, he separated of those things which he had, giftes to
14 his brother Esau, † she goates two hundred, he goates
15 twentie, ewes two hundred, and rammes twentie, † thirtie
milch camels with their coltes, fourtie kine, and twentie
16 bulles, twentie she asses, and their foles ten. † And he sent
by the handes of his seruants, euerie flocke by it selfe, and
he said to his seruants: Goe before me, and let there be a
17 space betwen flocke and flocke. † And he commanded the
former, saying: If thou mete my brother Esau, and he aske
thee, whose art thou? or whither goest thou? or whose
18 are these that thou doest folowe? † thou shalt answere:
Iacobes thy seruant, he hath sent them for gifts to my lord
19 Esau: himselfe also cometh after vs. † In like maner he
gaue commandements to the second, and the third, and
to al that folowed the flocks, saying: With the selfe same
20 words speake ye to Esau, when you shal finde him. † And
ye shal adde: Iacob also thy seruant himselfe foloweth on
after vs; for he said: I wil pacifie him with the gifts that
goe before, and afterward I wil see him, perhaps he wil be
21 gracious vnto me. † The giftes therfore went before him,
22 but himselfe lodged that night in the campe. † And when
he was risen early he tooke his two wiues, and his hand-
maides as manie, with his eleuen sonnes, and passed ouer
23 the ford Iaboc. † And when he had set ouer al things that
24 appertained to him, † he taried alone: and behold a man
25 wrasteled with him til morning. † Who when he saw that
he could not ouercome him, he touched the sinowe of his
26 thighe, and forthwith it shranke. † And he said to him: Let
me goe for it is breake of day. He answered: I wil not let
27 thee goe, vnlesse thou blesse me. † He therfore said: What
28 is thy name? He answered: Iacob. † But he, no, thy name,
quoth he, :: shal not be called Iacob, but Israel: for if thou
hast bene strong against God, how much more shalt thou pre-
29 uaile against men? † Iacob asked him: Tel me by what name
art thou called? He answered: Why doest thou aske my name?
30 and blessed him in the same place. † And Iacob called the
name of the place Phanuel, saying: I haue sene God face to
31 face, and my soule was made safe. † And immediatly the
sunne rose to him, after that he was past Phanuel; but he

:: The changing of his name here promised, is performed chap. 35. S. Hieron. Trasdit. Heb.

halted on his foote. † For which cause the children of 32
Israel eate not the sinowe, that shrunke in Iacobes thighe,
vnto his present day: because he touched the sinowe of
his thighe, and it shrunke.

ANNOTATIONS.
CHAP. XXXII.

Iacobs feare was iust, and without fault.

7. *Feared exceedingly*] Iustly may we meruel, why Iacob so often assured by Gods promises, confirmed by his manie blessings, protected in al former dangers, accompained the night before with armies of Angels, indued also with al vertues, and namely with perfect charitie (which expelleth feare) was for al this so vehemently afeard! S. Augustin answereth, that he neither distrusted in God, nor did anie vnlawful thing: but did his owne endeuour wisely and confidently, lest by presuming or despairing he should rather haue tempted God, then trusted in him. The causes of his feare were in respect of him selfe and his brother. For considering Gods former promises, benefites & protections were not to be presumed as absolute signes of his perpetual loue but conditional, if him selfe perseuered sincerly in Gods seruice. And seing *The iust man knoweth not whether he be worthie of loue, or of hatred*, he might doubt, lest by his twentie yeares conuersation among Infidels in Mesopotamia, he had contracted some sinnes, for which God might suffer him to fall into calamitie and affliction. And though he was in dede stil more and more vertuous, and consequently in Gods more fauour and protection: yea so much the more, by how much lesse he presumed of his owne good state and merites: yet by the vehement apprehending of his brothers inclination to reuenge, the greatnes of the occasion by procuring the first-birth-right, and his fathers blessing from him, the newes of his speedie coming towards him with foure hundred men, the natural situation of the place, where Esau might esealy inuiron him, and (as he humbly thought) his owne vnworthines, he was possessed with natural feare (such as happeneth to constant men) and was sore afflicted for the tender care of his familie. But reflecting vpon Gods goodnes, he prudently disposed of his people and flockes, and besought God to protect him and his, by prayer qualified with requisite conditions, to wit, with humilitie, not asking for his owne but *for Abraham and Isaacs* sake, and for Gods owne promise, acknowledging himselfe to be *lesse then Gods mercies* towards him, with gratitude recounting great benefites receiued, saying, *With my staffe I passed ouer this Iordan, and now with two troupes I do returne*, with confidence in that God had said, he *Would dilate his sede as the sand of the sea*, and with meeknes in *sending giftes and good wordes* to Esau. Thus finally he pacified him, and so his owne feare was turned into ioy.

1. Ioan. 4.
q. 102. in Gen.
Eccle. 9.

The causes of his feare.
The humble conceipt of him selfe.
Esaus inclination & meanes to reuenge.
Iacobs prayer qualified with Humilitie. Gratitude. Confidence. Meeknes.

24. *A man wrastled*] This wrestling with an Angel assumpting a bodie in forme of a man was corporal, as the effect shewed in Iacobs sinow shrunck vp, which made him to halt. v. 25 & 31. It was also spiritual, as appeareth by his earnest prayer, vrging and at last obtayning the Angels blessing. S. Dionys. c. 4. cel Hierer. S. Greg. prefat. in Iob. Theodoret, q. 91. in Gen.

Iacobwrestled with an Angel corporally & spiritually.

Osee. 12.

CHAP.

CHAP. XXXIII.

Iacob seing Eau come with a great troupe of men, feareth harme, but is most curteously entertained by him. 10. He hardly perswadeth Esau to take giftes, 13. and to returne home. 17. So Iacob coming by Socoth to Salem, there byeth a field, pitcheth his tents, and erecteth an Altar.

1 AND Iacob lifting vp his eyes, saw Esau coming, and with him foure hundred men: and he diuided the children of Lia and of Rachel, and of the two handmaides:
2 † and he put both the handmaids & their children foremost: and Lia, and her children in the second place: and Rachel,
3 and Ioseph last. † And himselfe going foreward adored prostrate to the grownd seuen times, vntil his brother came
4 nere. † Esau therfore running to mete his brother, embraced him: and clasping him fast about the necke, and
5 kissing him wept. † And casting vp his eyes, he saw the wemen and their litle ones, and said: What meane these? And do they perteyne to thee? He answered: They are the
6 litle ones which God hath geuen to me thy seruant. † And the handmaides and their children coming nere, bowed
7 themselues. † Lia also with her children came nere: and when they had adored in like maner, last Ioseph and Rachel
8 adored. † And Esau said: What are the troupes that I did mete? He answered: That I might find grace before my lord.
9 † But he said: I haue plentie, my brother, be thy things to
10 thy selfe. † And Iacob said: Do not so I beseech thee, but if I haue found grace in thin eyes, take a litle present at my hands: for so haue I seene thy face, as if I should haue seene
11 :: the countenance of God: be gracious to me, † and take the blessing, which I haue brought thee, and which God hath geuen me, who geueth al thinges. Scarse at his brothers
12 great instance, taking it, † he said: Let vs march on toge-
13 ther, and I wil accompanie thee in thy iourney. † And Iacob said: My lord thou knowest that I haue with me litle ones, and sheepe, and kine with young: which if I cause to ouerlaboure themselues in going, in one day al the flockes
14 wil die. † It may please my lord to goe before his seruant: and I wil folow softly after him, as I shal see my litle ones

:: Iacob seing Gods hand in this change of his brothers mind, not of flaterie, but sincerly acknowledged his benignitie, as Gods countenance towards him.

to be able, vntil I come to my lord in Seir. † Esau answered: I beseech thee, that of my people at the leastwise, which is with me, there may remaine some to accompanie thee in the way. It is not needful, said he, this only I haue nede of, that I may finde grace (my lord) in thy sight. † Esau therefore returned that day the same way, that he came into Seir. † And Iacob cometh into Socoth: where hauing built a house, and pitched his tents, he called the name of that place Socoth, that is, Tabernacles. † And he passed into Salem a citie of the Sichimites, which is in the land of Chanaan, after he returned from Mesopotamia of Siria: and he dwelt beside the towne. † And he bought that part of the field, wherin he had pitched his tents, of the children of Hemor, the father fo Sichem for an hundred lambes. † And erecting an altar there, on it he called vpon the most mightie God of Israel.

15 16 17 18 19 20

CHAP. XXXIIII.

For rauishing Dina, the Sichimetes (being first circumcised) are slaine by Simeon and Leui her brothers. 27. The rest of Iacobs sonnes spoile the citie. 30. Iacob blameth them, fearing harme may come by this fact.

O Dina (saith S. Bernard) what nede was there to see wemen of a strange countrie? Tract. de gradib. humiliatis.

AND Dina the daughter of Lia went forth to see the wemen of that countrie. † Whom when Sichem had seene the sonne of Hemor the Heuite, the prince of that land, he was in loue with her: and he tooke her away, and lay with her, by force rauishing the virgin. † And his soule was fast kint vnto her, and wheras the was sad, he comforted her with sweete wordes. † And going to Hemor his father, he said: Take me this wench to be my wife. † Which when Iacob had heard, his sonnes being absent, and occupied in feeding of the cattle, he held his peace til they returned. † And when Hemor Sichems father was come forth to speake vnto Iacob, † behold his sonnes came out of the field: and hearing what had passed, they were passing wrath, because he had done a foule thing in Israel, and committed an vnlawful fact, in rauishing Iacobs daughter † Hemor therfore spake to them: The soule of my sonne Sichem is fastned to your daughter: Geue her vnto him to wife:

1 2 3 4 5 6 7 8

9 wife: † and let vs contract mariages one with an other:
10 geue vs your daughters, and take you our daughters. † And
dwel with vs: the land is at your commandement, tille, oc-
11 cupie, and poſſeſſe it. † Yea and Sichem alſo ſaid to her
father and to her brethren: Let me finde grace in your ſight:
12 and what ſoeuer you ſhal appointe I wil geue: † raiſe the
dowrie, and require giftes, and I ſhal gladly geue, what you
13 ſhal demande: only geue me this wench to wife. † Iacobs
ſonnes anſwered Sichem & his father :: in guile, being wrath
14 for the deflouring of their ſiſter: † We can not doe that
which you demande, nor geue our ſiſter to an vncircumciſed
perſon: which with vs is an vnlawful & abhominable thing.
15 † But in this order we may be confederate, if you wil be
like to vs, and al the man ſex among you be circumciſed:
16 † then wil we geue and take mutually your daughters, and
ours: and we wil dwel with you, and wil be one people:
17 † but if you wil not be circumciſed, we wil take our daugh-
18 ter, and depart. † The offer pleaſed Hemor, and Sichem
19 his ſonne: † neither did the young man make delay, but
forthwith fulfilled that which was demanded: for he loued
the wench exceedingly, and he was the greateſt man in al
20 his fathers houſe. † And going into the gate of the citie,
21 they ſpake to the people: † Theſe men are men of peace,
and are willing to dwel with vs: let them occupie in the land,
and til it, which being large and wide doth lacke men to tille
it: their daughters we ſhal take to wife, and ours we wil
22 geue to them. † One thing there is for the which ſo great
a good is differred: If we circumciſe our men ſexe, folowing
23 the rite of the nation. † And their ſubſtance, and cattle,
and al things that they poſſeſſe, ſhal be ours: only in this let
vs condeſcend, and dwelling togeather, we ſhal make one
24 people. † And they al aſſented, and circumciſed al the man
25 ſex. † And behold the third day, when the griefe of the
woundes is moſt paineful: Iacobs two ſonnes, Simeon and
Leui the brothers of Dina, taking their ſwordes, entred into
26 the citie boldly: and killing al the man ſex, † murdred with al
Hemor and Sichem, taking away Dina their ſiſter out of
27 Sichems houſe. † When they were gone forth, the other
ſonnes of Iacob ranne in vpon them that were ſlaine: and
28 ſpoiled the citie in reuenge of the rape. † And waſting al
things that were in their houſes, and fildes, their ſheepe and

:: They offended by falſly pretending religion, and by exceſſe in reuenge, & therfore are repro ued by their father. v. 30. & chap. 49 v 5. Otherwiſe their zeale was iuſt to puniſh ſo foule a faul. Iudith. 9.

heardes, and asses, † their little ones also, and their wiues 29
they led away captiue. † Which things when they had 30
boldly atcheiued, Iacob said to Simeon and Leui: You haue
troubled me, and made me odious to the Chananites, and
Pherezites the inhabiters of this land. we are few: they
being gethered together wil strike me; and I, and my house
shal be destroyed. † They answered: What should they 31
abuse our sister as a strumpet?

CHAP. XXXV.

Iacob purging his whole familie of idols, goeth by Gods commandment into Bethel, 7. There buildeth an Altar. 8. Debora dieth. 9. God appearing againe to Iacob blesseth him, and changeth his name into Israel. 16. Rachel bearing Beniamin dieth, and is buried in Bethleem, 22. Ruben lyeth with Bala. 23. Israels twelue sonnes are recited. 28. Isaac dieth at the age of 180. yeares. and his sonnes Esau and Iacob burie him.

IN THE meane time God spake to Iacob: Arise, and goe 1
vp to Bethel, and dwel there, and make an altar to God
that appeared to thee when thou diddest flie from Esau thy
brother. † And Iacob hauing called together al his house, 2
said: "Cast away the strange goddes that are among you,
and be clensed and change your garments. † Arise, and let 3
vs goe vp into Bethel, that we may make there an altar vnto
God: who heard me in the day of my tribulation, and ac-
compained me in my iourney. † They gaue to him therfore 4
al the strange goddes that they had, and the earelets which
were in their eares: but he buried them vnder the *terebinth, *An exe-
that is behind the citie of Sichem. † And when they were 5 crable
departed, :: the terror of God inuaded al the cities rounde tree
about, and they durst not pursew them going away. † And 6
Iacob came to Luza, which is in the land of Chanaan, sur-
named Bethel: he and al the people that was with him.
† And he builded there an altar, and called the name of that 7
place, The house of God: for there God appeared to him
when he fled from his brother. † The same time died 8
Debora the nurse of Rebecca, and was buried at the foote
of Bethel vnder an oke: and the name of that place was
called, The oke of weeping. † And God appeared again 9
to Ia-

:: God (when it pleaseth him) maketh the weake stronger then the mightie; and few more terrible then manie. S. Chrisost. ho. 59. S. Aug. q. 112. in Gen.

to Iacob after he returned from Mesopotamia of Siria, and
10 he blessed him, † saying: Thou :: shalt not be called any more Iacob, but Israel shal be thy name. And he " called him
11 Israel, † and said to him: I am God almightie, encrease thou and multiplie: Of thee shal be nations and peoples of na-
12 tions, kinges shal come forth of thy loynes. † And the land which I gaue to Abraham and Isaac, I wil geue to thee, and
13 to thy seede after thee. † And he departed from him.
14 † But he erected a title of stone, in the place where God had
15 spoken vnto him: offering vpon it liquide offeringes, and
16 powring oile on it: † and calling the name of that place, Bethel. † And being gone forth from thence, he came in
17 the spring time to the land which leadeth to Ephrata: wherin when Rachel was in trauaile, † because of difficultie in her trauaile, she beganne to be in danger, and the
18 midwife said vnto her: Feare not, for thou shalt haue also this a sonne. † And her soule departing for paine, and death now at hand, she called the name of her sonne Benoni, that is the sonne of my paine: but his father called him Beniamin,
19 that is the sonne of the right hand. † Rachel therfore died,
Math. 2. and was buried in the hye way that leadeth to Ephrata, this
20 same is Bethleem. † And Iacob erected a title ouer her sepulchre: This is the litle of Rachels monument, vntil this
21 present day. † Departing thence, he pitched his tent
22 beyond the Flocke tower. † And when he dwelt in that countrie: Ruben went, and :: slept with Bala his fathers concubine: which thing he was not ignorant of. And the sonnes
23 of Iacob were twelue. † The sonnes of Lia: Ruben the
24 first begotten, and Simeon, and Leui, and Iudas, and Issachar, and Zabulon. † The sonnes of Rachel: Ioseph and Ben-
25 iamin. † The sonnes of Bala Rachels handmaid: Dan and
26 Nepthali. † The sonnes of Zelpha Lias handmaid: Gad and Aser: these are the sonnes of Iacob, that were borne to him
27 in Mesopotamia of Siria. † He came also to Isaac his father in Mambre, the citie of Arbee, this is Hebron: wherin
28 Abraham and Isaac soiourned. † And the dayes of Isaac
29 were complete an hundred eyghtie yeares. † And spent With age he died, and was put to his people, being old and ful of dayes: and Esau and Iacob his sonnes buryed him.

:: The name of supplanter not sufficiently expressing his vaiure he is also called Israel. See the Annotation.

:: For this fact Ruben was excluded from the chiefe dignitie among his bretheren. Gen. 49.

ANNO-

ANNOTATIONS.
CHAP. XXXV.

Clensing from sinne is the first office of the seruants of God.

2. *Cast away the strange goddes*] Iacob preparing to performe his vow of building a house & altar to God, first extirpateth al Idolatrie from amongst his people; and then by Sacrifice appeaseth Gods wrath prouoked how soeuer and specially by Simeon and Leui killing the Sichemites. Duly considering that what people or person desireth Gods protection & blessings, must first be pure in Religion, and clensed from sinnes: *Quia ei nulla nocebit aduersitas, si nulla ei dominetur iniquitas*: because no aduersitie shal hurt him, if no iniquitie haue dominion ouer him. orat. ser. 6. post cineres.

The name ISRAEL signifieth special prerogatiues in the Patriarch Iacob.

10. *Called him Israel.*] As the Patriarch now performeth his vow to God: so God fulfilleth his promise, geuing him a new name. For *Iacob a supplanter*, signifying too smal force & praise for such a champion, God therfore honored him with the name of *Israel*. That is, *One that seeth and contemplateth God*, as most ancient writers expound it. Also *A prince, or valient with God*, as S. Hierom sheweth Tradit. Heb. For *Isra* in Hebrew signifieth *To dominier, or rule ouer*, and *El* signifieth God. And so this name geuen to him testifieth that he, by Gods gift and grace, was valient euen against an Angel representing God, much more against men, and other aduersaries. Others interprete it, *The right one of God*. as witnesseth the same S. Hierom both here, and in his commentaries in 44. Isaie. Al do importe a great excellencie in this Patriarch. And the succesſe of things confirmeth the same. Particularly in that not onlie some one of his sonnes (as in the issue of Abraham and Isaac, the rest being excluded) but his whole progenie of twelue sonnes, making twelue Tribes, were participant of the peculiar blessings, in their ofspring possessing the promised land, and exceedingly increasing became the most principal nation in the world, the selected people of God, called by the name and title *Of the children of Israel*. Of whom not only Moyses, but al the old Testament most specially treateth, and of whom and in whom the promised Messias, the Redemer of mankind should be borne.

Al his twelue sonnes in their posteritie were heires of the promised land.

CHAP. XXXVI.

Esau with his Wiues and children parteth from Iacob. 9. His genealogie is recited, with their habitations.

AND " these are the generations of Esau, the same is Edom. † Esau tooke wiues of the daughters of Chanaan: " Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Ana daughter of Sebeon the Heueite: † Basemath also the daughter of Ismael sister of Nabaioth. ‡ And Ada bare Eliphaz: Basemath bare Rahuel: † Ooli-

1 2 3 4

5 † Oolibama bare Iehus and Ihelon and Coree. these are the
sonnes of Esau, that were borne to him in the land of Cha-
6 naan. † And :: Esau tooke his wiues and sonnes and daugh-
ters, and euerie soule of his house, and his substance, and
cattle, and al that he could haue in the land of Chanaan: and
he went into an other countrie, and " departed from his
7 brother Iacob. † For they were exceding rich, and could
not dwel together: neither was the land of their peregri-
nation able to beare them, for the multitude of flockes.
8 9 † And Esau " dwelt in Mount Seir, he is Edom. † And these
are the generations of Esau the father of Edom in mount
10 Seir, † and these are the names of his sonnes: Eliphaz the
sonne of Ada the wife of Esau: Rahuel also the sonne of
11 Basemath his wife. † And Eliphas had sonnes: Theman,
21 Omar, Sepho, and Gathan, and Cenes. † And Thamna was
the concubine of Eliphas the sonne of Esau: which bare to
him Amalech. these are the sonnes of Ada the wife of Esau.
13 † And the sonnes of Rahuel: were Nahath & Zara, Samma
and Meza. these were the sonnes of Basemath the wife of
14 Esau. † These also were the sonnes of Oolibama, the daugh-
ter of Ana, the daughter of Sebeon, the wife of Esau, which
15 she bare to him, Iehus, and Ihelon, and Coree. † These
were dukes of the sonnes of Esau: the sonnes of Eliphaz
the first-begotten of Esau: duke Theman, duke Omar,
16 duke Sepho, duke Cenes, † duke Coree, duke Gatham,
duke Amalech, these are the sonnes of Eliphaz in the
17 land of Edom, and these are the sonnes of Ada. † These
also were the sonnes of Rahuel, the sonne of Esau: duke
Nahath, duke Zara, duke Zamma, duke Meza. and these
are be the dukes of Rahuel, in the Land of Edom: these
18 be the sonnes of Basemath the wife of Esau. † And these
were the sonnes of Oolibama the wife of Esau: duke Iehus,
duke Ihelon, euke Coree. these be the dukes of Ooli-
19 bama, the daughter of Ana, and wife of Esau. † These are
the sonnes of Esau, and these are the dukes of them:
20 the same is Edom. † These are the sonnes of Seir the hor-
reite, the inhabiters of the land: Lotan, and Sobal, and
21 Sebeon, and Ana, † and Dison, and Eser, and Disan. These
are dukes of the Horreite, the sonnes of Seir in the Land
22 of Edom. † And Lotan had sonnes: Hori and Heman. and
23 the sister of Lotan, was Thamna. † And these were the

:: The separation of Esau from Iacob.

sonnes of Sobal: Aluan and Manahat, and Ebal, and Sepho and Onam. † And these were the sonnes of Sebeon: 24
Aia and Ana. This is Ana that found the hot waters in the wildernes, when he fed the asses of Sebeon his father: † and 25
he had a sonne Dison, and a daughter Oolibama. † And 26
these were the sonnes of Dison: Hamdan, and Eseban, and Iethram, and Charan. † These also were the sonnes of Eser: 27
Balaan, and Zauan, and Acan. † And Disan had sonnes: 28
Hus, and Aram. † These were dukes of the Horreites: duke 29
Lotan, duke Sobal, duke Sebeon, duke Ana, † duke 30
Dison, duke Eser, duke Disan: these were dukes of the Horreites that ruled in the Land Seir. † And the Kinges that 31
ruled in the land of Edom, before that the children of Israel had a king, were these: † Bela the sonne of Beor, and the 32
name of his citie Denaba. † And Bela died, and :: Iobab the 33
sonnne of Zara of Bosra reigned in his steed. † And when 34
Iobab was dead, Husam of the land of the Themans reigned in his steed. † He also being dead, there reigned in his steed 35
Adad the sonne of Badad, that stroke Madian in the countrie of Moab: and the name of his citie was Auith. † And 36
when Adad was dead, there reigned for him Semla of Masreca. † He also being dead, Saul of the riuer Rohoboth, 37
reigned in his steed. † And when he also was dead, Balanan 38
the sonne of Achobor succeeded into the kingdome. † This 39
man also being dead Adar reigned in his place, and the name of his citie was Phau: and his wife was called Meetabel, the daughter of Matred, daughter of Mezaab. † These 40
therfore be the names of the dukes of Esau in their kinreds, and places, and callings: duke Thamna, duke Alua, duke Ietheth, † duke Oolibama, duke Ela, duke Phinon, † duke Cenez, duke Theman, duke Mabser, 41 42
† duke Magdiel, duke Hiram: these are the dukes of Edom 43
dwelling in the land of their empire, the same is Esau the father of the Idumeians.

:: By the common opinon of Latin and Greke fathers, this was holie Iob as we shal discusse when we come to his booke against the hebrew doctors, who say Iob was of Nachors race.

ANNOTATIONS.
CHAP. XXXVI.

1. *The generations of Esau*] As before Moyses described the genealogies of Cain, of Iapheth and Cham, of Nachor, of Ismael, and other sonnes of Abraham, so here he recordeth an other collateral progenie of Esau, that the difference *chap.* 4. 10. 25.

difference and distinction of them, and the selected people of God might be more conspicuous, because contraries opposed are sene more clerly. And so the Churches succession and perpetual light, compared with the interrupted and obscure companies, shineth the brighter. For albeit in those other generations there might be manie faithful and iust persons, among the infidels and wicked, and of some we are assured (as of Lot and Iob) yet faith and religion decayed, and was extinguished in their carnal children, and only continued in the right line from Adam to Iacob, whose twelue sonnes were fathers and beginners of twelue Tribes, and in them the same true Religion was stil conserued and publikly professed, as in the onlie knowne visible Church, til the cõming of Christ. as S. Augustin clerly sheweth in his excellent worke of the Citie of God: especially in the 15. and 16. bookes, in manie chapters.

By comparison of interrupted companies the cõtinual succession of the Church is more glorious.

2. *Ada the daughter of Elon*] In the 26. chap. (v. 34.) Esaus two wiues, which he tooke in Chanaan are called Iudith the daughter of Beeri the Hetheite, and Basemath the daughter of Elon of the same place, and here the same two wiues are named Ada the daughter of Elon the Hetheite, and Oolibama the daughter of Sebeon the Heueite. VVhich neither agree in names nor countrie. Againe his third wife Ismaels daughter, here named Basemath, in 28. chap. v. 9. is called Maheleth. For reconciliation of which and other like difficulties, or seeming contradictions, albeit he lerned expositors say, that either these persons had diuers names, or one was true and natural father, an other legal, or adoptiue, for there were such also before the law of Moyses, as appeareth in the historie of Thamar: yet it were hard to geue a determinate solution of this difficultie. VVhich example, with manie others (by vs omitted in these briefe annotations) conuince the Protestants presumptuous error, holding that Scriptures are easie to be vnderstood.

One place of Scripture seemeth contrarie to an other but is not.

Holie Scriptures not easie to be vnderstood.

6. *Departed from his brother.* 8. *Dwelt in Mount Seir*] Here is an other difficultie (though not so intricate as the former) how Esau now parted into Mount Seir, seing he dwelled there, when his brother Iacob came from Mesopotamia. chap. 22. v. 3. VVhich S. Augustin (q. 119. in Gen.) soluеth saying: Esau first dwelt in Seir after he was disapointed of his fathers blessing, but dwelt againe with his father, after Iacobs returne from Mesopotamia, and now went to Seir againe after his fathers death.

Esaus last parting from Iacob.

CHAP. XXXVII.

Ioseph informing his father of his brethrens faults. 5. and telling his dreames, is by them more hated. 13. being sent to visite them, 18. they first thinke to kil him, 26. but by Iudas counsel sel him to the Ismaelites. 29. Vnwiting to Ruben. 33. his father lamenteth supposing him to be slaine by some wild beast. 36. He is sold againe to Putiphar in Ægypt.

The seuenth part of this booke.

How Ioseph was sold into Ægypt, and there aduanced.

1 AND Iacob dwelt in the land of Chanaan, wherin his
2 father soiourned. † And :: these are his generations: Ioseph when he was sixten e yeares old, fed the flock with

::These things following happned to Iacob,

his brethren being yet a boy: and he was with the sonnes
of Bala and Zelpha his fathers wiues: and he accused his
brethren to his father of :: a most wicked crime. † And Israel 3
loued Ioseph aboue al his sonnes, because he had begotten
him " in his old age: and he made him a coate of diuers co-
loures. † And his brethren seing that he was loued of his 4
father, more then al his sonnes, they hated him, neither
could they speake any thing to him peaceably. † It chan- 5
ced also that he reported to his brethren a dreame, that
he had seene: which occasion was the seed of greater ha-
tred. † And he said to them: Heare my dreame which I 6
haue seene: † I thought we bounde sheaues in the field: 7
and my sheafe arose as it were, and stood, and your sheaues
standing about did adore my sheafe. † His brethren an- 8
swered: What shalt thou be our king? or shal we be subiect
to thy dominion? This occasion of his dreames and wordes
ministred nourishment to the enuie and hatred. † He sawe 9
also an other dreame, which telling his brethren, he said:
I sawe in a dreame, as it were the sunne, and the moone,
and eleuen starres adore me. † Which when he had repor- 10
ted to his father, and brethren, his father rebuked him, and
said: What meaneth this dreame that thou hast seene? why
shal I and thy mother, and thy brethren adore thee vpon
the earth? † His brethren therfore enuyed him: but :: his 11
father considered the thing with him selfe. † And when 12
his brethren abode in Sichem, feeding their fathers flockes,
† Israel said to him: Thy brethren feed sheepe in Sichem: 13
come, I wil send thee to them. Who answering, † I am 14
readie; he said to him: Goe, and see if al things be wel with
thy brethren, and the sheepe: and bring me word againe
what they doe. Being sent therfore from the Vale of Hebron,
he came to Sichem: † and a man found him there wandring 15
in the field, and asked what he sought. † But he answered: 16
:: I seeke my brethren, shew me where they fede the flockes.
† And the man said to him: They are departed from this 17
place: for I heard them say: Let vs goe into Dothain.
Ioseph therfore went forward after his brethren, and found
them in Dothain. † Who when they had seene him a farre 18
of, before he came nighe them, they deuised to kil him:
† and spake among them selues: Behold the dreamer com- 19
meth, † come, let vs kil him, and cast him into an old 20
cesterne:

in his generations, that is in his childrē. See S. Chrisost. ho. 23. in Gen.

:: That for il life they were infamous, the hebrew word *dibba* signifieth *infamie*.

:: The Epistle on friday, in the second weke of Lent.

:: Brothers easily enuie eech other: but the parents are glad of their childrens aduancement.

:: So Christ, & al good Pastors.

cesterne: and we wil say A naughtie wild beast hath deuoured him: :: and then it shal appeare what his dreames
21 doe profite him. † And Ruben hearing this, endeuored
22 to deliuer him out of their hands, and said: † Do not take away his life, neyther shed ye blood: but cast him into this cesterne, that is in the wildernesse, and keepe your handes harmeles: and he said this, desirous to deliuer him
23 out of their handes, and to restore him to his father. † As soone therfore as he came vnto his brethren, forthwith they stripped him out of his side coate, and of diuers colours.
24 † And cast him into the old cesterne, that had not water.
25 † And sitting to eate bread, they saw Ismaelites wayfaring men cõming from Galaad, and their camels carying spices,
26 and rosen, and mirrh into Ægypt. † Iudas therfore said to his brethren: What auaileth it vs if we kil our brother,
27 and conceale his blood? † It is better that he be sold to the Ismaelites, and that our handes be not polluted: for he is our brother and our flesh. His brethren assented to his
28 wordes. † And when the Madianite marchants passed by, they drawing him out of the cesterne, sold him to the Ismaelites, for :: twentie peeces of siluer, who brought him into
29 Ægypt. † And Ruben returning to the cesterne, findeth
30 not the boy: † and renting his garments went to his brethren, and said: The boy doth not appeare, and whither
31 shal I goe? † And they tooke his coate, and dipped it in
32 the blood of a kidde, which they had killed: † sending some that should carie it to their father, and should say: This we haue founde: see whether it be thy sonnes coate,
33 or no. † Which when the father acknowledged, he said: It is my sonnes coate, a naughtie wild beast hath eaten
34 him, a beast hath deuoured Ioseph. † And tearing his garments, did on sackcloth, mourning his sonne a great time.
35 † And al his children being gethered together to asswage their fathers sorowe, he would not take comforte, but said: I wil descend vnto my sonne " into hel, mourning.
36 And whilest he perseuered in weeping, † the Madianites sold Ioseph in Ægypt to Phutiphar an Eunuch of Pharoes maister of the souldiars.

:: So the Iewes thinking to preuẽt Christs exaltation co-operated vnwitting therto Prosper. li. de promiss. Dei.

:: Some read *thirtie*: And as the reading is diuers, so Christ whom Ioseph signified is more & lesse estimed of diueres. S. Aug. Ser. 81. de temp:

ANNOTATIONS.
CHAP. XXXVII.

The least offensiue cause is alleaged, why Iacob loued Ioseph aboue his bretheren.

3. *In his old age.*] This being one cause why Iacob loued Ioseph aboue al his other sonnes, for that he was the youngest of the eleuen (for Beniamin the twelfth was yet an infant) it is alleaged in holie Scripture (saith S. Chrisostom. Epist. ad Olympiam) as least offensiue to his bretheren. For a more special cause was, for his mother Rachels sake, but most principal cause of al was, for his great vertues, and mature iudgement; for which God also preferred him aboue them al, and now forshewed the same by visions in sleepe. VVhich they enuying and meaning to preuent, did in dede vnwitting coopetate therto, Gods prouidence turning their euil worke to infinite good. As the same holie Ioseph truly interpreteth it to them, after their fathers death, when they iustly feared reuenge, for so great and inhumane iniuries done vnto him. chap. 50. v. 20.

God turneth euil to good effect. S. Aug. li. 14. c. 27. ciuit.

Graue for hel corruptly trãslated.

35. *Into hel mourning.*] Protestants denying more places for soules after this life, then Heauen for the iust, and Hel for the wicked, translate the hebrew word *Sheol*, *graue* for *hel*. Because if they should grant that Iacob, or other holie fathers of the old Testament descended into hel, they must confesse some other hel, then where the damned are tormented, whither no Christian wil say that those fathers went. If they contended only about the sense and meaning of the text, it were more tolerable, for therin they speake, according to their erronious opinion, as they thinke. But knowing as some of them doe, that *Hel* is the true word of the text, there is no sinceritie nor moral honestie in putting *Graue*, in place therof. And that they know it, the second table of the Bible, printed at London 1602. witnesseth, noting for a common place, that in the 37. chap. of Genesis. v. 35. *Hel* is *taken for graue*, therby confessing, that the true English word of the holie Scripture in that place is *Hel*, but that they would haue it to signifie graue. VVherupon anie reasonable man would thinke to finde the word *Hel* in the text, with some glosse to shew that graue were to be vnderstood. But in al their Editions, also in that which was printed the yeare next folowing, 1603. wherto the same table is adioyned, they reade *graue*, and not *hel* in that place, though in some other places, they much disagree in translating the same word.

VVilful corruption.

See. 9. Hiero. Ep. 119. S. Aug. li. 20. c. 15. ciuit.

Num. 16. 2. Reg. 22. Iob. 17 Psal. 15 17. 85

Iacob spake of hel not of graue.

As for the sense, it can not be that Iacob ment the graue: for when he said he would goe to his sonne, he supposed him to be deuoured by a wild beast, and not buried in a graue. And therfore must necessarily meane, that he would goe where he thought the soule of his sonne to be. VVhich was neither in heauen, for then he would rather haue ascended thither ioyful, then descended to anie place mourning; neither did he meane the hel of the dammed, for that had bene desperation; but to a lowe place, where the iust soules then remained in rest, which was called Limbus Patrum, or Abrahams bosome. That is, saith S. Augustin, in his answere to Bishop Euodius (Epist. 99.) *secretæ cuiusdam quietis habitatio*. The habitation of a certaine secret rest.

Abrahams bosome.

Luc. 16.

CHAP.

CHAP. XXXVIII.

Iudas hauing three sonnes by a Chananite. 6. marieth the first, and after his death, the second to Thamar. 10. Who also dying, he delayeth to match the third with her. 15. But him selfe begetteth of her (taking her for a harlote) two sonnes twinnes, Phares and Zara.

1 THE :: same time Iudas going downe from his brethren,
2 turned in to a man an Odollamite, named Hiras. † And
he sawe there the daughter of a man of Chanaan, called
Sue: and taking her to wife, he did companie with her.
3 † Who conceaued, and bare a sonne, and called his name
4 Her. † And conceauing a childe againe, she called her sonne
5 after he was borne, Onan. † She bare also the third: whom
she called Sela. after whose birth, she ceased to beare any
6 more. † And Iudas gaue a wife to Her his first begotten,
7 named Thamar. † Also Her the first begotten of Iudas,
was wicked in the sight of our Lord: and was slaine of him.
8 † Iudas therfore said to Onan his sonne: companie with
thy brothers wife, and be ioyned to her, that thou mayest
9 " rayse seede to thy brother. † He knowing that the chil-
dren should not be borne to himselfe, companying with his
brothers wife, shed his seede vpon the ground, lest children
10 might be borne in his brothers name. † And therfore our
11 Lord stroke him, because he did a detestable thing. † For
the which cause Iudas said to Thamar his daughter in lawe:
Be a widowe in thy fathers house, til Sela my sonne growe
vp: for he feared lest he also might dye, as his brethren. Who
12 went her way and dwelt in her fathers house. † And after
many dayes were come and gone: the daughter of Sue the
wife of Iudas died: who after his mourning hauing recei-
ued consolation, went vp to the shearers of his sheepe,
himselfe and Hiras his shepheard of his flocke, the Odo-
13 lamite, into Thamnas. † And it was told :: Thamar that her
father in law came vp into Thamnas to sheare his sheepe.
14 † Who putting of the garments of her widowhood, tooke
a veile: and changing her habite, sate in the crosse way, that
leadeth to Thamnas: because Sela was growne, and she had
15 not taken him to her husband. † Whom when Iudas had
seene,

:: Moyses inferreth here this historie, be cause Christ should be borne of the genealogie of Iudas & Phares. Mat. 1.

:: Thamar fained desiring to be a mother without lawful mariage. : and

Iudas sinned lying with a supposed harlot. S. Aug. li. 22. c 61.62. & 63 cont. Faust.

seene, he supposed her to be an harlot: for she had couered her face, lest she should be knowen. † And going vnto her, he said: Suffer me to lye with thee: for he knew her not to be his daughter in law. Who answering: What wilt thou geue me that thou maiest enioy my companie? † He said: I wil send thee a kid out of the flockes. And when she said againe: I wil suffer that thou wilt, if thou geue me a pledge, til thou send that which thou doest promise; † Iudas said: What wilt thou to be geuen thee for a pledge? She answered: Thy ring, and bracelet, and staffe which thou holdest in thy hand. The woman therfore by once companying conceaued, † and rising she went her way: and putting of the apparel which she had taken, put on the garments of her widowhood. † And Iudas sent a kid by his shephard the Odolamite, that he might receiue the pledge againe, which he had geuen to the woman: who when he had not found her, † he asked the men of that place: Where is the woman that sate in the crosse way? Al making answere: There was no harlot in this place. † He returned to Iudas, and said to him: I haue not found her: yea the men also of that place said vnto me, that there neuer sate harlot there. † Iudas said: Let her take it to her, surely she can not charge vs with a lye, I sent the kid which I promised: and thou dideſt not find her. † And behold after three moneths they told Iudas, saying: Thamar thy daughter in law hath played the harlot, and her bellie semeth to swel. And Iudas said: Bring her forth :: that she may be burnt. † Who when she was led to execution, she sent to her father in law, saying: By that man, whose these things are, haue I conceaued: looke whose the ring is, and the bracelet, and the staffe. † Who acknowledging the giftes, said: She is iuster then I: becaus I did not geue her to Sela my sonne. But he knew her no more. † And when she was readie to be brought to bed, there appeared twinnes in her bellie: and in the verie deliuerie of the infants, one put forth the hand, wherin the midwife tyed a skarlet string, saying: † This shal come forth the former. † But he drawing backe his hand, the other came forth: and the woman said: Why is the partition diuided for thee? and for this cause called his name Phares. † Afterward his brother came forth, in whose hand was the skarelet string: whom she called Zara.

16 17 18 19 20 21 22 23 24 25 26 27 28 29 30

::Adultrie punisable by death, in the law of nature.

ANNO-

ANNOTATIONS.
CHAP. XXXVIII.

8. *Raise sede to thy brother*] By this it appeareth, that in the law of nature, when a maried man died without issue, his brother might lawfully marie the widow; whose first sonne should be counted and called the sonne and heyre of his vncle dead before. The same was established by the law of Moyses (Deut. 25) VVhich being now abrogated, it remaineth in the Churches powre to constitute a law in this behalf, and consequently to dispence in the same, so farre as is agreable with the law of nature. VVherof see more. Leuit. 18.

How a man might marie his brothers wife in the law of nature. The Churches decree is now our rule.

CHAP. XXXIX.

Ioseph being in great credite with his maister, hath the whole charge of his house. 7. Contemning his mystris solicitation to incontinencie, 13. is falsly accused by her to his maister: 20. and cast into prison, 21. Where againe he getteth credite, and hath the charge of al the prisoners.

1 THERFORE Ioseph was brought into Ægypt, and Putiphar an Eunuch of Pharao, prince of his armie, a man of Ægypt bought him, at the hand of the Ismaelites, by
2 whom he was brought. † And :: our Lord was with him, and he was a man, that in al things did prosperously: and
3 he dwelt in his maisters house, † who knewe verie wel that our Lord was with him, and that al thinges which he did,
4 were directed by him in his hand. † And Ioseph found grace before his maister, and ministred to him: by whom being made ruler ouer al his thinges, he gouerned the house committed to him, and al thinges that were deliuered vnto
5 him: † and our Lord blessed the house of the Ægyptian for Iosephes sake, and multiplied as wel in houses, as in
6 landes al his substance. † Neither knew he any other thing, but the bread which he did eate. And Ioseph was of beautiful countenance, and comely fauored to behold.
7 † After manie dayes therfore his maistresse cast her eyes on
8 Ioseph, and said: Sleepe with me. † Who :: in no wise assenting to that wicked act, said to her: Behold, my maister hauing deliuered al thinges vnto me, knoweth not what
9 he hath in his owne house: † neither is there any thing

:: Ioseph endued with al vertues was a special mirrhor of chastitie. S. Amb. li. de Ioseph. c. 1.

The foure cardinal vertues reigned in him.

:: Temperance.

which is not in my power, or that he hath not deliuered to
::Iustice. me, beside thee, that art his wife: :: how therfore can I do
this wicked thing, and sinne against my God? † With these 10
:: Fortitude. kinde of wordes :: day by day both the woman was impor-
tune vpon the young man: and he refused the aduoutrie.
† And it chanced on a certaine day, that Ioseph went into 11
the house, and did some businesse without anie man with
him: † and she catching the skirte of his garment, said: 12
::Prudence. Sleepe with me. who :: leauing the cloke in her hand, fled,
and went forth abroad. † And when the woman sawe the 13
garment in her handes, and her selfe to be contemned, † she 14
called to her the men of her house, and said to them: See he
hath brought in an Hebrew, to delude vs: he came vpon me,
for to lie with me: and when I had cried out, † and he heard 15
my voice, he left the cloake that I held, and fled forth. † For 16
an argument therfore of her credite, she reserued the cloake,
and shewed it to her husband returning home, † and said: 17
There came vnto me the Hebrew seruant, whom thou didest
bring hither, for to delude me: † and when he heard me 18
crie, he left the cloke which I held, and fled forth. † His 19
maister hearing these thinges, and geuing ouer light credite
to his wiues wordes, was very wrath: † and deliuered Ioseph 20
into prison, where the kinges prisoners were kept, and he
::God is more specially with his seruants in affliction then in prosperitie. S. Amb li. de Ioseph. c. 5 was there shut vp. † And :: our Lord was with Ioseph, and 21
hauing mercie vpon him gaue him grace in the sight of the
chiefe of the prison. † Who deliuered in his hand al the pri- 22
soners that were kept in custodie: and whatsoeuer was done,
was vnder him. † Neyther did himselfe knowe any thing, 23
hauing committed al things to him: for our Lord was with
him, and directed al his workes.

CHAP. XL.

Ioseph interpreteth the dreames of two Eunuches prisoners 12. *that the one should be restored to his office*, 16. *the other be hanged*, 20. *The third day the euent declareth the interpretations to be true, but Ioseph is forgotten.*

THESE thinges being so done, it chanced that two 1
Eunuches, the cupbearer of the king of Ægypt, and
his baker, offended against their lord. † And Pharao being 2
wrath

wrath against them (for the one was chiefe of the cupbea-
3 rers, the other chiefe baker) † he sent them into the prison
of the captaine of the souldiers, in the which Ioseph also
4 was prisoner. † But the keeper of the prison deliuered them
to Ioseph, who also ministred to them: some litle time was
5 passed, and they were kept in custodie. † And they sawe
ech of them both a dreame in one night, according to an
6 interpretation agreing to them selues: † to whom when
7 Ioseph was entred in the morning, and saw them sad, † he
asked them, saying: Why is your countenance sadder to day
8 then it was woont? † Who answered: We haue seene a
dreame, & there is no bodie to interprete it to vs. And Ioseph
said to them: Why " doth not interpretation belong to God?
9 Tel me what you haue seene. † The chiefe of the cup-
bearers first told his dreame: I saw before me a vine,
10 † wherin were three branches, growing by litle and litle
into buddes, and after the blossomes the grapes waxed ripe:
11 † and the cup of Pharao in my hand: and I tooke the gra-
pes, and wrong them into the cup which I held, and I gaue
12 the cup to Pharao. † Ioseph answered: This is the inter-
pretation of the dreame: The three branches, are yet three
13 dayes: † after the which Pharao wil remember thy seruice,
and wil restore thee to thy old degree: and thou shalt geue
him the cup according to thyne office, as before thou
14 haddest wont to doe. † Only remember me, when it shal be
wel with thee, and doe me this mercie: to put Pharao in
15 mind that he take me out of this prison: † because I was
taken away by stealth, out of the land of the hebrewes, and
16 here an innocent was I cast into the lake. † The maister of
the bakers seing that he had wisely resolued the dreame, he
said: And I also saw a dreame, That I had three baskettes of
17 meale vpon my head: † and that in one basket that was the
higher, I caried al meates that are made by the art of baking,
18 and that the birds did eate out of it. † Ioseph answered:
This is the interpretation of the dreame: The three basketts,
19 are yet three dayes: † after the which Pharao wil take thy
head from thee, and hang thee :: on the crosse, and the foules
20 shal teare thy flesh. † The third day after this was the birth
day of Pharao: who making a great feast to his seruantes,
at the banket he remembred the maister of the cupbearers,
21 and the chiefe of the bakers. † And he restored the one into

:: Death on the crosse was most cruel, & most ignominious. Cicero. 7. Ver: yet suffered by Christ, and by him madegloious. Sap. 2. Philip 2.

his place, to reach him the cuppe; † the other he hanged on 22
a gibbet, that the truth of the interpreter might be approued. † And yet notwithstanding the chiefe of the cupbea- 23
rers, prosperous thinges succeeding, forgat his interpreter.

ANNOTATIONS.

CHAP. XL.

Some dreames are natural.

Some are illusions of euil spirites.

Some are from God.

Holie Scripture and the Church are iudges of doubtful dreames.

8. *Doth not interpretation belong to God?*] Dreames do come of diuers causes. Some of natural complexion, or disposition, whereby Philosophers or Phisitions may probably iudge of the state of mans bodie. Some are rather effects of things past, then signes of anie thing to come. Of which sorte the wise man saith: *Dreames do folowe manie cares.* (Eccle 5.) Some are suggested by euil spirites, either to flatter worldlings with great pretenses, or to terrifie weake mindes with dangers and afflictions, or to vexe and truble those in sleepe, whom they can not easely moue waking. as. S. Gregorie discourseth (li. 8. Moral. in cap. 7. Iob.) Some dreames are of God, as in Iacob, Ioseph, these Eunuches, Pharao, Nabuchodonosor, and others both good and euil men. But to discerne, and assuredly to iudge of some dreames, whether they be from God, by holie Angels, or illusions of euil spirites, is a special gift of God, as also the interpretation therof belongeth to God, as Ioseph here testifieth. VVhosoeuer therfore wil be secure must relie either vpon expresse Scripture, or iudgement of the Church, as in ominous speaches was noted before (chap. 24.) Otherwise the general rule is, not to obserue dreames. Deut. 18. Dan. 4

CHAP. XLI.

Pharao dreaming of fat & leane kine. 5. also of ful and thinne eares of corne, 8. no other being able to interprete, 9. Ioseph is remembred. 25. who interpreting the same. 38. is made ruler ouer al Ægypt. 50. marieth, and hath two sonnes, Manasses and Ephraim.

:: Pharao his dreames, and his Eunuches were prophetical. For by them god forshewed things to come: v. 25. yet they were no prophets,

AFTER two yeares :: Pharao saw a dreame. He thought 1
he stood vpon a riuer, † out of the which came vp 2
seuen kine, faire and fat exceedingly: and they fed in marish
places. † Other seuen also came vp out of the riuer, foule, 3
and caryan leane: and they fed on the very banke of the
riuer, in grene places: † and they deuoured them, that had 4
the meruelous beautie and good state of bodies. Pharao
after he waked, † slept againe, and saw an other dreame: 5

Seuen

Seuen eares of corne grew forth vpon one ſtalke ful and
6 faire: † there ſprang alſo other eares as many, thinne and
7 blaſted with aduſtion, † deuouring al the beautie of the
8 former. Pharao awaking vp after his reſt, † and when morning was come, being frighted with feare, he ſent to al the interpreters of Ægypt, and to al the wiſe men: and they being called for, told them his dreame, neither was there anie
9 that could interprete it. † Then at length the maiſter of the cupbearers remembring himſelfe, ſaid: I confeſſe my ſinne:
10 † The king being angrie with his ſeruantes, commanded me and the chiefe of the bakers to be caſt into the priſon
11 of the captaine of the ſouldiers: † where in one night both
12 of vs ſaw a dreame portending things to come. † There was there a young man an hebrew, ſeruant to the ſame cap-
13 taine of the ſouldiers: to whom telling our dreames, † we heard whatſoeuer afterward the euent of the thing proued to be ſo. for I was reſtored to my office: and he was hanged
14 vpon a gibbet. † Forthwith at the kinges commandment, Ioſeph being brought out of the priſon they polled him:
15 and changing his apparel, brought him vnto him. † To whom he ſaid: I haue ſeene dreames, and there is not anie that can expound them: which I haue heard, thou doeſt
16 moſt wiſely interprete. † Ioſeph anſwered: Without me,
17 God ſhal anſwere proſperous thinges to Pharao. † Pharao therfore told that he had ſeene: Me thought I ſtoode vpon
18 the banke of the riuer, † and ſeuen kine came vp out of the banke of the riuer, exceeding faire, and ful of fleſh:
19 which grazed on greene places in a mariſh paſture. † And behold, there folowed theſe, other ſeuen kine, ſo paſſing il fauored and leane, that I neuer ſaw the like in the land
20 of Ægypt; † which hauing deuoured and conſumed the
21 former, † gaue no token of their fulnes: but with the like leanenes and deformitie, looked heauelie. Awaking, and
22 fallen againe into a deepe ſleepe, † I ſawe a dreame: Seuen eares of corne grew forth vpon one ſtalke, ful and verie
23 faire. † Other ſeuen alſo thinne and blaſted, with adu-
24 ſtion, ſprang of the ſtalke: † which deuoured the beautie of the former: I told the dreame to the coniecturers, and
25 there is no man that can declare it. † Ioſeph anſwered: ::These things
The kinges dreame is one: God hath ſhewed to Pharao
26 :: the thinges that he wil doe. † The ſeuen faire kine, and

but Ioſeph: who had the gift to interpret them. S. Aug. li. 12. c. 9. de Gen. ad lit. S. Greg. li. 11. Moral. in c. 13. Iob.

came to paſſe by Gods par-

ticular prouidēce. *Psalm. 4.* *God called (or caused) a famine vpon the land.*

the seuen ful eares: be seuen yeres of plentifulnes: and both conteine the selfe same meaning of the dreame.
† Also the seuen leane and thinne kine, that came vp after 27
them, and the seuen thinne eares, and blasted with the burning winde: are seuen yeares of famine to come. † Which 28
shal be fulfilled in this order. † Behold there shal come 29
seuen yeares of great fertilitie in the whole Land of Ægypt:
† after which shal folowe other seuen yeares of so great 30
sterilitie, that al the abundance before shal be forgotten:
for the famine shal consume al the land, † and the greatnes 31
of the scarsitie, shal destroy the greatnes of the plentie.
† And in that thou dideſt see the second time a dreame per- 32
teining to the same thing: it is a token of the certeintie, for
that the worde of God shal come topasse, and be fulfilled
spedely. † Now therfore let the king prouide a wise man and 33
industrious, and make him ruler ouer the Land of Ægypt:
† that he may appointe ouerseers ouer al countries: and 34
gether into barnes the fifth part of the fruites, during the
seuen yeares of the fertilitie, † that now presently shal 35
ensewe: and let al the corne be laid vp, vnder Pharaoes
handes, and let it be reserued in the cities. † And let it be 36
in a readines, against the famine of seuen yeares to come,
which shal oppresse Ægypt, and the land shal not be con-
sumed with scarsitie. † The counsel pleased Pharao, and al 37
his seruants: † and he spake to them: Can we find such an 38
other man, that is ful of the spirite of God? † He said ther- 39
fore to Ioseph: Because God hath shewed thee al things that
thou hast spoken, can I find a wiser and one like vnto thee?
† Thou shalt be ouer my house, and at the commandment 40
of thy mouth al the people shal obey: only in the throne
of the kingdome I wil goe before thee. † And againe Pha- 41
rao said to Ioseph: Behold, I haue appointed thee ouer the
whole land of Ægypt. † And he tooke his ring from his 42
owne hand, and gaue it into his hand: and he put vpon him
a silke roabe, and put a chaine of gold about his necke.
† And he made him goe vp into his second chariot, the cryer 43
proclayming that al should bowe their knee before him,
and that they should know he was made gouernour ouer
the whole Land of Ægypt. † And the king said to Ioseph: 44
I am Pharao: without thy commandment no man shal moue
hand or foote in al the land of Ægypt. † And he turned his 45

name,

name, and called him in the Ægyptian togue " the Sauiour of the world. And he gaue him to wife Aseneth the daughter of Putiphar :: priest of Heliopolis. Ioseph therfore went forth
46 to the land of Ægypt († and he was thirtie yeares old when he stood in the sight of king Pharao) and did circuite al
47 the countries of Ægypt. † And the fertilitie of the seuen yeares came: and the corne being bound vp into sheaues
48 was gethered togeather into the barnes of Ægypt. † Al the abundance also of graine was laid vp in euerie citie.
49 † And there was so great abundance of wheat, that it became equal to the sand of the sea, and the plentie exceeded
50 measure. † And there were borne vnto Ioseph two sonnes before the famine came: whom Aseneth the daughter of
51 Putiphar priest of Heliopolis bare him † And he called the name of the first begotten * Manasses, saing: God made me
52 to forget al my labours, & my fathers house. † The name also of the second he called * Ephraim, saing: God hath made
53 me to encrease in the land of my pouertie. † Therfore when the seuen yeares of the plentifulnes, that had bene in Ægypt
54 were passed: † the seuen yeares of scarsitie beganne to come, which Ioseph foretold: and in the whole world the famine preuailed, but in al the land of Ægypt there was
55 bread. † The which being in hunger, the people cried to Pharao, desiring foode. To whom he answered: Goe ye to Ioseph: and whatsoeuer he shal say to you, that doe ye.
56 † And the famine dayly encreased in al the land: and Ioseph opened al the barnes, and sold to the Ægyptians: for them
57 also the famine had opressed. † And al prouinces came into Ægypt, to buy victuales, and to moderate the miserie of the scarsitie.

:: *Cohen* signifieth priest; as not only the latin, but also the 70. & Philo and Iosephus here translate though sometimes it signifieth *prince* as the Chaldey paraphrasis interpreteth, wherby it is probable that this Putiphar was both a priest, and a prince.

* *Oblivion.* * *Fruitful or Growing.*

ANNOTATIONS.

CHAP. XLI.

43. *Made gouernour*] It is easie in the eyes of God, suddenly to enrich the poore. For who would haue thought (saith Philo) that in one day a boudman should be made a lord, a poore prisoner the chiefe of the nobilitie, an vnder gaolor the viceroy, or kings deputie, for a common prison to haue a kinglie court of his owne, from extreme ignominie, to ascend into so hiegh a roome of dignitie! *Eteli. 11. li. de Ioseph.* Holie Ioseph suddenly aduanced.

45. *Sauiour of the vvorld*] In the original text the new name and title geuen by *Pha-*

by *Pharao to Ioseph* is expressed by these two wordes, *Saphnath pahanaach:* the former *saphnath* in Hebrew signifieth a secrete or hidden thing, of *saphan* to hide: but the signification of the other word *pahanaach,* is more vncertaine, being found no where els in the holie Bible. The Rabins do commonly interprete them both together, *The man to whom secretes are reueled,* or, *The reueler of secretes.* and so this name agreeth wel to Ioseph, in respect of the gift of interpreting dreames. But besides his interpreting, he also gaue most wise counsel, that tended to the saftie of manie, which, it is like, Pharao ment to expresse by this new name. And S. Hierom, who doubtles with great diligence, and no lesse iudgement, searched the true signification therof, saith, that albeit this name in Hebrew soundeth *The* finder out of secrets, yet seing it was imposed by an Ægyptian (who knew no Hebrew) the reason therof must be had of the same tongue; and these two wordes in the Ægyptian language are interpreted *The Sauiour of the world:* for that he deliuered the world from the iminent ruine of famine. Thus saith S. Hierom. And so most aptly the figure answereth to Christ, the true SAVIOVR of the world.

Ioseph truly called the reueler of secrets.

But more honorably, the Sauiour of the world.

Therin a figure of Christ.

CHAP. XLII.

Iacob sendeth tenne of his sonnes to bye corne in Ægypt. 7. Where Ioseph knowing them, they not knowing him, with hard speaches putteth them in prison. 18. At last Simeon remayning in custodie, til Beniamin be brought, the rest are dismissed, 25. With their money, vnknowen to them, in their sackes.

AND Iacob hearing, that victuales were sold in Ægypt, he said to his sonnes: Why neglect ye? † I haue heard that wheat is sold in Ægypt: Goe ye downe, and bye vs necessaries, that we may liue, and not be consumed with lacke. † Therfore the tenne brethren of Ioseph going downe, to bye corne in Ægypt, † Beniamin being kept at home by Iacob, who said to his brethren: Lest perhaps he take any harme in the iourney: † entred into the land of Ægypt with others that went to bye. for the famine was in the land of Chanaan. † And Ioseph was prince in the land of Ægypt, and at his pleasure corne was sold to the people. And when his brethren had adored him, † and he knewe them, he spake as it were to strangers " somewhat roughly, asking them: From whence came you? Who answered: From the Land of chanaan, that we may bye necessaries to liue. † And yet himselfe knowing his brethren, was not knowen of them. † And remembring the dreames, which some times he had seene, he said to them: " You are spies: to view the weaker

1 2 3 4 5 6 7 8 9

10 weaker parts of the land you are come. † Who said: It is
not so, my lord, but thy seruantes are come to bye victu-
11 als. † We are al the sonnes of one man: we are come as
men of peace, neither do thy seruantes goe about anie euil.
12 † To whom he answered: It is otherwise: you came to
13 consider the vndefensed partes of this land. † But they:
We thy seruantes, say they, are twelue brethren, the sonnes
of one man in the Land of Chanaan: the youngest is with our
14 father, the other is not liuing. † This is it, quoth he, that
15 I said: You are spies. † Now presently I wil take a trial of
you: " by the health of Pharao you shal not depart hence,
16 vntil your youngest brother do come. † Send you one of you
to bring him: and you shal be in prison, til the thinges be
proued which you haue said, whether they be true or false:
17 :: otherwise by the health of Pharao you are spies. † Ther-
18 fore he put them in prison three dayes. † And the third day
bringing them out of prison, he said: Doe as I haue said,
19 and you shal liue: for I feare God. † If you be men of peace,
let one of your brethren be bounde in prison: and goe ye
your wayes, and carie the corne that you haue bought, vnto
20 your houses, † and bring your youngest brother to me,
that I may proue your sayings to be true, and that you die
21 not. They did as he had said, † and they talked one to
another: Worthely do we suffer these thinges, because we
haue sinned against our brother, seing the distresse of his
soule, whilest he besought vs, and we heard not: therfore
22 is this tribulation come vpon vs. † Among whom Ruben
one of them, said: Why, did not I say to you: Sinne not a-
gainst the boy: and you heard me not? Loe his blood is re-
23 quired. † And they knew not that Ioseph vnderstood:
24 because he spake to them by an interpreter. † And he tur-
ned away himselfe a litle while, and wept: and returning
25 he spake to them. † And taking Simeon, and binding him
in their presence, he commanded his seruantes that they
should fil vp their sackes with wheat, and put euerie mans
money againe in their bagges, geuing them besides for to
26 eate on the way: who did so. † But they carying their corne
27 vpon their asses, tooke their iourney. † And one of them
opening his sacke, to geue his beast prouender in the inne,
28 beholding the money in the sackes mouth, † he said to his
brethren: My money is geuen me againe, behold it is in the

11: If these things which ye say be proued false, ye are to be held as spies, for your lying. S Aug. q. 139. super Gen.

sacke. And being astonyed, and trubled amongest themselues, they said: What is this, that God hath done vnto vs?
† And they came to Iacob their father into the land of 29
Chanaan, and they told him al thinges that had chanced
vnto them, saying: † The lord of the land spake to vs 30
roughly, and thought vs to be spies of the prouince, † to 31
whom we answered: We are men of peace, neither do we
attempt any treachery. † We are twelue brethren borne 32
of one father: one is not liuing, the youngest is with our
father in the Land of Chanaan. † Who said to vs: Thus shal 33
I trie that you be men of peace: Leaue one of your brethren
with me, and take ye prouision necessarie for your houses,
and goe your wayes, † and bring your youngest brother to 34
me, that I may know you are not spies: and you may receiue
this felowe againe, that is kept in prison: and afterwardes
may haue licence to bye what thinges you wil. † This 35
being said, when they powred out their corne, euerie man
found his money tied in the mouth of the sackes: and al
being astonyed together, † their father Iacob said: You 36
haue made me to be without children, Ioseph is not liuing,
Simeon is kept in bondes, and Beniamin you wil take away:
al these euils are fallen vpon me. † To whom Ruben an- 37
swered: Kil my two sonnes, if I bring him not againe to
thee: deliuer him into my hand, and I wil restore him vnto
thee. † But he said: My sonne shal not go downe with you: 38
his brother is dead, and he alone is remayning: if any ad-
::Myn old age uersitie shal chance to him in the land to the which you
or, me an old goe, you shal bring downe :: my hoare heares with sorowe
man. S. Aug. " vnto hel.
q. 142.

ANNOTATIONS
CHAP. XLII.

7. *Some vvhat roughly*] Ioseph afflicted his bretheren to bring them into consideration of their former faultes, and to true contrition. VVithout which, though iniuries be remitted by men, yet the offenders are not absolued before God. Therfore he louing them and hating their sinne, by affliction brought them to vnderstanding. VVho being at last truly penitent, he acknowledged and most louingly embraced them, and prouided for them in their necessitie. *S. Aug. ser.* 82. *de temp.* And this example S. Gregorie (ho. 22. in Ezech) applieth to the instruction of pastors of soules: that they procure true repentance before

Contrition necessarie for the remission of sinnes.

before absolution of sinnes. *Ne si inordinate culpa dimittitur, is qui est culpabilis, in reatu grauius astringatur. Lest, if the fault be disorderly remitted he that is faultie be more grieuously intangled in guilt of conscience* : therfore with much discretion seueritie in shew, & clemencie in mind are required. Disorderlie remission is hurtful.

9. *You are spies*] To the same purpose he calleh them spies. After the maner of examiners calling suspected persons, as they may seme to be: therby to trie what they would answer. Al for their holsome penance, and withal to procure them afterwards more compassion among the Ægyptians. S. Aug. q. 139. super. Gen. Ioseph calleth his brothers spies for their good.

15. *By the health of Pharao.*] Ioseph in swearing by Pharaos health, honored God, the geuer and conseruer of health, life, power, dignitie and al that was in Pharao. wherby we see that this maner of swearing was lawful. As now likewise Christians lawfully sweare not only by God, but also by his creatures, saying: As God shal helpe them, & his holie Gospels: so it be with due circumstances, and requisite conditions, namely with those which the Prophet Hieremie mentioneth, *in truth, in iudgement, and in iustice*: not falfe, rash, nor of an vniust thing: nor in frequent and cõmon talke (a most bad custome) for so thou must neither sweare by God himself, nor (as our sauiour teacheth) by heauen, nor by the earth, nor by Hierusalem, nor by thy head, nor anie thing els: signifying that in some case, and due maner we may sweare by any of these. And in this particular Ioseph did rather name Pharao in his oath then God, as wel to conceale himself as yet from his brethren, as to strike more terrour in their hartes, by naming his master the King, in whom he had more interest then they. It is lawful to sweare by creatures. In some case more conuenient then to name God expresly.

Hier. 4.

Mat. 5.

38. *Vnto hel.*] To that place where soules remaine, as before. chap. 37. v. 35. For this phrase, of *bringing vnto hel*, and *descending into hel*, vsually spoken in the old Testament, of al sortes of soules both iust and wicked, signifieth that al went that time to hel, that is, to a lowe place, farre distant from heauen. But some to rest, and some to paine. VVherupon S. Hierom saith: Hel is a place. wherin soules are included, either in rest, or in paines, according to the qualitie of their deserts. Diuers mansions in hel.

CHAP. XLIII.

The famine presing, the land, Iacob willith his sonnes to goe againe int. Ægypt to bye more corne: 3. Who refusing to goe without Beniamin. 11. he is sent with them, and presents and duble money, lest the former were brought back by error. 16. Ioseph seing Beniamin, 23. deliuereth Simeon, and intertaineth them al at dinner.

1 IN THE meane time the famine did oppresse al the land
2 very sore. † And the prouision being spent, which they had bronght out of Ægypt, Iacob said to his sonnes: Goe
3 againe, and by vs a little victual. † Iudas answered: That same man denounced vnto vs vnder attestation of an oath, saing: You shal not see my face, vnlesse you bring your

youngest brother with you. † If therfore thou wilt send 4
him with vs, we wil goe forward together, and wil bye ne-
cessaries for thee: † but if thou wilt not, we wil not goe: 5
for the man, as we haue often said, denounced vnto vs saing:
You shal not see my face without your youngest brother.
† Israel said to them: You haue done this to my miserie, in 6
that you told him that you had an other brother also. † But 7
they answered: The man asked vs in order our progenie:
if our father liued: if we had a brother: and we answered
him consequently to that which he demanded: could we
know that he would say: Bring hither your brother with
you? † Iudas also said to his father: Send the boy with me, 8
that we may set forwarde, and may liue: lest we and our litle
ones die. † I take vpon me the boy: require him of my hand, 9
vnlesse I bring him againe, and restore him to thee, I wil be
:: guiltie of sinne against thee for euer. † If delay had not 10
bene made, we had bene come now the second time. † Ther- 11
fore Israel their father said to them: If it must nedes be so,
do that you wil: take of the best fruites of the land in your
vessels, and carie to the man for presents, a courtesie of
rosen, and of honey, and of incense, of mirhe, of terebinth,
and of almondes. † Duble money also carie with you: 12
and recarie that you founde in your sackes, lest perhaps it
was done by an errour: † but take also your brother, and 13
goe to the man. † And my God almightie make him fauo- 14
rable vnto you: and send backe with you your brother,
whom he keepeth, and this Beniamin: as for me I shal be
desolate without children. † The men therfore tooke 15
the presentes, and the duble money, and Beniamin: and
went downe into Ægypt, and stood before Ioseph. † Whom 16
when he had seene, and Beniamin withal, he commanded
the steward of his house, saing: Bring in the men into the
house, and kil victimes, and prepare a feast: because they
shal eate with me at noone. † He did that which was com- 17
manded him, and brought the men into the house. † And 18
there being sore afraied, they said one to an other: because
of the money, which we caried backe the first time in our
sackes, we are brought in: that he may turne vpon vs * a
false accusation, and forceibly bring both vs, and our asses
into bondage. † Wherfore in the verie dore stepping to the 19
steward of the house, † they spake: Sir we desire thee to 20

heare

:: Guilt of sinne is a greater bond then the life of Rubens sonnes; which he offered, & Iacob yelded not therto: & yet granted to this offer of Iudas.

Calumniam.

heare vs. Now once before we came downe to bye pro-
21 uision: † which being bought, when we were come to the
Inne, we opened our sackes, and found our money in the
mouthes of the sackes: which we haue now brought againe
22 in the same weight. † But we haue brought other money
besides, to bye the thinges that are necessarie for vs: our
23 conscience is not priuie, who put it in our bagges. † But he
answered: Peace be with you, feare you not: your God, and
the God of your father hath geuen you treasures in your
sackes. for the money, which you gaue me, I haue for good.
24 And he brought forth Simeon vnto them. † And being
brought into the house, he fetched water, and they washed
25 their feete, and he gaue prouender to their asses. † But
they made readie the presentes, til Ioseph should come in at
noone: for they had heard that they should eate bread there.
26 † Therfore Ioseph came in to his house, and they offered
him presentes holding them in their handes, and :: they a-
27 dored prostrate to the ground. † But he curteously resa-
luting them, asked them saying: Is the old man your father
28 in health, of whom you told me? Is he yet liuing? † Who
answered: Thy seruant our father is in health, he is yet li-
29 uing. And bowing themselues, they adored him. † And
Ioseph lifting vp his eyes, sawe Beniamin his brother of the
same mother, and said: Is this your young brother, of whom
you told me? And againe: God, saith he, be merciful vnto thee
30 my sonne. † And he made hast because his hart was moued
vpon his brother, and teares brake forth: and entring into his
31 chamber he wept. † And when he had washed his face,
comming forth againe, he refrained himselfe, and said: Set
32 bread on the table. † Which being set downe, to Ioseph a
part, and to his brethren apart, to the Ægyptians also that
did eate with him apart (for it is vnlawful for the Ægyptians
to eate with the Hebrewes, and :: they thinke such a feast
33 prophane) † they sate before him, the first begotten ac-
cording to his first-birth, and the youngest according to his
34 age. And they marualled out of measure, † taking the por-
tions that they receiued of him: and the greater portion
came to Beniamin, so that it exceeded :: by fiue partes. And
they dranke and were " inebriated with him.

:: They now adore him, whom they sold, lest they should adore him. S. Greg. ho. 22. in Ezech.

:: See Exodi. 8. v. 26.

:: Euerie one hauing fiue portions, Beniamin had duble. Iosephus li. 1. Antiq.

ANNOTATIONS.
CHAP. XLIII.

Moderation to be vsed in feasting.

34. *Inebriated.*] Not that they did eate or drinck to much, or fel into excesse, but competently. As the earth is said to be inebriated with raine (Psal. 64.) being sufficiently watered, and so made fructful, not drowned, nor ouerflowed, for so it is vnfructful. S. Hierom. Tra dit. Heb. S. Aug. q. 144. super Gen.

CHAP. XLIIII.

Ioseph causeth their sackes to be filled with corne, and their money to be put againe therin, and in Beniamins sack also a siluer cuppe, 4. and when they were parted, sending after them, chargeth them with theft. 12. And the cuppe being fond in Beniamins sack, they al much afflicted returne to Ioseph. 17. Who threatning to kepe Beniamin, 18. Iudas intreateth, 32. and finally offereth himselfe to seruitude for him.

1 AND Ioseph commanded the steward of his house, saing: Fil their sackes with corne, as much as they can hold: and put the money of euerie one in the top of his
2 sack. † And in the sackes mouth :: of the younger put my siluer cup, and the price which he gaue for the wheat. And
3 it was so done. † And when the morning rose, they were
4 dismist with their asses. † And they were now departed out of the citie, and had gone forward a little way: then Ioseph sending for the steward of his house, said: Arise, quoth he, and pursew the men: and ouertaking them say to them: Why
5 haue you rendred euil for good? † The cup which you haue stollen, is that wherin my lord doth drinke, and wherin he is wont to diuine: you haue done a verie euil thing. † He
6 did as he had commanded. And hauing ouertaken them,
7 he spake to them in the same order. † Who answered: Why doth our lord speake so, as though thy seruautes had committed so haynous a fact? † The money, that we found in
8 the top of our sackes, we recaried to thee from the land of Chanaan: and how foloweth it, that we haue stollen out of thy lordes house, gold or siluer? † With whom soeuer of
9 thy seruantes that shal be found, which thou seekest, let him die,

:: By this Ioseph tried his brethern affection, whether they would intrete for Beniamin, or suffer him to be captiue: as they had before sold him selfe to captiuitie. Theod. q. 105. in Gen.

10 him die, and we wil be the bondmen of our lord. † Who
said to them: Be it done according to your sentence: with
whom soeuer it shal be found, be he my bondman, and you
11 shal be guiltles. † Therfore in haste taking downe their
12 sackes vpon the ground, euerie man opened. † Which when
he had searched, beginning from the elder euen to the
13 youngest, he found the cup in Beniamins sack. † But
they :: renting their garments, and loading their asses againe,
14 returned into the towne. † And Iudas foremost with his
brethren entred in to Ioseph (for he was not yet gone out of
the place) and they fel togeather before him on the
15 ground. † To whom he said: Why would you doe soe?
know you not that there is not the like to me in the science
16 :: of diuining. † To whom Iudas said: What shal we an-
swere, my lord? or what shal we speake, or be able iustly to
pretend? God hath found the iniquitie of thy seruantes: loe
we are al bondmen to my lord, both we, & he, with whom
17 the cup was found. † Ioseph answered: God forbid that
I should so doe: he that stole the cup, the same be my bond-
18 man: and goe you free vnto your father. † And Iudas appro-
ching nearer, said boldly: I beseech thee my lord, let thy
seruant speake a word in thine eares, and be not angrie
19 with thy seruant: for after Pharao thou art, † my lord. Thou
diddest aske thy seruantes the first time: Haue you a father or
20 a brother? † and we answered thee my lord: We haue a
father an old man, and a little boy, that was borne in his old
age; whose brother by the mother is dead: and his mother
21 hath him only, and his father loueth him tenderly. † And
thou saidst to thy seruants: Bring him hither to me, and I wil
22 set myn eyes on him. † We suggested to my lord: The boy
23 can not leaue his father: for if he leaue him, he wil die. † And
thou saidest to thy seruants: Vnlesse your youngest brother
24 come with you, you shal no more see my face. † Therfore
when we were gone vp to thy seruant our father, we told
25 him al things that my lord did speake. † And our father said:
26 Goe againe, and bye vs a litle wheate. † To whom we said:
We can not goe: if our youngest brother shal goe downe with
vs, we wil set forward together: otherwise he being absent,
27 we dare not see the mans face. † Wherunto he answered:
28 You know that my wife bare me two. † One went forth, and
you said: A beast did deuour him: and hitherto he appeareth
not.

:: O torments of mercie! he vexeth whom he loueth. S. Greg. ho. 22. in Ezech.

:: Ioseph being in deede a propher, knowing more then al sorcerers in Ægypt spoke of himselfe as he was estemed in that place. S. Aug. q. 145. super Gen.

not. † If you take this also, and ought befal him in the way, 29
::See pag. 130. you shal bring downe :: my hoare hayres with sorow vnto hel.
† Therfore if I shal enter to thy seruant our father, and the 30
boy be wanting (wheras his life dependeth vpon the life of
him) † and he shal see that he is not with vs, he wil dye, & thy 31
seruants shal bring downe his hoare hayres with sorow
vnto hel. † Let me be thy proper seruant, that did take 32
him into my protection and promised saying: Vnlesse I bring
him againe I wil be guilty of sinne against my father for
euer. † I therfore thy seruant wil tary in steed of the childe in 33
the seruice of my lord, and let the childe goe vp with his bre-
thren. † For I can not returne to my father, the childe being 14
absent; lest I stand by a witnes of the calamitie, that shal op-
presse my father.

CHAP. XLV.

Ioseph manifesteth himself to his bretheren. Who being much terified he com-forteth them, and weeping embraceth euerie one. 16. The bruite wherof coming to Pharao, he congratulating commandeth Ioseph to cal his father with al his familie into Ægypt. 21. So the eleuen brothers are sent away with gifties and prouision for Iacobs iourney. 26. Al which the father vnderstanding is reuiued in spirite.

IOSEPH could no longer refrayne manie standing by in 1
presence: wherupon he commanded that al should goe
forth, and no stranger should be present at their acknow-
ledging one of another. † And he lifted vp his voice with 2
weeping, which the Ægyptians heard, and al the house of
Pharao. † And he said to his Brethren: I am Ioseph: is my 3
father yet liuing? His brethren could not answer him being
teribly astonyed out of measure. † To whom gently he said: 4
Come hither to me. And when they were come nere him,
I am, quoth he, Ioseph, your brother, whom you solde into
::Gods prouidence turned their euil dealing to the good of the whole familie. *chap.* 50. *v.* 20. Ægypt. † Be not affraid, neither let it seeme to you a hard case 5
that you did sel me into these countries: for :: God sent me
before you into Ægypt for your preseruation. † For it is 6
two yeares since the famin begain to be vpon the earth, and
yet fiue yeares remaine, wherin there can be neither earing
nor reaping. † And God sent me before, that you may be pre- 7
serued

8 serued vpon the earth, and may haue victuals to liue. † Not
by your counsail, but by the wil of God was I sent hither:
who hath made me as it were a father to Pharao, and lord of
9 his whole house, and prince in al the land of Ægypt. † Make
hast and get ye vp to my father, and you shal say to him: Thy
sonne Ioseph willeth thus: God hath made me lord of the
10 whole land of Ægypt: come downe to me, tary not. † And
thou shalt dwel in the land of Gessen: and thou shalt be nere
me thou and thy sonnes, and thy sonnes children, thy shepe,
11 and thy heardes. and al things that thou dost possesse. † And
there I wil fede thee (for yet there are fiue yeares of famine
remayning) lest both thou perish, and thy house, & al things
12 that thou dost possesse. † Behold, your eyes, and the eyes
of my brother Beniamin doe see, that it is my mouth that
13 speaketh vnto you. † Report to my father my whole glorie
and al things that you haue seene in Ægypt: make hast, and
14 bring him to me. † And falling vpon the neck of his brother
Beniamin, embracing him he wept: he also in like maner
15 weeping vpon his neck. † And Ioseph kissed al his brethren,
and wept vpon euerie one: after which things they were
16 bold to speake vnto him. † And it was heard of, and very
famously reported abrode in the kings courte: The brethren
of Ioseph are come: and :: Pharao was glad, and al his familie.
17 † And he spake to Ioseph that he should command his
brethren, saying: Loading your beasts goe into the Land of
18 Chanaan, † and take thence your father and kinne, and come
to me: and I wil geue you al the good things of Ægypt, that
19 you may eate the marow of the land. † Geue command-
ment also that they take waynes out of the land of Ægypt,
for the carage of their litle ones and wyues: and say: Take
20 vp your father, and make hast to come with al spede. † Nei-
ther doe you leaue any thing of your houshould stuffe: for
21 al the riches of Ægypt, shal be yours. † And the sonnes of
Israel did as it was commanded them. To whom Ioseph
gaue waynes according to Pharaos commandment: and
22 victuals for the way. † He bad also to be brought vp for
euery one two robes: but to Beniamin he gaue three hundred
23 peeces of siluer with fiue robes of the best: † sending to his
father as much money and rayment, adding besides them he
asses that should carie of al the riches of Ægypt, and as many
24 shee asses, carying wheat for the iourney and bread. † Ther-

:: Iosephs pru dent proceding before he made him selfe knowen to his brethrē and them to Pharao, procured al this ioy & fauour towards them in Ægypt.

fore he dismissed his brethren, and when they were departing he said to them: " Be not angrie in the way. † Who going vp out of Ægypt, came into the land of Chanaan to their father Iacob. † And they told him saying: Ioseph thy sonne is liuing: and he ruleth in al the Land of Ægypt. Which when Iacob heard, awaking as it were out of a heauie sleepe, notwithstanding did not beleeue them. † They on the contrarie side reported the whole order of the thing. And when he sawe the waynes and al things that he had sent, his spirit reuiued, † and he said: It sufficeth me if Ioseph my sonne be liuing yet: I wil goe, and see him before I dye. 24 25 26 27 28

ANNOTATIONS.

CHAP. XLV.

Occasion of sinne to be auoided.

24. *Be not angrie in the way*] Trauelers in iourney are easily prouoked to anger and brawling: especially if they auoide not probable occasions. Therfore Ioseph admonisheth his brothers to beware therof, lest in talking of him, and how they had sold him to strangers, some of them might accuse others, and excuse themselues, and so fal in to new offences. S. Chris. ho. 64. in Gen.

CHAP. XLVI.

The eight and last part of this booke.

Israel warranted in a vision from God, goeth into Ægypt with al his familie, 8. Who are here recited. 28. Ioseph meeting him in Gessen, aduiseth him to tel Pharao, that they are shepheards by their trade of life.

Of Iacob and his progenies going into Ægypt; Of his and Iosephs death.

AND Israel taking his iourney, with al things that he had " came to the wel of the oath, and killing there victimes to the God of his father Isaac. † He heard him by a vision of the night calling him, and saying vnto him: Iacob, Iacob. To whom he answered: Loe here I am. † God said to him: I am the most mightie God of thy father: feare not, goe downe into Ægipt, for into a great nation wil I make thee there. † I wil goe downe with thee thither, and thence wil I bring thee returning: Ioseph also shal put his handes vpon thine eyes. † And Iacob rose vp from the wel of the oath: and his sonnes tooke him vp, with their little ones and wiues in the waynes, which Pharao had sent to carie the old man, † and al that he had possessed in the 1 2 3 4 5 6

in the Land of Chanaan: and he came into Ægypt with al
7 his sede, † his sonnes, and nephewes, daughters, and al
8 his progenie together. † And these are the names of the
children of Israel, that entred into Ægypt, him selfe with
9 his children. His first-begotten Ruben. † The sonnes of
10 Ruben: Henoch and Phallu and Hesron and Charmi. † The
sonnes of Simeon: Iamuel and Iamin and Ahod, and Iachin
11 and Sohar, and Saul the sonne of Chananitesse. † The
12 sonnes of Leui: Gerson and Caath and Merari. † The
sonnes of Iuda: Her and Onan & Sela and Phares and Zara.
And Her and Onan died in the land of Chanaan. And there
13 were sonnes borne to Phares: Hesron and Hamul. † The
sonnes of Issachar: Thola and Phua and Iob and Semron.
14 † The sonnes of Zabulon: Sared & Elon and Iahelel.
15 † These are the sonnes of Lia, which she bare :: in Mesopo-
tamia of Syria with Dina his daughter. Al the soules of his
16 sonnes and daughters, are thirtie three. † The sonnes of
Gad: Sephion and Haggi and Siuni and Esebon and Heri
17 and Arodi and Areli. † The sonnes of Aser: Iamne and
Iesua and Iessui and Beria, Sara also their sister. The sonnes
18 of Beria: Heber and Melchiel. † these be the sonnes of
Zelpha, whom Laban gaue to Lia his daughter. and these
19 she bare to Iacob sixtene soules. † The sonnes of Rachel
20 Iacobs wife: Ioseph and Beniamin. † And there were
sonnes borne to Ioseph, in the Land of Ægypt, which Asa-
neth the daughter of Putiphar priest of Heliopolis bare to
21 him: Manasses and Ephraim. † The sonnes of Beniamin:
Bela and Bechor and Asbel and Gera and Naaman and Echi
22 and Ros and Mophim and Ophim and Ared. † these
be the sonnes of Rachel, which she bare to Iacob: al
23 the soules, fourtene. † The sonnes of Dan: Husim.
24 † The sonnes of Nepthali: Iaziel and Guni and Ieser and
25 Sallem. † These be the sonnes of Bala, whom Laban gaue
to Rachel his daughter: and these she bare to Iacob: al the
26 soules, seuen. † Al the soules, that entred with Iacob
into Ægypt, and that came out of his thighe, besides his
27 sonnes wiues, " sixtie six. † And the sonnes of Ioseph,
that were borne to him in the land of Ægypt, two soules.
Al the soules of the house of Iacob, that entred into Ægypt,
28 were " seuentie. † And he sent Iudas before him to Ioseph,
that he should tel him, and he should come into Gessen to

:: That is, She bare their fathers in Mesopotamia. S. Aug. q. 151. in Gen.

meete him. † Whither when he was come, Ioseph addressing his chariot went vp to mete his father, vnto the same place: and seing him fel vpon his neck, and as they embraced he wept. † And his father said to Ioseph: Now wil I die with ioy, because I haue seene thy face, and do leaue thee aliue. † But he spake to his brethren, and to al his fathers house: I wil goe vp, and wil tel Pharao, and wil say to him: My brethren, and my fathers house, that were in the Land of Chanaan, are come to me: † and the men are pastours of sheepe, and their trade is to feede flockes: their cattel, and heardes, and al that they could haue, they haue brought with them. † And when he shal cal you, and shal say: What is your trade? † You shal answer: We thy seruantes are pastours, from our infancie vntil this present, both we and our fathers. And this you shal say, that you may dwel in the Land of Gessen, because he Ægyptians :: detest al pastours of sheepe.

29 30 31 32 33 34

Ægyptians honoring sheepe, goates, and kyne for goddes, detested them that did gouerne, kil, or eate those cattel.

ANNOTATIONS.

CHAP. XLVI.

1. *Came to the vvel of oath*] In this holie place (called *Bersabee*, that is, *vvel of oath*, where Abraham and Isaac had confirmed by oath, their league with the Kings of the countrie, and erected Altares, Iacob also consulted God, about his going into Ægypt, and was commanded to goe with al that he had.

God reueleth his wil in holie places.

26. *Sixtie six.* 27. *Seuentie.*] The difficultie in these two verses, concerning the number of Israelites, that were at first in Ægypt with Iacob, is easily explicated, that iust sixtie six, of his owne issue, came in with him; and himselfe being counted maketh sixtie seuen, adding also Ioseph (who was there before) and his two sonnes Manasses and Ephraim (borne there) they were in al seuentie. But a far greater difficultie remaineth: for besides these seuentie persons, the Septuagint Greeke Interpreters number and name siue more; to wit, a sonne and a nephew of Manasses (the first called *Machir*, the other *Galaad*,) and two sonnes of Ephraim (called *Sutalaam*, and *Taam*,) and one nephew (named *Edem*) which number of seuentie siue. S. Steuen also citeth, folowing the vulgar knowen Scripture of the Septuagint, rather then the Hebrew text. Now in what sense, these siue could be said to haue entred into Ægypt with Iacob, being not then borne; may some of them not borne during Iacobs life, for Iacob liued but seuentene yeares in Ægypt (chap 47. v. 28) and Ioseph being maried but nine yeares before (for this was the second deare yeare, after the seuen plentiful yeares) his sonnes could not excede seuen or eight yeares, when Iacob came to Ægypt; and so being but 24. or 25 yeares old at his death, could not then be grandfathers: how therfore these siue named by the Septuagint, and some others, not then borne, of the

A difficultie how manie Israelites came at first into Ægypt.

Act. 7.

lines

lines of Phares and Beniamin, recited here by Moyses, could be saied to come with Iacob into Ægypt, S. Augustin findeth so insoluble, that he doubteth not to affirme, some great hidden mysterie to be vnderstood by the Septuagint Interpreters, in these numbers, not otherwise perhaps explicable according to the letter.

Numbers mystical, sometimes not explicable in the literal sense.

CHAP. XLVII.

Iacob with his sonnes being come into Gessen, Pharao granteth them the same place to dwel in. 13. The famine forceth the Ægyptians to sel al their goods, landes, and possessions to the King, 22. except the Priests part, to whom the king alloweth necessarie foode, without paying for it. 27. After seuentene yeares Iacob adiureth Ioseph, to burie him amongst his ancestors.

1 IOSEPH therfore going in told Pharao, saing: My father
& brethren, their sheepe and heardes, & al thinges that
they possesse, are come out of the Land of Chanaan: & behold
2 they stay in the Land of Gessen. † The vtmost also of his bre-
3 thren fiue persons he presented before the king: † whom
he asked: What trade haue you? They answered: We thy
seruantes are pastours of sheepe, both we, and our fathers.
4 † We are come to soiourne in the land, because there is no
grasse for thy seruantes flockes, the famine being very sore
in the land of Chanaan: and we desire thee to command that
5 we thy seruantes may be in the Land of Gessen. † And the
King therfore said to Ioseph: Thy father and thy brethren
6 are come to thee. † The Land of Ægypt, is in thy sight:
make them to dwel in the best place, and deliuer them the
Land of Gessen. And if so be thou knowe that there are in-
dustrious men among them, appoint them maisters of my
7 cattel. † After this Ioseph brought in his father to the King,
8 and set him before him: who blessing him, † and being
asked of him: How manie be the dayes of the yeares of thy
9 life? † He answered: The dayes of the pilgrimage of my
life are an hundred thirtie yeares, :: few, and :: euil, and
they are not come to the dayes of my fathers, in which they
10 were pilgrimes. † And blessing the king, he went forth.
11 † But Ioseph gaue possession to his father and his brethren
in Ægypt, in the best place of the land, in Rhamesses, as
12 Pharao had commanded. † And he nourished them, and al

:: Euerie mans life is shorte, & repleniſhed with manie miseries. Iob. 14.

his fathers house, alowing victuales to euerie one. † For in 13
the whole world there wanted bread, and famine oppressed
the land, especially of Ægypt and Chanaan. † Out of which 14
he gethered together al the money for the selling of corne,
and brought it in vnto the kings treasure. † And when the 15
byers wanted money, al Ægypt came to Ioseph, saying:
Geue vs bread: why die we before thee, our money failing?
† To whom he answered: Bring your cattel, and for them 16
I wil geue you victuales, if you haue not to pay. † Which 17
when they had brought, he gaue them sustenance for horses,
and sheepe, and oxen, and asses: and he sustayned them that
yeare for the exchange of the cattel. † And they came the 18
second yeare, and said to him: We wil not conceale from
our lord, that our money fayling, our cattel withal haue
fayled: neither art thou ignorant, that we haue nothing
besides our bodies and land. † Why therfore shal we die 19
in thy sight? both we and our land wil be thyne: bye vs to
be the kings bondmen, and geue vs sede, lest for default of
tillers the land be turned into a wildernes. † Ioseph therfore 20
bought al the Land of Ægypt, euery man selling his possessi-
ons for the greatnes of the famine. And he brought it vnder
Pharaos handes, † and al the people therof from the fardest 21
ends of Ægypt, euen to the vttermost coasts therof, † " sa- 22
uing the land of the " Priests, which the king had deliuered
them: :: to whom also a certaine alowance of victuals was
geuen out of the cómon barnes, and therfore they were
not driuen to sel their possessions. † Ioseph therfore said to 23
the people: Behold as you see, Pharao possesseth both you
and your land: take sede, and sowe the fields, † that you 24
may haue corne. The fifth part you shal geue to the king:
the other foure I am content you shal haue for sede, and for
foode to your families and your children. † Who answered: 25
Our life is in thy hand: only let our lord haue a respect vnto
vs, and we wil gladly serue the king. † From that time vntil 26
this present day in the whole land of Ægypt, the fifth part
is paied to the kings, and it became as it were a lawe, sauing
the land of the priests, which was free from this condition.
† Israel therfore dwelt in Ægypt, that is, in the Land of 27
Gessen, and possessed it: and was increased, and multiplied
exceedingly. † And he liued in it seuenteene yeares: and 28
al the dayes of his life came to an hundred fourtie seuen
yeares.

:: The priests, of Ægypt being not forced to laboure for their liuing, found out the Mathematiques, as witnesseth Aristotle. *in princ. Metaph.*

29 yeares. † And when he sawe that the day of his death approched, he called his sonne Ioseph, and said to him: If I haue found grace in thy sight, put thy hand vnder my thigh: and thou shalt doe me this mercie and truth, not to bury me
30 in Ægypt: † but "I wil sleepe with my fathers, and take me away out of this land, and burie me in the sepulchre of my ancesters. To whom Ioseph answered: I wil doe that
31 thou hast commanded. † And he said: Sweare then to me. Who swearing, Israel adored God, turning " to the beds head.

ANNOTATIONS.

CHAP. XLV

22. *Sauing the land of the Priests.*] Let them heare which now liue (saith S. Chrysostom) what great care men had in times past of the priests of idols: and let them learne at least to yeeld like honour to true priests, to whom the ministerie of al diuine offices is committed. For if the Ægyptians, in their errors, had so great care of Idols, thincking them to be more honored, if their ministers were respected, how great condemnation doe they not deserue, that now diminish that, which pertaineth to the prouision of priests? Doe yee not know that the honour pertaineth to God himself? Regard not therfore him to whom the honour is exhibited. For it is not for his cause to whom thou doest it, but for his sake whose priest he is, that of him thou maiest abundantly receiue rewards. VVherfore he said: *He that shal doe it to one of these, hath done it for me*: & *He that receiueth a prophet, in the name of a prophet, shal receiue the reward of a prophet.* VVil our Lord reward thee according to the worthines or meanes of his ministers? According to thine owne alacritie, he either crowneth or condemneth. &c. I say not this for the priests sakes, but for yours, desiring to gaine you in al things. For in lieu of that litle you geue, you shal receiue immortal rewards, and vnspeakeable good. Let vs consider these things, and haste to serue them, not looking vpon the cost, but vpon the gaine, and increase that riseth therof. &c. For whatsoeuer you bestow vpon Gods priests, he accounteth it as bestowed on himself. And he that so bestoweth, shal not only receiue like retribution, but manifold greater: our merciful God, alwayes of the abundance of his mercie, exceeding the things which are done by vs. Let vs not therfore be worse then infidels, who for the error of idols gaue so much to their seruants; for how much error and truth do differ, so much difference is there, betwen theirs and Gods Priests. Thus much and something more writeth S. Chrisostom vpon this place.

Ho. 65. in Gen.

Math. 25. & 10.

The immunitie and care of Priests in the law of nature. Yea amongst Infidels.

Much more amongst Christians, Priests ought to be respected.

22. *Priests*] The Hebrew word *Cohenim* is here vniuersally translated *Priests*, in al languages and Editions: which (chap. 40. v. 45.) some translate *Prince*: and more probably (2. Reg. 8. v. vlt.) where Dauids sonnes are called *Cohenim*: who were in dede Princes, and not properly Priests. But in this present place it signifieth those, to whom Pharao alowed particular prouision in the time of dearth, which al vnderstand of Priests, and not of Princes.

Cohen in some place signifieth Prince, but is here translated *Priest*, in al the English Bibles.

Special place of burial lawfully desired, and spiritually profitable.

30. *I will sleepe with my fathers*] Albeit neither the lack of burial, nor anie crueltie nor contumelie vsed against dead bodies, can annoy the iust, for *those that kil mens bodies, can afterwards doe them noe more harme*: yet it is both a lawful natural desire, and a spiritual comfort and profit, to be buried in special places, where their owne frends, or holie persons are buried, or where God is more specialy serued, Sacrifice, and other prayers offered. And so both Iacob and Ioseph desired to rest in the land of Chanaan, where their parents were buried and where Christ should be borne and redeeme mākind. But wordlie pompe and honour of funerals, are rather the cōfort of the liuing, then the reliefe of the departed. as S. Augustin teacheth, in Psal. 115. For in the sight of men, the troupe of seruants (saith the same S. Augustin lib. 1. c. 13. de ciuit) made solemne and glorious exequies to the rich glutton, that was cloathed in silk, and fared delicately in his life, but in the sight of God, the Angels ministerie made far more excellent to poore Lazarus, though they caried not his bodie into a marble tombe, but his soule into Abrahams bosome. Luc 12.

But pompe auaileth not the dead.

31. *To the beds head.*] S. Paul alleaging this place saith: *Iacob adored the top of* (Ioseph) *his rod*, folowing the Septuagint, who for the same Hebrew word (being without points, that is, without vowels) in this place say, *rod*, and in the next chapter (v. 2.) interpret *bed*. For *Matteh* signifieth *a rod*, and *Mittah*, *a bed*. The Latin therfore translating *bed*, as the Hebrew is pointed, and the Septuagint, and S. Paule reading *rod*, both are true, and both together expresse the whole action, that Iacob taking Iosephs *rod* into his hand, and turning to *the beds head*, leaned on the top of the rod, and adored not only God, the Lord and geuer of al good, but also his sonne Ioseph now the chiefe ruler and Prince of Ægypt. as S. Augustin expoundeth. q 162. in Gen. And herein saith S. Chrisostom (ho. 66) Iosephs dreame was fulfilled, that the sunne and moone should adore him. The like saith Theodoret (q. 108 in Gen) And Procopius addeth that Iacob adoring Iosephs rod, adored also Christs kingdome, prefigured by the same rod. But how adoration of creatures redoundeth to the honour of God, more is noted vpon the said place of S. Paul. Heb. 11. Heb. 11

The Septuagint are not contrarie to the Hebrew and Latin text, but supplie that was omitted.

Adoration of God and creatures is not repugnant.

CHAP. XLVIII.

Ioseph visiteth his father being sick. 5. Who adopteth his two sonnes Manasses and Ephraim, 13. and blesseth them, preferring the younger before the elder, contrarie to Iosephs mind. 22. And geueth a portion of land to Ioseph, aboue his brethren.

THESE things being so done, it was told Ioseph that his father was sicke: who, taking his two sonnes Manasses and Ephraim, went forward. † And it was told the old man: Behold thy sonne Ioseph cometh to thee. Who being strengthned sate on his bed. † And Ioseph being entred in to him, he said: God almightie appeared to me in Luza, which is in the Land of Chanaan: and he blessed me, † and sayd: I wil increase, and multiplie thee, and make thee into multitudes 1 2 3 4

titudes of peoples: and I wil geue thee this land, and to thy
5 sede after thee for an euerlasting possession. † Thy two
sonnes therfore, which were borne to thee in the Land of
Ægypt before I came hither to thee, shalbe myne: Ephraim
and Manasses, as Ruben and Simeon shalbe reputed to me.
6 † But the rest begotten of thee after them, shalbe thyne,
and shal be called by the name of their brethren in their pos-
7 sessions. † For vnto me, when I came out of Mesopotamia,
Rachel dyed in the land of Chanaan in the very iourney, and
Mat. 2. it was spring time: and I entered into Ephrata, and buried
her by the way side to Ephrata, which by an other name is
8 called Bethleem. † And seeing his sonnes he said to him:
9 Who are these? † He answeted: They are my sonnes,
whom God hath geuen me in this place. Bring them, quoth
10 he, to me, that I may blesse them. † For Israels eyes were
dymme by reason of very great age, and he could not see
clearly. And when they were set beside him, kissing and em-
11 bracing them, † he said to his sonne: I am not defrauded
12 of thy sight: moreouer God hath shewed me thy sede. † And
when Ioseph had taken them from his fathers lappe, he ad-
13 ored prostrate vnto the ground. † And he set Ephraim
on his right hand, that is, on the left hand of Israel: but
Manasses on his owne left hand, to wit, on his fathers right
14 hand, and put them nere to him. † Who " stretching forth
his right hand, put it vpon the head of Ephraim the younger
brother: and :: the left vpon the head of Manasses, that was
15 the elder, " changing handes. † And Iacob blessed the
sonnes of Ioseph, and said: God, in whose sight my fathers
Abraham and Isaac haue walked, God that feedeth me from
16 my youth vntil this present day: † " The Angel that deli-
uereth me from al euils, blesse these children: and be my
name called vpon them, the names also of my fathers Abra-
ham, and Isaac, and grow they into a multitude vpon the
17 earth. † And Ioseph seing that his father had put his right
hand vpon the head of Ephraim, tooke it heauily: and ta-
king his fathers hand he went about to lift it from Ephraims
18 head, and to remoue it vpon the head of Manasses. † And
he said to his father: It is not conuenient father so to be:
because this is the first begotten put thy right hand vpon
19 his head. † Who refusing, said: I know my sonne, I know:
and this same in dede shal be into peoples, and shal be multi-

:: By this he made a crosse prefiguring the Crosse of Christ. *Isidor in hunc locum.*

plied: but his younger brother shal be greater then he: and his sede shal growe into nations. † And he blessed them at 20
that time, saying: In thee shal Israel be blessed, and it shalbe said: God do vnto thee as vnto Ephraim, and as vnto Manasses. And he sette Ephraim before Manasses. † And he 21
said to Ioseph his sonne: Behold I dye, and God wil be with you, and wil bring you backe into the land of your fathers. † I doe geue thee one portion aboue thy brethren, 22
which I tooke out of the hand of the Amorrhean with my sword and bowe.

ANNOTATIONS.

CHAP. XLVIII.

The right hand also in spiritual things, preferred before the left.

14. *Streatching forth his right hand.*] As nature hath made the right hand readier to moue, stronger to worke and resist, and apter to frame and fashion anie thing, so generally we vse it more then the left. And when we vse both handes at once, we ordinarily applie the right hand to the greater, and more excellent effect, both in spiritual and corporal things. As in confirmation of fidelitie or freindship, in blessing, writing, fieghting, playing, and in most others things, we vse the right hand, either only or chiefly. So the Patriarch Iacob laide his right hand vpon Ephraim, knowing by prophetical spirite, that he should be preferred, before his elder brother Manasses. Literally fulfilled in Iosue, Ieroboam, and other chief Princes of Ephraims issue. And mystically in the Gentils, being later called of God, and yet preferred before the Iewes. *S. Cypr. li. 1. c. 21. aduer. Iudeos: S. Amb. li. de Benedict. Patriarch. c. 2. S. Aug. li. 16. c. 42. de ciuit. &c.* *Aristi. li. 2. de calore textu. 8. & de incess. animal. ca. 4.*

The younger brother preferred signified the Gentiles before the Iewes.

14. *Changing handes*] The mysterie, of the Gentils excelling the Iewes in time of grace, often prefigured by preferring the younger brother before the elder (Abel before Cain; Abraham before Nachor; Isaac before Ismael; Iacob himself before Esau; and now Ephraim before Manasses) is here further represented by Iacobs forming of a crosse, with his armes laied one ouer the other, when he blessed his two nephewes: who otherwise might haue laied his right hand first vpon one, and then vpon the other; or haue caused them to change places; but he wittingly crossed his armes, and *changed his handes*; or according to the Hebrew, *made his handes vnderstand*, that is, by his handes made it to be vnderstood, not only that the younger should be in place of the elder, Ephraim before Manasses, and much more the Gentiles before the Iewes, but also that this greater Mysterie should be effected by Christ dying on a Crosse. For what els could the verie crossing of his armes, so wittingly and purposly done, signifie, but the forme and figure of Christs Crosse? As els where the wood, which young Isaac caried on his back vnto the mountaine prefigured the marter or substance of the same Crosse. Al accomplished when Christ was crucified: wherby the Iewes were scandalized, and the Gentiles called and saued. Our Sauiour himselfe foretelling that *he being exalted* (to wit vpon the Crosse) *would draw al vnto himself*. And S. Paul teaching that Christ *fastned the hand writing, that was against vs, vpon the Crosse*. *Procop. Isidor. in Gen.*

The forme of the Crosse prefigured by Iacob crossing his armes.

Ioan. 12. Coloss. 2.

16. The.

16. *The Angel that deliuereth me.*] It is euident by this plaine text, that Iacob was deliuered from euiles by an Angel, and that he inuocated the same Angel to blesse his nephewes, S. Basil (*li. 3. cont. Eunom in initio*) sheweth by this place amongst others, that an Angel is present with euerie one, *as a pedagogue, and pastour, directing his life.* S. Chrysostom also (*ho. 7. in laud. S. Pauli*) citeth this place in testimonie, that proper Angels are deputed to protect men. Yet Protestants say, that *this Angel must be vnderstood of Christ:* remitting their glosse to the. 31 ca. v. 13. and 32 v. 1 of Genesis. where it can not be proued. But the ancient Fathers teach the patronage & Inuocation of Angels grounded in holie Scripture. Namely in this place, and manie other places in the old Testament. Also Mat 18. Act. 12 1 Cor. 11. & the like. For example, S. Iustinus Martyr in explic. qq. necess. q. 30 affirming it for a knowen truth, declareth that those Angels, which receiue the charge of guarding men, cõtinew the same office either to both soule and bodie, or to the soule after it is parted from the bodie, S. Cyril of Alexandria (lib 4. cont. Iulian. prope init.) shewing how God vseth the ministerie of holie Angels, for mens saluation, saith: *Hi vexatas a nobis abigunt feras* &c. These Angels driue away noysome wildbeasts from vs: and reskew those that are caught, from their crueltie, and teach what soeuer is laudable, to make our passage free, and not pestered, when with vs they glorifie one soueraigne God. S. Chrysostom (ho 60, in Math 18) S. Hierome vpon the same place, S Ambrose, in Psal. 38. S Augustin li. 83. qq q. 79. & li. Soliloq. c 27. S Gregorie li. 4. c 31 in 3 Iob S. Bernard ser. 5. Dedicat. Eccles. & ser. 12. in Psal 90 & others, so vniuersally teach the same, that Caluin (li. Instit c. 14. sect. 38.) dare not denie it, and yet will needes doubt of it.

Protection & Inuocation of Angels.

Proued by ancient Fathers.

16. *Be my name called vpon them.*] This place hath two good literal senses. For first it importeth that Ephraim and Manasses were made participant among the Tribes, of the blessings of Abraham, Isaac, and Iacob. Secondly that God would blesse them, for Abraham, Isaac, and Iacobs sake: so Moyses praying for the whole people (Exodi. 32.) beought God to remember, Abraham, Isaac, and Israel, and God was therwith pacified.

God for his Saints sake sheweth fauour to their frends.

CHAP. XLIX.

Iacob replenished with the spirite of prophecie, a litle before his death, fortelleth his sonnes manie things, that shal happen to their posteritie. Chargeth some of them with faultes past, blesseth euerie one. 29. Appointeth where to burie him. 32. and dyeth.

1 AND Iacob called his sonnes, and said to them: Come together, that I :: may shew you the things that shal
2 come to you in the last dayes. † Come together, and heare you sonnes of Iacob, heare ye Israel your father:
3 † Ruben my first begotten, thou art my strength, and the begining of my sorow: former in giftes, greater in
4 empyre. † Thou art poured out as water, :: encrease thou not: " becausse thou diddest ascend thy fathers bed, and diddest defile his couch.

:: These are prelictiõs not al blessings. S. Amb. li. de Benedict Patriar.

:: A prophecie not an imprecation. S. Aug. li. 12 c 33 cont. Faust.

† Simeon and Leui brethren: " veſſels of iniquitie warring. 5
† Into their counſel come not my ſoule, and in their con- 6
gregation be not my glorie: becauſe in their furie they ſlew
a man⌣, and in their wilfulnes they vndermined a wall.
† Curſed be their furie, becauſe it is ſtubborne: and their 7
indignation, becauſe it is hard: I wil diuide them in Iacob,
and wil diſperſe them in Iſrael.

† Iudas, thee thy brethren shal praiſe: thy hand shalbe in 8
the neck of thyne enemies: thy fathers children shal adore
thee⌣. † A lions whelp Iudas: to the pray my ſonne thou 9
didſt aſcend: taking thy reſt thou didſt lye as a lion, and
as it were a lyoneſſe, who shal raiſe him vp? † " The ſcep- 10
ter shal not BE TAKEN away from Iudas, and a duke out of
his thigh, til he doe come that is to be ſent, and the ſame ſhal
be the expectation of the gentiles. † Tying to the vineyard 11
his colt, and to the vine, o my ſonne, his aſſe⌣. " He
ſhal waſh his ſtole in wine, and in the bloud of the grape his
cloke⌣. † His eyes are more beautiful then wine, and his 12
teeth whiter then milke.

† Zabulon shal dwel in the shore of the ſea, and in the 13
road of shippes reaching as farre as Sidon.

† Iſſachar a ſtrong aſſe lying at reſt betwen the borders. 14
† He ſaw reſt that it was good: and the earth that it was 15
very good: and he put vnder his shoulder to cary, and became
ſeruing vnder tributes.

† Dan shal iudge his owne people as alſo an other tribe in 16
Iſrael. † Be Dan " a ſnake in the way, a ſerpent in the path, 17
byting the hooffes of the horſe, that his ryder may fal back-
ward. † I wil expect THY SALVATION o Lord. 18

† Gad, the gyrded shal fight before him⌣: and himſelf 19
shal be gyrded backward.

† Aſer, his bread is fat, and he shal geue daynties to kinges. 20

† Nepthali, a hart let forth, & geuing ſpeaches of 21
beautie.

† Ioſeph a child encreaſing, encreaſing and comelie to 22
behold: the daughters courſed to and for vpon the wall.
† But the dart men did exaſperate him, & brawled, and 23
enuied him. † His bowe ſate vpon the ſtrong, & the bands 24
of his armes and his handes were diſſolued, by the handes of
the mightie of Iacob: thence came forth a paſtour, the ſtone
of Iſrael. † The God of thy father shal be thy helper, & 25
the

That theſe are moſt profound Myſteries, is eaſie to conceiue, but moſt hard to vnderſtand them. In ſome the Patriarch recounteth things paſt in his life, forte-lling the effects therof to come. Other things he forſheweth pertayning to the diuiſion of the Land of Chanaan, others to the times of the Iudges, of the Kings, of the Captiuitie, of Deliuerie from thence, of Chriſt, of Antichriſt, and of the end of this world. Of al which diuers anciēt fathers haue written large cōmentaries, & godlie treatiſes.

the Almightie shal blesse thee with the blessinges of heauen from aboue, with the blessinges of the deapth, that lieth beneath, with the blessings of the pappes and of the wombe.
26 † The blessinges of thy father were strengthned with the blessings of his fathers: vntil the desire of the eternal hilles came: be they vpon the head of Ioseph, & vpon the crowne of the Nazarite among his brethren.
27 † Beniamin :: a rauening woolfe, in the morning shal eate the pray, and in the euening shal diuide the spoile.
28 † Al these in the tribes of Israel twelue: these things spake their father to them, and he blessed euerie one, with
29 their proper blessings. † And he commanded them, saying: I am geathered vnto my people: burie you me with my fathers in the duble caue, which is in the field of Ephron the
30 Hethite, † against Mambre in the Land of Chanaan, which Abraham bought with the field of Ephron the Hethite for
31 a possession to burie in. † There they buried him, & Sara his wife: there was Isaac buried with Rebecca his wife:
32 there also Lia doth lie buried. † And when he had finished the precepts wherwith he instructed his sonnes, he plucked vp his feet vpon the bed, and died: & he was put vnto his people.

:: This prophecie S. Augustin vnderstandeth of S. Paul, of the tribe of Beniamin; who was first a persecutor, and after an Apostle of Christ. *Ser.* 14. *de sanctis.*

ANNOTATIONS.
CHAP. XLIX.

4. *Because thou didest ascend thy fathers bed*] For this crime of incest Ruben was depriued of his first birth-right. VVho being by order of birth *former in quitles*, wherby he should haue had duble portion; *and greater in Empire*, wherby he should haue bene Prince or Lord ouer his bretheren, the former prerogatiue was geuen to Ioseph, whose two sonnes were heades of two Tribes, the other was geuen to the Tribe of Iuda, in Dauid and his posteritie. He was also depriued of his prerogatiue in Priesthood, which was after annexed to the Tribe of Leui, wherupon the Chaldee paraphrasis speaketh thus to Ruben: It belonged to thee to haue receaued three better lottes then thy brethren, Priesthood, Best portion, and the Kingdome: But because thou hast sinned, the duble portion is geuen to Ioseph, the Kingdome to Iudas, and Priesthood to Leui.

Ruben for his sinne was put from the prerogatiues of the first borne

5. *Vessells of iniquitie.*] Albeit Simeon and Leui were moued with iust zeale to punish the foule crime committed by Sichem, against their sister and whole familie: yet in their maner of reuenging were manie sinnes worthely condemned by Iacob, both immediatly after the fact, and here at his death. For before the slaughter they committed there greate sinnes; in that they rashly

Iudith. 9.

The zeale of Simeon & Leui was cõmendable: but their maner

of reuenge, was manie wayes faultie.

rashly did it vnknowne to their father thereby putting him & themselues in extreme danger, if God had not maruelously protected them; in falsly pretending agreement and league with the Sichamites, which they ment not to performe; and in sacrilegiously abusing the Sacrament of Circumcision, making it a cloke to deceiue their ennemies. In the fact also they committed other foure grosse crimes: cruelly killing those, that offered other abundant satisfaction; murthering others that were altogether innocent; sacking and destroying the citie, and carying away wemen and children captiue.

The Priests & Scribes furie, obstinarie, & hard harts against Christ.

Mystically S. Ambrose, Ruffinus, Isidorus, and others vnderstand this prophecie, of the Scribes and the Priestes, descending of Simeon and Leui, who were most eagre against our Sauiour, as himself more plainely fortold, saing: *The sonne of man shalbe betrayed to the chiefe Priestes, and to the Scribes, and they shal condemne him to death.* Their furie was cursed aboue al furie, *Because* (as Iacob here saith) *it was stubborne*, or obstinate, for they did not only condemne Christ to death in their wicked councel, but also vrged and pressed Pilat, endeauoringe to saue him, & sturred vp the people to crye: *Take him away, Crucifie him.* Yea their *indignation* was so *hard*, that they preferred Barabbas before Christ. Mat. 20. Ioan. 11. Ioan. 18.

Taking away of the regal scepter from the Iewes a signe of Christs coming.

10. *The scepter shal not be taken away.*] Here the Patriarch Iacob fortelleth the time, when the promised Messias should come into the world, by this signe that the scepter should not be taken from Iuda, til the same Redeemer of mankind were at hand. Not that the regal scepter should remaine in the Tribe of Iuda, from Iacobs death til Christes comming: for that Kingdome beganne first in Dauid, aboue six hundred yeares after Iacobs death, and after the captiuitie of Babylon the highe Priests of the Tribe of Leui did gouerne also the state, & not only the Church, other six hundred yeares. But the sense is, that of the Tribe of Iuda should rise most glorious Kinges, whose crowne and Kingdome should remaine with the Iewish Nation, vntil their expected Messias should drawe nere, and then be taken from them by the Gentiles. VVhich was downe by Herod, whose father was an Idumean, his mother an Arabique. Thus the Ancient fathers with one accorde vnderstood this prophecie. S Iustinus Martyr. *Ser. cum Tryphone.* Eusebius Cesarien. lib Hist. Eccles. cap 6. S. Athanasius. *lib de Incarnat.* S. Ambrose *lib de Benedict. Patriarch c.* 4. S. Chrysostom. *Ho.* 67. *in Gen.* S Augustin lib. 18. c 45. de ciuit. Theodoretus. q. vlt. in Gen.

Our Lords read presence in the B. Sacrament prophecied.

11. *He shal vvash his stole in vvyne*] By wine, and bloud of the grape, what other thing is shewed (saith S Cyprian Epist ad Cœcil. 63 but the wine of the Chalice of our Lordes bloud? Likwise Tertullian (lib 4. contra Marcionem) expounderth the stole to signifie Christs flesh, and the wine his bloud. In al which booke his drift is to shewe that Christ did not destroy the olde Testament, but fulfilled the figures and prophecie therof. And not that Christ gaue his bodie in figure only, as our aduersaries alleadge him. *li. 2. Ep.* 3.

Ancient Fathers suppose that Antichrist shal be of the tribe of Dan.

17. *Dan a snake in the vvay.*] This prophecie most ancient Fathers vnderstood of Anti Christ. namely S. Irenæus, *lib. 5. aduers. Hæres:* S. Hyppolitus Martyr *Orat. de consummat. sæcul.* S. Ambrose. *c 7 de Benedict. Patriarch.* S. Augustin. q. 12. *in Iosue* Prosper, *lib. de promiss. & prædict. Dei. P.* 4. Theodoret q. vlt. *in Gen.* S. Gregorie, *lib.* 10. *Moral. c.* 18, and many others vpon the 7. chap. of the Apocalips. where they suppose S. Ioan did omit Dan from amongst the Elect of the Israelitical Tribes, in detestation of Antichrist, to be borne of that Tribe. And certayne it is, that the Iewes wil receiue, and folowe him for their Messias, as our Sauiour himself saith; VVhich maketh it very probable, that he shal be a Iewe borne, else they would not so easily admitt him. Ioan. 5.

22. *Ioseph a childe encreasing*] Ioseph was in manie respectes a figure of Christ, especially in that he was loued of his father before al his bretheren, solde by his brethrn to the Gentiles of enuie, and for money, aduanced to dignitie and authoritie, the deliuerer of Ægypt from famine, and called Sauiour of the world; al performed in Christ, the true Childe encreasing. Ioseph in manie things prefigured Christ.

CHAP. L.

Ioseph causeth his fathers bodie to be embawmed; 3. the dayes of mourning being expired, 6. With Pharaos leaue, Ioseph with the ancients of Ægypt, al his brethren, and elder sorte of Israelites goe, and solemnly burie the bodie in Chanaan. 14. After their returne, his brethren fearing, lest Ioseph Wil now reuenge former iniuries, he freely forgeueth al. 22. At the age of 110. yeares, aduiuring the posteritie to carie his bones into Chanaan he dieth, and is put in a coffin.

1 WHICH Ioseph seeing, fel vpon his fathers face
2 weeping and kissing him. † And he commanded his seruantes the physitians, that they should embawme his
3 father with spices. † Who fulfilling his commandements, there passed fourtie dayes: for this was the maner of corses embawmed, and Ægypt mourned him seuentie daies.
4 † And the mourning time being expired, Ioseph spake to the familie of Pharao: If I haue found grace in your sight,
5 speake in the eares of Pharao: † for so much as my father did adiure me, saing: Behold I die, in my sepulchre :: which I digged for my selfe in the land of Chanaan, thou shalt burie me. I wil goe vp therfore, and burie my father, and returne.
6 † And Pharao said to him: Goe vp and burie thy father as
7 thou wast adiured. † Who going vp, there went with him al the ancients of Pharaos house, and al the elders of the
8 Land of Ægypt: † the house of Ioseph with his brethren, sauing their little ones, and the flockes and heards, which
9 they had left in the Land of Gessen. † He had also in his traine chariotts and horsemen: and it became no smal mul-
10 titude. † And they came to the floore of Atad, which is situate beyond Iordaine: where celebrating the exequies with great and vehement mourning, they spent ful seuen
11 dayes. † Which when the Inhabiters of the Land of Chanaan had seene, they said: This is a great mourning vnto the Ægyptians. And therfore the name of that place was called,

:: Iacob digged a sepulcher for himselfe, though it be not here tofore mentioned when he did it. *S. Aug. q. 170. in Gen.*

The

The mourning of Ægypt. † Therfore the sonnes of Ia- 12
cob did as he commanded them: † and carying him into 13
the Land of Chanaan, they buried him in the duble caue,
which Abraham had bought with the field for a possession
to burie in of Ephron the Hethite against Mambre. † And 14
Ioseph returned into Ægypt with his brethren, and with
al the traine, his father being buried. † After whose death, 15
his brethren fearing, and talking one with an other: Lest
perhaps he be mindful of the iniurie which he suffered, and
requite vs al the euil that we haue done, † they aduertised 16
him saing: Thy father commanded vs before he died, † that 17
we should say thus much to thee in his wordes: I beseech
that thou forget the wicked fact of thy brethren, and the
sinne & malice which they haue exercised against thee:
we also desire thee, that to the seruants of the God of thy
father thou remit this iniquitie. Whom when Ioseph had
heard he wept. † And his brethren came to him: and 18
:: adoring prostrate on the ground they said: We are thy ser-
uantes. † To whom he answered: Feare not: can we resist 19
the wil of God? † "You thought euil against me: but God 20
turned that into good, that he might exalt me, as presently
you see, and might saue many peoples. † Feare not: I wil 21
feed you & your lirle ones, and he comforted them, and
spake gently & mildly. † And he dwelt in Ægypt, with al 22
his fathers house: and liued an hundred and tenne yeares.
And he sawe the children of Ephraim vnto the third gene-
ration. Also the children of Machir the sonne of Manasses
were borne in Iosephs knees. † Which thinges being done, 23
he spake to his brethren: After my death God wil visite you,
and wil make you goe vp out of this land, to the land which
he sware to Abraham, Isaac, and Iacob. † And when he had 24
adiured them and said: God wil visite you," carie my bones
with you out of this place: † he died, being an hundred 25
and tenne yeares old. And being embawmed with spices,
was put in a coffin in Ægypt.

:: This word *adoring* often in holie Scripture signifieth ciuil honour: as here it can haue no other sense.

ANNOTATIONS.

CHAP L.

Mans wil, not God the cause of sinne.

20. *you thought euil.*] This plaine distinction sheweth, that sinne is wholly of the sinner; and that God hath no part therin, but turneth it to good For those things which Iosephs brethren did against him, were occasions of his aduancement

aduancement in Ægypt, through the omnipotent wisdome of God. VVhose propertie is, out of euerie euil to draw good. S. Chrisost. ho. 67. in Gen. S. Aug. *Enchirid. c.* 11. *& li.* 14. *c.* 27. *de ciuit.*

25. *Carie my bones with you.*] For the same reasons Ioseph would be finally buried in Chanaan, for which Iacob desired to be there buried (chap. 47.) but Ioseph would not presently be caried thither, lest it might haue geuen offence to the Ægyptians, or at least haue diminished their fauoure towardes his brethren: and withal he would confirme his brethren in their hope of returning, seing he was content, that his bodie should expect in Ægypt, til the whole Nation should returne into Chanaan.

Ioseph, for his brethrēs sake, differred his desired burial in Chanaan.

THE ARGVMENT OF THE BOOKE OF EXODVS.

The continuation of this booke with Geneſis.

MOYSES *hauing proſecuted in Geneſis, the ſacred hiſtorie of the Church, vnto Ioſephs death, containing the ſpace of* 2310. *yeares, continueth the ſame in Exodus, for* 145. *yeares more. Where he firſt briefly recounteth, how a ſmal number of Iſraelites, eſpecially after the death of Ioſeph, being much increaſed, a new King (riſen in the meane time, who knew not Ioſeph) together with other Ægyptians, enuying their better partes, both of bodie and minde, and more fortunate progres in wealth; fearing alſo leſt they ſtil multiplying, either by their owne forces, or ioyning with other foreners, might ſpoile Ægypt, and returne into Chanaan; and hating their Religion, becauſe they acknowledged, one onlie, eternal, omnipotent God, denying and deteſting the new imaginarie goddes of the Ægyptians; reſolued and publickly decreed by oppreſſion to hinder their increaſing, & to keepe them in bondage and ſeruitude. But God almightie, who had choſen them for his peculiar people, did not only ſo conſerue and multiplie them, that of ſeuentie perſons, which came into Ægypt in the ſpace of two hundred and fiftéene yeres, there were ſix hundred thouſand men, able to beare armes, beſides wemen, children, and old men, which by eſtimation might be three millions in al, but amongſt other moſt ſtrange and miraculous workes, eſpecally deliuered one Hebrew infant from drowning. Whom afterwards he made the Guide, and ſupreme Gouernour of the ſame people; by him admoniſhed the King to ceaſe perſecuting, and diuers waies plagued him & his people for their obdurat and obſtinate crueltie. In fine called away, and mightily deliuered his owne people; drowned that king and al his armie in the red ſea, the Iſraelites wonderfully paſſing through, as in a drie chanel, the waters ſtanding on both ſides, like two walles. In the deſert, fed them miraculouſly with Manna, and gaue them al neceſſaries, defending them alſo from enimies. Then God, hauing thus ſelected and ſeuered his people from al other nations, gaue them a written law, as wel of Moral, as Ceremonial and Iudicial preceptes, with the maner of making the Tabernacle, erecting Altares, conſecrating Prieſts, with the inſtitution of daylie Sacrifice, and of al veſtures, veſſelles, & other holie things belonging to the ſeruice of God. So this booke may be diuided into three partes. Firſt is declared the Iſraelites ſeruile affliction in Ægypt, with their deliuerie from thence: in the fiftene firſt chapters. Then how they were maintained in the deſert, and prepared to receiue a law: in the foure next chapters. In the other* 21. *chapters, the lavv is preſcribed, inſtructing them hovv to liue tovvards God, and al men.*

The increaſe of the Iſraelites was enuyed, feared, and their religion hated.

Their perſecution.

Their greater multiplicatiō.

The perſecutor admoniſhed, and puniſhed.

Gods people mightely deliuered.

Miraculouſly ſuſtained in the deſert.

Inſtructed with lawes, Moral, Ceremonial, and Iudicial.

Gen. 50.

Exod. 1.

Exod. 2. Num. 1.

Exodi 2. 3. 5. 7. 12 14. 16. 17. 20. 26. 27. 30. & ſeq.

THE BOOKE OF EXODVS. IN HEBREW VEELLE SEMOTH.

CHAP I.

The ſmal number of Iſraelites much increaſing in Ægypt, 6. eſpecially after the death of Ioſeph and his brethren, 8. a new king, that knew not Ioſeph in vaine ſtriueth to hinder their multiplication, 11. by impoſing workes vpon them, 15. and by commanding to kil, 22. and to drowne al the mal-children of them. God in the meane time rewardeth the midwiues, that fearing him, killed not the children.

1 THESE be the names of the children
of Iſrael, that entred into Ægypt with
Iacob: they did enter in euerie one
2 with their houſes, † Ruben, Simeon,
3 Leui, Iudas, † Iſſachar, Zabulon, and
4 Beniamin, † Dan, and Neptali, Gad,
5 and Aſer. † Therfore al the ſoules
that came out of Iacobs thigh, were
6 ſeuentie: and Ioſeph was in Ægypt. † Who being dead,
7 and al his brethren, and al that generation, † the children
of Iſrael increaſed, and as it were ſpringing vp did multiplie:
8 and growing ſtrong exceedingly, filled the land. † In the
meane time there aroſe a new king ouer Ægypt, that knew
9 not Ioſeph: † and he ſaid to his people: Behold :: the people
of the children of Iſrael is much, and ſtronger then we.
10 † Come, let vs wiſely oppreſſe the ſame, :: leſt perhaps it
multiplie: and if there ſhal be anie warre againſt vs, it ioyne
with our enemies, and we being ouerthrowne, they depart
11 out of the land. † Therfore :: he ſet ouer them maiſters of
the workes, to afflict them with burdens: and they built
vnto Pharao cities of tabernacles, Phithom, and Rameſſes.
12 † And the more they did oppreſſe them, ſo much the more
13 they multiplied, and increaſed: † and the Ægyptians :: hated

The firſt part of this booke. Of the Iſraelites ſeruile affliction in Ægypt, and their deliuerie from thence.

:: Enuie, vaine feare, (v. 10.) & hatred of true religiō (v. 13.) are the cauſes why Infidels perſecute the faithful.

:: The firſt perſecution was in temporal loſſes and bodilie paines,

by pressing them with workes.

the children of Israël, and deriding afflicted them: † and they brought their life into bitternes with the hard workes of clay, and bricke, and with al seruice, wherewith they were pressed in the workes of the earth. † And the King of Ægypt said to the midwiues of the Hebrewes: of whom one was called Sephora, the other Phua, † commanding them: 14 15 16

:: The second was secrete murther.

:: When you shal be midwiues to the Hebrew wemen, and the time of deliuerie is come: if it be a manchild, kil it: if a woman, reserue her. † " But the midwiues feared God, and did not according to the commandement of the king of Ægypt, but preserued the menchildren. † To whom being 17 18 called vnto him, the king said: What is this that you ment to do, that you would saue the men-children? † Who answered: The " Hebrew wemem are not as the Ægyptian wemen: for they haue the knowledge to play the mindwife themselues, and before we come to them, they are deliuered. † God therfore did wel to the midwiues: and the people encreased, and became strong exceedingly. † And "becaus 19 20 21 the midwiues feared God, he built them houses. † Pharao 22

:: The third was open murther.

therfore commanded al his people, saying: Whatsoeuer shal be borne of the male sex, :: cast it into the riuer: whatsoeuer of the female, reserue it.

ANNOTATIONS.

CHAP. I.

17. *But the midwiues feared God.*] In commendation of the midwiues not obeying the kings commandment, Moyses opposeth the feare of God, to the feare of Princes, shewing therby that when their commandments are contrarie, the subiects must feare God, and not do that the Prince commandeth. So did our Saujour himself teach, and that for feare of damnation, saying: *Feare him who hath power to cast into hel.* And so his Apostles indued with the Holie Ghost, practised, answering in this case, that they must heare God rather then men. Againe, *God must be obeyed rather then men.* Alwayes vnderstood, when they are contrarie. For otherwise both S. Peter and S. Paul teach vs, that Princes, yea Infidels, of whom they especially speake, must be obeyed.

God must be feared before Princes commanding contrarie things. *Mat* 10. *Luc.* 12. *Act.* 4. & 5.

Princes must be obeyed in lawful things. 1. *Pet.* 2. *Ro.* 13.

19. *Hebrew wemen are not.*] Herein the midwiues sinned. For it is neuer lawful to lye. Because *the law of God is truth*, wherby S. Augustin proueth (li. contr. mendac. 10) that what soeuer varieth from truth, is vnlawful. When therfore (saith he) examples of lying are proposed to vs out of holie Scripture, either they are not lies, but are thought to be, while they are not vnderstood, or if they be lies, they are not to be imitated, because they are vnlawful. S. Gregorie teacheth the same (li. 18. Moral. c. 26.) *Quis profecto ab equitate discrepat,*

All lies are sinnes and vnlawful. *Psal.* 118. v. 142.

discrepat, quicquid a veritate discordat. Because assuredly whatsoeuer disagreeth from veritie, differeth from equitie. Yet these fathers hold such an officious lye, as this was, to be a lesse sinne, and more easily pardoned, and purged by good workes folowing. Venial sinnes.

21. *Because the midwiues feared God.*] Feare of God as it is properly taken in holie Scripture, is that holie feare, by which the children of God refraine from sinne, and that with temporal danger, lest they should offend the diuine Maiestie. So these midwiues endangering their owne liues, by not fulfilling Pharaos commandment, had the true feare of God, and for the same were rewarded, as is most probable, eternally: though mention be here made only of temporal reward, after the maner of the old Testament. VVhere such promises were made to Abraham, and other most godlie Patriarches, for an assay only and taist of euerlasting life, which is more expresly promised in the Gospel of Christ. as S. Hierom teacheth, *Epist. ad Dardanum.* Feare of God meritorious. Temporal rewardes promised in the old Testamēt, eternal in the new.

CHAP. II.

A child of the Hebrewes, and Tribe of Leui, being exposed to the Water, 5. is taken from thence by Pharaos daughter, 8. Who committeth him to be nursed, vnwitting to his owne mother, adopteth him and calleth him Moyses, *11. He afterwardes visiting his brethren, killeth an Ægyptian; 15. flieth into Madian; 21. marrieth a Wife, and hath two sonnes.*

1 AFTER these thinges there came forth a man of the
house of Leui: and he tooke a wife of his owne stocke.
2 † Who conceaued, and bare a sonne: and seing him a goodlie
3 one, hid him three monethes. † And" when now she could
not conceale him, she tooke a basket made of bulrishes,
a kind of slow so called. and dawbed it with * bitume and pitch: and put with in it
the litle infant, and laid him in a sedgie place by the riuers
4 brinke, † his sister standing a farre of, and considering the
5 euent of the thing. † And behold the daughter of Pharao
came downe to be washed in the riuer: and her maides walked by the riuers brinke. Who when she saw the basket in
the sedges, she sent one of her handmaides: and when it
6 was brought † opening it, and seeing within it an infant
crying, hauing pitty on it, said: This is one of the infantes
7 of the Hebrewes. † To whom the childes sister said: Wilt
thou that I goe, & cal to thee an Hebrew woman, that may
8 nurse the litle infant? † She answered: Goe. The maid
9 went and called her mother. † To whom Pharaos daughter
speaking: Take, quoth she, this child, and nurse him for me:

I wil geue thee thy hyre. The woman tooke, and nurſed the child: and when he was growen, deliuered him to Pharaos daughter. † Whom ſhe adopted into the place of a 10
:: *Mos*, in the Ægyptian tongue ſignifieth *water*, and *Ises*, *ſaued*. *Ioſeph. li. 2. Antiq. & Clemens. Alexan. li. 1. Stromat.* ſonne, and called him :: Moyſes, ſaying: Becauſe from the water I did take him. † In thoſe dayes after that Moyſes 11 was growen, he went forth to his brethren: and he ſaw their affliction, and a man that was an Ægyptian ſtriking one of the Hebrewes his brethren. † And when he had looked 12 about hither & thither, and ſaw no man preſent," he ſtroke the Ægyptian, and hid him in the ſand. † And going forth 13 an other day, he ſaw two Hebrewes brawling: and he ſaid to him that did the wrong: Why ſtrikeſt thou thy neighbour?
:: The guiltie perſõ reiected Moyſes for lack of knowẽ authoritie, but God cõfirmed his cõmiſſion. † Who anſwered: :: Who hath appointed thee prince & iudge 14 ouer vs? Wilt thou kil me, as yeſterday thou dideſt the Ægyptian? Moyſes :: feared, and ſaid: How is this thing come abroad? † And Pharao heard of this talke, and ſought to 15 kil Moyſes: who fleeing from his ſight, abode in the Land of Madian, and ſate beſide a wel. † And the prieſt of Ma- 16 dian had ſeuen daughters, which were come to draw water: and when the troughes were filled, they deſired to water their fathers flockes. † The ſhepeheardes came vpon them, 17 and droue them away: and Moyſes aroſe, and defending the maides, watered their ſheepe. † Who being returned to 18
Act. 7. So the Iewes reiected Chriſt, Iudge of the world.
:: He feared to tempt God by ſtaying, but *not the fiercenes of the king. Heb.* 11. Raguel their father, he ſaid to them: Why are you come ſooner then you were woont? † They anſwered: A certaine 19 man an Ægyptian deliuered vs from the hand of the ſhepheardes: moreouer alſo he drew water with vs, and gaue the ſheepe to drinke. † But he ſaid: Where is he? Why haue 20 you let the man goe? cal him that he may eate bread. † Therfore Moyſes ſware that he would dwel with him. 21 And he tooke Sephora his daughter to wife: † who bare 22 him a ſonne, whom he called Gerſam, ſaying: I haue bene a ſtranger in a forren countrey. And she bare an other, whom he called Eliezer, ſaying: for the God of my father my helper hath deliuered me out of the hand of Pharao. † But after much time the king of Ægypt died: and the 23 children of Iſrael groning, cried out becauſe of the workes:
:: Oppreſſion of innocents crieth to heauen for reuenge. and :: their crie aſcended vnto God from the workes. † And 24 he heard their groning, & remembred the couenant which he made with Abraham, Iſaac, and Iacob. † And our Lord 25 looked vpon the children of Iſrael and knew them.

ANNO-

ANNOTATIONS.

CHAP. II.

3. *VVhen she could not conceal him.*] Theſe godlie and prudent parents, conſidering that when the Ægyptians ſhould perceiue ſuch an infant to be borne, and not drowned according to the Kings Edict, they would deſtroy both the child, and whole familie: to auoid the greater danger, choſe the leſſe. To bring him to the water ſide, not omitting their owne induſtrie, as wel by cloſing him in a basket, that would draw no water, as by ſetting his ſiſter to watch what became of him: that if better ſucceſſe happened not the firſt day, the mother might at euening geue him ſuck, and miniſter other neceſſaries; and ſo expect an other day, or many dayes Gods prouidence, til his diuine pleaſure ſhould more appeare.

Moyſes parēts did prudently expoſe him to ſome danger, to auoide greater.

Ioſ. li. 2. Antiq. Ioſephus writeth that Amram Moyſes father, being ſolicitous, when his wife was great, how to ſaue the infant, if it were a man child, God reueled to him, that ſhe had conceiued a ſonne, who ſhould not only be ſaued from Pharaos furie, but alſo be the deliuerer of the whole Hebrew nation from *li. 16. c. 19. de ciui.* thraldome, and ſeruitude of the Ægyptians. VVherupon they aſſuredly truſted that God would proteſt and proſper him, yet ſo, if they did their owne endeuour, which S. Auguſtin teacheth to be alwayes neceſſarie.

Reuelations and Gods determinations do not exclude but include mans endeuour.

12. *He ſtroke the Ægyptian.*] Moyſes not of carnal loue towards his brethren, nor of priuate paſſion, but by diuine inſpiration killed the Ægyptian, as S. Auguſtin proueth (li. qq. in Exod. q. 2.) by the teſtimonie of S. Steuen *Act. 7.* ſaying: Moyſes *thought his brethren had vnderſtood, that God by his hand, vvould ſaue them.* VVherby appeareth that Moyſes himſelfe knew it was Gods pleaſure, he ſhould kil that Ægyptian inuading an Hebrew. Yet others may not imitate ſuch particular examples *Catech. Rom. p. 3. c. 6. q. 5.*

Though Moyſes iuſtly killed the Ægyptian, yet others may not imitate his example.

CHAP. III.

God appeareth to Moyſes in a bush burning but not conſuming, 7. deſcryeth him the Gouernour of the children of Iſrael, 10. VVith commiſſion to tel them, that they ſhal be deliuered from Ægypt: 21. and ſhal ſpoile the Ægyptians.

1 AND Moyſes fed the ſheepe of Iethro his father in law the prieſt of Madian: and hauing driuen the flock to the inner partes of the deſert, he came to the mountaine
2 of God, Horeb. † And " our Lord appeared to him in a flame of fire out of the middes of a buſh: and he ſaw that
3 the bush was on fire, and was not burnt. † Moyſes therfore ſaid: I wil goe, and ſee this great viſion, why the buſh is not burnt. † And our Lord ſeeing that he went forward to ſee,

The three firſt leſſons on the 4. ſunday in Lent.

see, he called him out of the middes of the bush, and said: Moyses, Moyses. Who answered: Here I am. † But he said: Approch not hither, :: loose of thy shoe from thy feet: for the place, wherin thou standest, is :: holie ground. † And he said: I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Iacob. Moyses hid his face: for he durst not looke against God. † To whom our Lord said: I haue sene the affliction of my people in Ægypt, and I haue heard their crye because of their rigour that ouersee the workes: † and knowing their sorow, I am descended to deliuer them out of the handes of the Ægyptians, and to bring them out of that land into a land good, and large, into a land that floweth with milke and honie, to the places of the Chananeite, and Hetheite, and Amorrheite, and Pherezeite, and Heueite, and Iebusite. † Therfore the crye of the children of Israel is come vnto me: and I haue sene their affliction, wherwith they are oppressed by the Ægyptians. † But come, and I wil send thee to Pharao, that thou mayest being forth my people, the children of Israel out of Ægypt. † And moyses said to God: Who am I that I shal goe to Pharao, and bring forth the children of Israel out of Ægypt? † Who said to him: I wil be with thee: and this thou shalt haue for a signe, that I haue sent thee: When thou shalt haue brought my people out of Ægypt, thou shalt sacrifice to God vpon this mountaine. † Moyses said to God: Loe I shal goe to the children of Israel, and say to them: The God of your fathers hath sent me to you. If they shal say to me: What is his name? What shal I say to them? † God said to Moyses: "I AM WHICH AM. He said: Thus shalt thou say to the children of Israel: HE WHICH IS, hath sent me to you. † And God said againe to Moyses: These thinges shalt thou say to the children of Israel: The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me to you: :: this is my name for euer, and this is my memorial into generation and to generation. † Goe, and geather together the ancients of Israel, and thou shalt say to them: The Lord God of your fathers hath appeared to me, the God of Abraham, the God of Isaac, and the God of Iacob, saying: Visiting I haue visited you: and I haue sene al thinges that haue chanced to you in Ægypt: † and I haue said the word to bring you forth

5 6 7 8 9 10 11 12 13 14 15 16 17

See what maner of reuerence and deuotion is prescribed; to goe bare foote to holie places.

:: Of holie places, and of christian deuotion in going to them. S. Hierom writeth largely. *Epist.* 17. 18. & 27.

:: This is the most proper name, but the most common is GOD, deriued in manie languages of *Gen. Mat.* 19. 7. 17.

forth out of the affliction of Ægypt, into the land of the Chananeite, and Hetheite, and Amorrheite, and Pherezeite, and Heueite, and Iebuseite, to a Land that floweth with
18 milke & honie. † And they shal heare thy voice: and thou shalt enter in, thou and the ancientes of Israel to the king of Ægypt, and thou shalt say to him: The Lord God of the Hebrewes hath called vs: We wil goe three dayes iourney into the wildernes, to sacrifice vnto the Lord our God.
19 † But I know that the king of Ægypt wil not dismisse you
20 to goe but by mightie hand. † For I wil stretch forth my hand, and wil strike Ægypt in al my marueils, which I wil doe in the middes of them: after these he wil dismisse you.
21 † And I wil geue grace to this people, in the sight of the Ægyptians: and when you shal goe forth, you shal not
22 depart emptie: † but ech woman shal aske of her neighbour and of her that is in house with her, vessels of siluer and of gold, and rayment: and you shal lay it vpon your sonnes and daughters, and ⁂ shal spoyle Ægypt.

:: Al that anie man possesseth in this world, is but lent by God. And therfore he iustly taketh away, and lendeth to others; disposing of al as pleaseth him.

ANNOTATIONS.

CHAP. III.

Act. 7. 2. *Our Lord appeared.*] S. Steuen reciting this vision saieth, an Angel appeared to Moyses: and so it is in the Hebrew text, in the Chaldee Paraphrasis, and in the Septuagint Interpreters. Neither is the latin Edition (reading *Lord*) contrarie to the other which reade *Angel*, no more then one place of holie Scripture, is contrarie to an other in the same language, but very consonant in sense, sometimes attributing the same apparitions and other workes to God, as the author and principal Agent, and sometimes to Angels, the next and immediate ministers of God. For so not only S. Steuen in the place alleaged, but also S. Paul saith plainly (Gal. 3.) that *the Lavv vvas deliuered by Angels.* And in his Epistle to the Hebrewes, proueth the excellencie of Christs Law aboue the old law, by the difference of the persons, by whom both were geuen: affirming that the former *vvas spoken by Angels*, the *other declared by our Lord* Iesus Christ. VVherof S. Cyril of Alexandria discourseth largely (li. 8. c. 2. Thesau.) shewing that in deede Angels delivered the law, yet not by their owne authoritie, but as seruants and legates of God. And before him S. Dionyse of Ariopagite (li. cœlest. Hierar. c. 4.) taught the very same, *the lavv* (sayeth he) *as holie vvrittes testifie, vvas geuen to vs by Angels*: yea al apparitions, made to the ancient fathers before the law, and after it, were made by Angels. A litle after obiecting to himselfe, that diuine Scriptures also testifie, that the law was geuen and granted to Moyses by God, to teach vs that in deede it hath the forme of sacred and diuine law, answereth, *eam Angelorum ad nos opera peruenisse*, that it came to vs [from God] by the meanes of Angels. In like maner S. Iustinus

Heb. 2.

Exod. 19. 20.

Al appatitions to the Patriarches and Prophetes were made by Angels, though sometimes attributed to God. Proued by holie Scriptures and Fathers.

Martyr (*in explic. qq. neceſſ. q.* 142.) ſaieth, al thoſe Angels, which haue appeared in Gods place, or haue ſpoken with men, haue alſo benne called by the name of God, as he that ſpoke with Iob, and with Moyſes. S. Auguſtin after a large diſcourſe of this matter, in his ſecond, third, and fourth bookes de Trinitate, hath theſe wordes: (li. 4. c. vlti.) If it be demanded of me, how either the voices, or ſenſible formes, and ſhewes were made before the incarnation of the *vvord of God*, which prefigured the ſame, I anſwer that God wrought them by Angels, which alſo I ſuppoſe I haue ſufficiently ſhewed by teſtimonies of holie Scriptures. Likwiſe S Gregorie (*Prefat. in Iob. c.* 1) ſaith plainly, that an Angel appeared to Moyſes in the firie buſh, yet is called God, becauſe he was the legate of God, and therfore ſpoke, as if God himſelfe had ſpoke in diuine Perſon, explicating the ſame by two examples, Dauid ſaied: *My people attend my lavv*, yet neither the people, nor law was Dauids, but Gods. And the reader dayly amiddes the people proclameth: *I am the God of Abraham, the God of Iſaac, and the God of Iacob*. Neither doth he truly ſay, that he is God, nor by that he ſayeth, doth he goe from the rule of truth. He alſo confirmeth the ſame doctrin, li. 28. Moral. ca 5. And further teacheth that Angels protect men, and prouinces, and execute Gods wil in this inferior world. And ſo do the other Doctors of the Church S. Gregorie Nazianzen, *orat. ad* 150. *Epiſcop. & orat.* 2. *de theologia. in fine vtriuſque.* S. Baſil. *li.* 3. *cont. Eunom.* S Athanaſius. *ſer.* 4. *cont. Arian, longius a princ.* & Epiſt. *de ſenten. Dionyſij Alexan. in fine.* S. Ambroſe, *ſer.* 1. *in Pſal.* 118. S. Chryſoſt. ho. 6. and S. Hierom. *li.* 3. *comment. in Mat.* 18.

Examples.

Pſal. 77.

Exo. 3.

God executeth his wil by Angels.

14. *I am vvhich am,*] Al other things, beſides God, once were not; and being are limited in nature; neither could perſiſt vnles God conſerued them; manie things alſo haue loſt, or ſhal loſe their proper eſſence and being, and whiles they remaine haue continual alterations. Onlie God eternally is without beginning, ending, limitation, dependence, or mutation, cõſiſting only of himſelfe, and al other things are of him Therfore this name, QVI EST, HE WHICH IS, is moſt proper to God, not determining anie maner, but indeterminatly ſignifying al maners of being, for ſo it importeth the very infinite immenſitie of Gods ſubſtance. S. Damaſcen. *li.* 1. *c.* 12. *Orthodoxæ fidei.* S. Tho. p. 1. q. 13. a. 11.

The moſt proper name of God is, HE WHICH IS.

CHAP. IIII.

Moyſes receiuing power to vvorke miracles in confirmation of his miſſion, 14. *and his brother Aaron being deſigned to aſſiſt him,* 20. *goeth vvith vvife and children towards Ægypt,* 25. *is in danger to be ſlaine for not ſooner circumciſing his ſonne.* 27. *Aaron meeteth him,* 29. *ſo they goe together, and declare to the people, that God vvil deliuer them.*

MOYSES anſwering ſaid: " They vvil not beleue me, 1
nor heare my voice, but they vvil ſay: Our Lord hath
not appeared to thee. † Therfore he ſayd to him: What is 2
that thou holdeſt in thy hand? He anſwered: A rodde.
† And our Lord ſayd: Caſt it vpon the ground. He did caſt it, 3
and it was turned into a ſerpent, ſo that Moyſes fled. † And 4

our

our Lord ſayd: Sretch thy hand, and catch the tayle therof. He ſtretched it forth, & tooke hold of it, and it was turned
5 into a rodde. † That they may beleue, quoth he, that the Lord God of their fathers hath appeared to thee, the God
6 of Abraham, the God of Iſaac, & the God of Iacob. † And our Lord ſayd agayne: Put thy hand into thy boſome. Which when he had put into his boſome, he brought it forth
7 ful of leproſie like ſnow. † Draw backe, quoth he, thy hand into thy boſome. He drew it backe, and brought it forth
8 agayne, & it was like the other fleſh. † If they wil not beleue thee, quoth he, nor heare the word of the former ſigne,
9 they wil beleue the word of the ſigne folowing. † And if ſo be they wil beleue neither of theſe two ſignes, nor heare thy voice: take water of the riuer, & powre it out vpon the drie land, and whatſoeuer thou draweſt of the riuer, ſhal be
10 turned into bloud. † Moyſes ſayd: I beſeech thee, Lord, I am not eloquent from yeſterday and the day before: and ſince thou haſt ſpoken to thy ſeruant, I haue more impe-
11 diment & ſlownes of tongue. † Our Lord ſayd to him: Who made the mouth of man? or who framed the dumme
12 and deafe, the ſeeing and the blinde? did not I? † Goe on therfore, and I wil be in thy mouth: & wil teach thee what
13 thou ſhalt ſpeake. † But he ſayd: I beſech thee, Lord, ſend
14 whom thou wilt ſend. † Our Lord being angrie at Moyſes, ſayd: Aaron thy brother the leuite, I know that he is eloquēt: behold he cometh forth to meete thee, & ſeeing thee ſhal
15 be glad at the hart. † Speake to him, and put my wordes in his mouth: & I wil be in thy mouth, and in his mouth, and
16 wil ſhew you what yee muſt doe. † He ſhal ſpeake in thy ſteed to the people, and shal be thy mouth: but thou ſhalt
17 be to him in thoſe thinges that perteine to God. † :: This rodde alſo take in thy hand, wherwith thou ſhalt doe the
18 ſignes. † Moyſes went his way, & returned to Iethro his father in law, and ſayd to him: I wil goe and returne to my brethren into Ægypt, that I may ſee if they be yet aliue. To
19 whom Iethro ſayd: Goe in peace: † Therfore our Lord ſayd to Moyſes in Madian: Goe, and returne into Ægypt: for
20 they are al dead that ſought thy life. † Moyſes therfore tooke his wife, & his children, and ſet them vpon an aſſe: and returned into Ægypt, carying the rodde of God in his
21 hand. † And our Lord ſaid to him returning into Ægypt:

:: God deſigned a rodde for an inſtrument to work miracles.

See that thou doe al the wonders, which I haue put in thy
:: See the Annotations cha. 7. v. 3.
hand, before Pharao: :: I wil indurate his hart, and he wil not
dismisse the people. † And thou shalt say to him: This sayth 22
the Lord: My first begotten sonne is Israel. † I sayd to thee: 23
dismisse my sonne that he may serue me, & thou wouldest
not dismisse him: behold I wil kil thy first-begotten-sonne.
† And when he was in his iourney, in the Inne, our Lord 24
mette him, and would haue killed him. † Sephora by & 25
:: Sephora cast the prepuce at Moyses feete: and said: :: I had lost thee my spouse except I had redeemed thee with the bloud of my child. And :: the Angel let Moyses goe. *S. Aug. q. 11. in Exod. iuxta 70.*
by tooke a very sharp stone, and circuncided the prepuce of
her sonne, & :: touched his feete, and sayd: :: A blouddie
spouse thou art to me. † And :: he let him goe after she 26
had said, A blouddie spouse thou art to me, because of the
circumcision. † And our Lord said to Aaron: Goe to Moyses 27
into the desert. Who went forth to mete him vnto the Mountaine of God, and kissed him. † And Moyses told Aaron 28
al the wordes of our Lord, by which he had sent him, & the
signes that he had commanded. † And they came together, 29
and gathered together al the ancientes of the children of
Israel. † And Aaron spake al the wordes which our Lord 30
had said to Moyses: and he wrought the signes before the
:: Miracles a motiue to true beleefe
people, † and :: the people beleued. And they heard that 31
our Lord had visited the children of Israel, and that he had
looked vpon their affliction: & they adored prostrate.

ANNOTATIONS
CHAP. IIII.

1. *They wil not beleue me.*] Moyses wisely considering that the children of Israel, much lesse Pharao, would hardly beleue his bare woord, affirming that he was sent to them by God, propo sed this difficultie before he tooke the Embacie vpon him. For without good proofe both the Israelites, and Ægyptians might haue reiected him, as seming to come of his owne priuate spirite, being no ordinarie superior, neither of the whole people, nor of his owne tribe, nor first of his familie; for Aaron was his elder brother. Therfore God gaue him powre of working miracles, to proue his extraordinarie mission true and lawful. VVhich sufficed to make euen Pharao him selfe to know, that he was sent from God almightie, though it mollified not his stubborne hart, to obey Gods commandement: and it fully satisfied the children of Israel touching al things which he denounced, beleuing him that God mercifully looked vpon their affliction & would deliuer them. VVherupon they adored prostrate. as the last wordes of this chapter testifie. VVhere we see both the necessitie, and sufficiencie of miracles to proue the extraordinarie vocation of such as preach otherwise then was taught before. For this cause our Sauiour himselfe confirming
Miracles necessarie and sufficient to proue extraordinary vocation of new preachers

ming his doctrin by miracles, ſaied to the Iewes: *If you will* not beleue me, *beleue by vvorkes.* Againe he ſaid of them: *If I had not done among them vvorkes that no other man hath done, they should not haue ſinne.* And cõformably ſending his Apoſtles to preach the Goſpel, gaue them powre to worke miracles in his name. So did S. Peter and S. Iohn heale the lame. Act. 3. And S. Paul auouched miracles for the ſignes of his Apoſtleſhip. 2. Cor. 12.

Ioan. 10. Ioan. 15. Mat. 9. Mat. 16.

CHAP. V.

Moyſes and Aaron require of Pharao in the behalfe of God, to let his people the Hebrewes goe and ſacrifice in the deſert. VVhich he contemning, 5. oppreſſeth them more, denying them ſtraw, and yet exacting the accuſtomed number of brickes. 20. The people oppreſſed impute their miſerie to Moyſes and Aaron. 22. But Moyſes prayeth to God for them.

1 AFTER theſe things Moyſes and Aaron went in, and ſaid to Pharao: This ſaith the Lord God of Iſrael: diſmiſſe my people that they may ſacrifice to me in the de-
2 ſert. † But he anſwered: Who is the Lord, that I ſhould heare his voice, and diſmiſſe Iſrael? I know not the Lord,
3 and Iſrael I wil not diſmiſſe. † And they ſaid: The God of the Hebrewes hath called vs, to goe three daies iourney into the wilderneſſe, and to ſacrifice to the Lord our God: leſt
4 perhappes there chance to vs peſtilence or ſword. † The king of Ægypt ſaid to them: Why do you Moyſes and Aaron ſolicite the people from their workes? Goe you to your
5 burdens. † And Pharao ſaid: The people of the land is much: you ſee that the multitude is ſecretly increaſed: :: how much
6 more if you geue them reſt from their workes? † Therefore he commanded in that day the ouerſeers of the workes and
7 the exactores of the people, ſaying: † You ſhal no more geue ſtraw to the people for to make brickes, as before: but
8 let them ſelues goe and geather ſtraw. † And the taske of brickes, which they did before, you ſhal put vpon them, neither ſhal you diminiſh any thing: for they are idle, and therfore they crie, ſaying: Let vs goe, and ſacrifice to our
9 God. † Let them be oppreſſed with workes, and let them accompliſh them: that they hearken not to lying wordes.
10 † Therefore the ouerſeers of the workes and the exactors going forth ſaid vnto the people: Thus ſaith Pharao: I allow
11 you no ſtraw: † goe, and geather if you can find any where:

:: VVordlie men thinke Gods people encreaſe moſt by reſt, but in dede they multiplie more, when they are oppreſſed. *S. Cyprian. de exhort. Mart. c. 10.*

neither ſhal anie thing of your worke be diminiſhed. † And the people was diſperſed through al the Land of Ægypt to geather ſtraw. † And the ouerſeers of the workes were inſtant, ſaying: Finiſh your worke euerie day, as before you were wont to doe when ſtraw was geuen vnto you. † And the ouerſeers of the workes of the children of Iſrael were ſcourged of Pharaos exactors, ſaying: Why do you not make vp the taske of brickes as before, neither yeſterday, nor to day? † And the ouerſeers of the children of Iſrael came, and cried out to Pharao, ſaying: Why dealeſt thou ſo againſt thy ſeruantes? † Straw is not geuen vs, and brickes are commanded vs in like ſorte: behold we thy ſeruantes are beaten with whippes, and thy people is vniuſtly dealt withal. † Who ſaid: You are idle, and therefore you ſay: Let vs goe and ſacrifice to our Lord. † Goe therfore, and worke: ſtraw ſhal not be geuen you, and you ſhal geue vp the accuſtomed number of brickes. † And the ouerſeers of the children of Iſrael ſaw them ſelues in hard caſe, becauſe it was ſaid vnto them: There ſhal not a whitte be diminiſhed of the brickes for euerie day. † And they mette Moyſes and Aaron, who ſtood ouer againſt them, coming forth from Pharao: † and they ſaid to them: Our Lord ſee and iudge, becauſe :: you haue made our ſauour to ſtinke before Pharao and his ſeruantes, and you haue geuen him a ſword, for to kil vs. † And Moyſes returned to our Lord, and ſaid: Lord :: why haſt thou afflicted this people? wherfore haſt thou ſent me? † For ſince the time that I entered in to Pharao to ſpeake in thy name, he hath afflicted thy people: and thou haſt not deliuered them.

12 13 14 15 16 17 18 19 20 21 22 23

:: The craftie diuel knowīg that weake men afflicted are eaſely moued to murmur, ſturred this people againſt their owne leaders S. Greg. li. 29. c. 14. Moral.

::Gods prouidēce ſuffereth his children, to be moſt afflicted, when relife is nere at hand. *Theod. q. 13. in Exod.*

CHAP. VI.

God reueling himſelfe more to Moyſes then he had done to former Patriarches, 6. commandeth him to tel the children of Iſrael, that he ſeeing their miſeries, wil deliuer them from Ægypt, and geue them poſſeſſion of Chanaan. 14. The genealogies of Ruben, Simeon, and eſpecially of Leui are recited, 26. to ſhew the origin of Moyſes and Aaron.

AND our Lord ſaid to Moyſes: Now thou ſhalt ſee what thinges I wil doe to Pharao: for by a mightie hand ſhal he diſmiſſe them, and in a ſtrong hand ſhal he caſt them

1

out

2 out of his land. † And our Lord spake to Moyses, saying:
3 I am the Lord † that appeared to Abraham, to Isaac and to Iacob, as God almightie: and " my name :: ADONAI I did
4 not shew them. † And I made a couenant with them, to geue them the Land of Chanaan, the land of their pilgrimage,
5 wherein they were strangers. † And I haue heard the groning of the children of Israel, wherwith the Ægyptians haue oppressed them: and I haue remembred my couenant.
6 † Therfore say to the children of Israel: I the Lord who wil bring you forth out of the worke-prison of the Ægyptians, & wil deliuer you from seruitude: and redeme you in a high
7 arme, and great iudgements. † And I wil take you to me for my people, and I wil be your God: and you shal know that I am the Lord your God, that brought you forth out of the
8 worke-prison of the Ægyptians: † and brought you into the land, ouer which I lifted vp my hand to geue it to Abraham, Isaac, and Iacob: and I wil geue it you to possesse, I the
9 Lord. † Moyses then told al to the children of Israel: who did not hearken vnto him, for anguish of spirit, and most
10 painful worke. † And our Lord spake to Moyses, saying:
11 † Goe in, and speake to Pharao the king of Ægypt, that he
12 dismisse the children of Israel out of his land. † And Moyses answered before our Lord: Behold the children of Israel heare me not: and how wil Pharao heare, especially wheras
13 I am of vncircumcised lippes? † And our Lord spake to Moyses and Aaron, and he gaue them commandement vnto the children of Israel, & vnto Pharao the king of Ægypt, that they should bring forth the children of Israel out of the land
14 of Ægypt. † These are Princes of their houses by their families. The sonnes of Ruben the first begotten of Israel:
15 Henoch and Phallu, Hesron and Charmi. † These are the kinreds of Ruben. The sonnes of Simeon: Iamuel and Iamin, and Ahod, and Iachin, and Soar, and Saul the sonnes of the
16 Chananitesse, these are the progenies of Simeon. † And these are the names of the sonnes of Leui by their kinreds: Gerson and Caath and Merari. And :: the yeares of the life of Leui
17 were an hundred thirtie seuen. † The sonnes of Gerson:
18 Lobni and Semi, by their kinreds. † The sonnes of Caath: Amram, and Isaar, and Hebron and Oziel. the yeares also of
19 Caaths life, were an hundred thirtie three. † The sonnes of Merari: Moholi and Musi. these be the kinreds of Leui by their

:: Adonai is not the name here vttered to Moyses but is redde in place of the vnknowen name.

:: The yeares of Ioseph dying first of Iacobs sonnes. *Gen. 50.* and of Leui liuing longest, and none of the rest, are not without mystery, recorded in holie Scriptures. *Chronol. Hebr.*

:: See Num. 26. v. 59.

their families. † And Amram tooke to wife Iocabed :: his * aunt by the fathers ſide: who bare him Aaron and Moyſes. And the yeares of Amrams life were an hundred thirtie ſeuen. † The ſonnes alſo of Iſaar: Coree, and Nepheg, and Zechri. † The ſonnes alſo of Oziel: Mizael, and Elizaphan, and Sethi. † And Aaron tooke to wife Elizabeth the daughter of Aminadab, ſiſter of Nahaſon, who bare him Nadab, and Abiu, and Eleazar, and Ithamar. † The ſonnes alſo of Core: Aſer, and Elcana, & Abiaſaph. theſe be the kinreds of the Corites. † But Eleazar the ſonne of Aaron tooke a wife of the daughters of Phutiel: who bare him Phinees. :: theſe are the heads of the Leuitical families by their kinreds. † This is Aaron and Moyſes, whom our Lord commanded that they ſhould bring forth the children of Iſrael out of the land of Ægypt, by their troupes. † Theſe are they that ſpake to Pharao the king of Ægypt, that they might bring forth the children of Iſrael out of Ægypt: this is Moyſes, and Aaron, † in the day when our Lord ſpake to Moyſes in the land of Ægypt. † And our Lord ſpake to Moyſes, ſaying: I the Lord: ſpeake to Pharao the king of Ægypt, al thinges which I ſpeake to thee. † And Moyſes ſaid before our Lord: Loe I am of vncircumciſed lippes, how wil Pharao heare me?

*patruelem pro patrua, quæ Latine non dicitur.

:: It perteined not to Moyſes preſent purpoſe, to proſecute the genealogies of Iacobs other ſonnes, being come to the origin of the Prieſtlie tribe in Leui the third ſone. S. Aug. q. 15. in Exod.

ANNOTATIONS.

CHAP. VI.

3. *My name Adonai*] Here and in manie other places of holie Scripture in the Hebrew text, is that name of God of foure letters, which the Iewes ſay is ineffable. Yet ſure it is, that Moyſes heard it pronounced, and afterwards writte it as he did the reſt in Hebrew letters (which are al conſonants) without vowels. But the Rabbins that long after put points or vowels to al other words, put none to this. For al then redde *Adonai* in place therof. And ſo the Latin, and al vulger Catholique verſions, keepe the ſame word vntranſlated. The Septuagint in Greeke tranſlate ΚΥΡΙΟΣ, which in Latin is *Dominus*, in Engliſh *Lord*. So alſo al ancient Fathers, and (which is moſt of al) our Sauiour, and his Apoſtles, alleaging ſentences of the old Teſtament, where this name is contained, ſtil expreſſe it by wordes that ſignifie *Lord*. Only certaine late writers haue framed a new word, by putting the points *of Adonai*, to the proper letters of this vnknowen name, which are *Iod, He, Vau, He*, and ſo ſound it *Iehouah*: which was ſcarſe heard of before an hundred yeares. As Biſhop Genebrard, Cardinal Bellarmin, and F. Pererius proue, for that neither ancient Fathers, writing whole Treatiſes *de Diuinis nominibus*, nor later moſt learned Hebricians, as Rabbi Moyſes, Aben Ezram, Lira, Paulus Burgenſis and others, neuer mention *Iehouah* amongſt the Names or titles of God.

In place of the name of God counted ineffable, is commonly redde *Adonai*.

Iehouah is not the right name of God.

Mat. 4. v. 7, 10. Rom. 15. v. 11.

S. Dionyſe. S. Hierom. Theodoret. Damaſcen.

CHAP.

CHAP. VII.

Moyſes being conſtituted as God of Pharao, and Aaron as the prophet of Moyſes, they declare Gods commandment to Pharao; 10. turne the rodde into a ſerpent; 17. & the water into bloud, which is the firſt plague. 22. The magicians doe the like by inchantments, and Pharaos hart is indurate.

1 AND our Lord ſaid to Moyſes: Behold I haue appointed
thee " the God of Pharao: and Aaron thy brother
2 ſhal be :: thy prophet. † Thou ſhalt ſpeake to him al thinges
that I command thee: and he ſhal ſpeake to Pharao, that he
3 diſmiſſe the children of Iſrael out of his land. † But " I wil
indurate his hart, and wil multiplie my ſignes and wonders
4 in the Land of Ægypt, † and he wil not heare you: and I wil
put in my hand vpon Ægypt, and wil bring forth my armie
and people the children of Iſrael out of the Land of Ægypt,
5 by very great iudgements. † And the Ægyptians ſhal know
that I am the Lord, which haue ſtretched forth my hand
vpon Ægypt, and haue brought forth the children of Iſrael
6 out of the middes of them † Therfore Moyſes and Aaron
7 did as our Lord had commanded: ſo did they. † And Moyſes
was eightie yeares old, and Aaron eightie three, when they
8 ſpake to Pharao. † And our Lord ſaid to Moyſes and Aaron:
9 † When Pharao ſhal ſay vnto you, Shew ſignes: thou ſhalt
ſay to Aaron: Take thy rodde, and caſt it before Pharao,
10 and it ſhal be turned into a ſerpent. † Therfore Moyſes and
Aaron going in vnto Pharao, did as our Lord had comman-
ded. And Aaron tooke the rodde before Pharao and his ſer-
11 uantes, the which was turned into a ſerpent. † And Pharao
called :: the wiſe men and the enchanters: and " they alſo by
Ægyptian enchantments and certaine ſecrecies did in like
12 maner. † And euery one did caſt forth their roddes, the
which were turned into dragons: but Aarons rodde deuoured
13 their roddes. † And Pharaos hart was indurate, and he heard
14 them not, as our Lord had commanded. † And our Lord
ſaid to Moyſes: Pharaoes hart is aggrauated, he wil not diſ-
15 miſſe the people. † Goe to him in the morning, behold he
wil goe forth to the waters: and thou ſhalt ſtand to meete
him vpon the banke of the riuer: and the rodde that was

:: Aaron alſo was the prophet of God, but ſubordinate vnder Moyſes, and ouer Pharao. *S. Aug. q. 17. in Exod.*

:: Iannes and Mambres. 2. *Tim.* 3. knowen by tradition.

turned into a dragon, thou shalt take in thy hand. † And 16
thou shalt say to him: The Lord God of the Hebrewes sent
me to thee, saying: Dismisse my people to sacrifice vnto me in
the desert: and vntil this present :: thou wouldest not heare.
† This therfore saith our Lord: In this thou shalt know that 17
I am the Lord: behold I wil strike with the rodde, that is in
my hand, the water of the riuer, and it shal be turned into
bloud. † The fishes also, that are in the riuer, shal dye, and 18
the waters shal putrifie, and the Ægyptians shal be afflicted
drinking the water of the riuer. † Our Lord also said to 19
Moyses: Say vnto Aaron, Take thy rodde, and stretch forth
thy hand vpon the waters of Ægypt, and vpon their floudes,
and riuers and pooles, and al the lakes of waters, that they
may be turned into bloud: and be there bloud in al the Land
of Ægypt, as wel in the vessels of wood as of stone. † And 20
Moyses and Aaron did as our Lord had commanded: and lif-
ting vp the rodde he stroke the water of the riuer before
Pharao and his seruantes: :: which was turned into bloud.
† And the fishes, that were in the riuer, died: and the riuer, 21
putrified, and the Ægyptians could not drincke the water of
the riuer, and there was bloud in the whole Land of Ægypt.
† And the enchaunters of the Ægyptians with their enchant- 22
ments did in like maner: and Pharaoes hart was indurate,
neither did he heare them, as our Lord had commaunded.
† And he turned away him selfe, and went into his house, 23
neither did he yet set his hart to it this time also. † And al 24
the Ægyptians digged round about the riuer for water to
drinke: for they could not drinke of the water of the riuer.
† And seuen dayes were fully ended, after that our Lord 25
stroke the riuer.

:: Induration of hart (saith S. Bernard) is neither cut with remorse, nor softened with pittie, nor moued with prayers, nor yeldeth to threates: yea is more hardned by punishments. *li. 1. de consid. ad Eugen.*

:: The first plague in water, in which the Ægyptiãs drowned the Hebrewes infants. *Theodoret q. 19. in exod.* the like *Ap. 16* Because the wicked spil the bloud of Gods Saintes, he wil geue them bloud to drinke.

ANNOTATIONS.

CHAP. VII.

1. *The God of Pharao.*] The name of God, which essentially is proper only to the three Diuine Persons of the B. Trinitie, and incommunicable to anie creature (Sap. 14.) is neuertheles by similitude attributed in holie Scripture to other persons. As (Exod. 22. v. 8.) Iudges, or princes, are called goddes, for the eminent authoritie and powre which they haue from God. So Moyses was constituted the Iudge and God of Pharao, not only to punish him, for his obstinacie, and finally to compel him to dismisse the Israelites out of Ægypt, but also to terrifie him so in the meane time, that he being otherwise a mightie King, and extremly and often afflicted by Moyses, yet durst neuer lay violent handes vpon him, lest himselfe, and al his nation should presently haue bene destroyed.

The name of God attributed to men.

Iudges called goddes.

Moyses the God of Pharao.

destroyed. As S. Hilarie (*lib. 7. de Trinitate*) & S. Gregorie (*ho. 8. in Ezech.*) note vpon this place. Likwise Priests are called goddes (*Exod 22. v. 28.*) for their sacred function, pertaining to Religion and Seruice of God. Prophetes also are called *Videntes, Seers* (1. *Reg. 9.*) because by participation of diuine knowledge, they see sometimes the secretes of other mens hartes, things supernatural, and future contingent, though properly and naturally onlie God almightie is *Scrutator cordis, the searcher of the hart*, and knoweth al things (*Sap. 1.*) Againe S. Peter saieth (2. *Epist. c. 1.*) that *iust men are made partakers of diuine nature*. VVhich is rather more then to participate in name. Al which titles rightly perteined to Moyses, being in life Holie, in knowledge a Prophete, in function a Prieste, and in powre a Prince. In the same sense of participation, Saintes are called our Mediators, Aduocates, Redemers, Deliuerers, and the like.

Priests called goddes

Other titles of God geuen to men.

Moyses a Holie Prophete, Priest, and Prince.

Psal. 98. v. 6.

3. *I vvil indurate*] According to our purpose mentioned in the Annotations vpon the 9. chap. to the Romanes, we shal here recite the summe of S. Augustins doctrine (*Ser. 88. de tempore*) touching the hard question: How God did indurate Pharaoes hart. And withal we shal briefly explicate, according to the doctrine of the same, & other most learned Fathers of the Church, the true sense of this and like places, by which Zuinglius, Caluin, Beza, and other Sectaries, would proue that God not only permitteth, but also commandeth, inclineth, inforceth, and compelleth men to do that which is sinne: yea that God is the author, internal mouer, & inforcer, that man transgresseth; though they denie that God sinneth, or is cause of the malice of sinne. For exãple, Zuinglius (*Ser. de prouidentia Dei, ca. 5*) saieth: *Numen ipsum auctor est eius, quod nobis est iniustitia, illi vero nullatenus est. The diuine powre it selfe is author of that thing, vvhich to vs is iniustice, but to him in no vvise is.* And alitle after, *Cum igitur Angelum transgressorem facit, & hominem, ipse tamen transgressor non cõstituitur. VVhen therfore God maketh Angel, and man transgressor, yet himself is not made a transgressor*. Cha. 6. *Vnum igitur atque idem facinus, puta adulterium aut homicidium, quantum Dei est auctoris, motoris, impulsoris, opus est, crimen non est: quantum hominis est, crimen ac scelus est*. Therfore the selfsame act, as adulterie or manslaughter, as it is of *God the author, mouer, inforcer*, is a worke, is not a crime: but as it is of man, is a crime, & a wicked act. Caluin (*li. 8. Instit. c. 17. para. 11.*) affirmeth that the diuel, & the whole band of the wicked can not conceiue, nor endeuoure, nor doe anie mischief, *nisi quantum Deus permiserit, imo nisi quantum ille mandarit. but so* farre as God permitteth (which al Catholiques firmly beleue) *nay but so far as he cõmandeth*: which al Catholiques abhorre and detest. Likewise (*li. 2. c. 4. para. 4*) alleaging Gods wordes, saying *he had aggrauated, and hardned Pharaoes hart*, affirmeth, that which God did more, besides not mollifying his hart, was, *quod obstinatione pectus eius obfirmandum Satanæ mandauit, that he committed his hart to Satan to be obdurated vvith obstinacie*: making God the author, and Satan only the minister of hardning Pharaos hart. Beza folowing this race (*in Respon. ad Castallionem, Aphorismo 22.*) saieth, God so *vvorketh* by euel instruments, that he doth not only suffer them to worke, nor only moderateth the euent, *sed etiam vt excitet, impellat, moueat, regat, atque adeo (quod omniũ est maximum) etiam creet, vt per illa agat quod constituit*: but also sturreth them vp, drieth them forward, moueth them, ruleth them, and (which is most of al) euen createth them, that by them he may *vvorke* that which he appointed. *At vvhich* (saith he) *God doth rightly, and vvithout anie iniustice*. So in dede these men say, when they are pressed with the blasphemous absurditie, that they make God author and cause of sinne, which necessarily and euidently foloweth of their doctrin. For by the very light of nature, it is clere, that the commander or inforcer is author of that

Protestants hold God to be the cause that men do sinne, yet not the cause of sinne.

Zuinglius doctrine.

Caluins doctrine.

Bezas doctrin.

By their doctrin it necessarily foloweth, that God should he author of sinne.

of that euil which an other doth, by his cõmandement or inforcement, and by al law of nature and nations, diuiue and humane, is condemned as culpable and guiltie of the fault, which the other cõmitteth: but these ministers say (in the places aboue cited) *God cõmandeth, inforceth*, and *vvorketh* al that a sinner doth. Ergo, God by this doctrin must be author, culpable, and guiltie of sinne. VVhich is so blasphemous, and horrible to Christian eares, that they dare not say it in expresse termes.

The state, of the controuersie.

Seing then God is said to haue indurated Pharaoes hart, and al confesse that induration of hart is a most greuous sinne, the controuersie is: VVhether God commanded, inforced, and wrought the induration in Pharaoes hart, or only permitted it? or what els God did to Pharao, wherby his hart was indurate; and finally by whom it was properly indurate, by God, or by Pharao him selfe? Al which S. Augustin explicateth, laying first this ground (which euerie one is faithfully and firmly to beleue) that God neuer forsaketh any man, before he be first forsaken by the same man: yea God also long expecteth, that a sinner which much and often offendeth, *conuert and liue*. But when the sinner abideth long in his wickednes, of the multitude of sinnes riseth desperation, of desperation is ingendred obduration. *For vvhen the impious is comen to the depth of sinnes, he contemneth*. Obduration therfore cometh not of Gods powre compelling, but is ingendred by Gods remisnes, or indulgence, and so not diuine powre, but diuine patience did harden Pharaoes hart. How often soeuer therfore our Lord saieth: *I vvil indurate the hart of Pharao*, he would nothing els to be vnderstood, but I wil suspend my plagues and punishments, wherby I wil permit him through mine indulgence to be obdurate against me. Perhaps some wil aske, why did God by sparing him, let him be indurate? why did God take from him his wholsome punishment? I answer securely: this was done, because Pharao, for the huge heape of his sinnes, deserued not as a child, to be corrected vnto amendment, but as an enemie was suffered to be indurate. For of them, whom Gods mercie suffereth not to be indurate, it is written: *God scourgeth euerie child vvhom he receiueth*. And in an other place. *VVhom I loue I correct and chastise*: Againe. *VVhom God loueth he chastiseth*. Let no man therfore with Paganes and Manichees presume to reprehend or blame Gods iustice, but certainly beleue, that not Gods violence made Pharao indurate, but his owne wickednes, and his vntamed pride against Gods precepts. Againe, what els is it to say, *I vvil indurate his hart*, but when my grace is absent from him, his owne wickednes wil obdurate him?

S. Augustins doctrin. ser. 88 de temp.

God forsaketh not, til he be forsaken.

Ezech 33.

Pro. 18.

God by not punishing permitted Pharao to indurate him self. And that for his former sinnes.

Heb. 12.

Apoc. 3.

Prou. 8.

In absence of grace sinne obdurateth.

To know this by examples: water is congeled with vehement cold, but the heate of the sunne coming vpon it, is resolued, and the sunne departing, it freezeth againe. In like maner by the lasines of sinners, charitie waxeth cold, & they are hardned as yse: but when the heate of Gods mercie commeth vpon them, they are againe softned. So Pharao without pittie or compassion afflicting the Hebrewes, became as hard as yse, but Gods hand touching him with afflictions, he made humble supplication, that Moyses and Aaron would pray to God for him, promising what they demanded: againe, when the plagues were remoued, he was more indurate against God and his people, then before. VVherby we see, Gods gentlenes, indulgence, and sparing of Pharao, not his rigour, nor his wil or set purpose, but his permission, and Pharaoes owne wilful malice hardned his hart, and brought him to obstinate contempt of Gods cõmandments. And therfore God did only indurate him, in that cõmon phrase of speaking, as a father, or a maister hauing brought vp his child or seruant delicatly, and not sufficiently punished his frequent faultes, wherby he becometh

Gods grace in the obstinate, like the heate of the sunne in cold water.

As a father for not punishing is said to spoile, so God to indurate.

cometh worse and worse, desperate and obdurate, at last the father or maister saieth: I haue made thee thus bad as thou art I by sparing thee and suffering thee to haue thine owne pleasure, haue nourished thy peruersnes, and carelesnes: yet he saieth not this, as though by his wil and intention, but by his goodnes and gentlenes the man became so wicked. It may here be demanded againe; why did not our Lord so mercifully punish Pharao, as wholy to reclame him, for it semeth that had benne greatest mercie? and God dealeth so with some, why doth he not with al, that al might be saued? First it is most iustly and rightly ascribed to their iniquitie, which deserue to be indurate: againe why this sinner is reclaimed, and not an other of the same il deserts, is to be referred to Gods inscrutable iudgements, which are often secrete, neuer vniust. Let it therfore suffice piously and humbly to beleue, that as Moyses testifieth, *God is faithful and vvithout anie iniquitie, iust and right*: and as the royal Prophet also professeth, *Thou art not a God that vvilt iniquitie*, and as the Apostle teacheth, *there is no iniquitie vvith God*. By al which and some more to the same effect (which we omit) S. Augustin concludeth againe, that properly Pharao hardened his owne hart, God only by bestowing benefites vpon him, which he abused, and not plaguing him so much, as he deserued, but letting him liue, and reigne, and persecute the Church for the time, vntil he and al his armie were in the middes of the sea. VVhither (as the same lerned father noteth (ser. 89.) their owne desperate boldnes drew them, vaine furie through their owne madnes prouoking them to goe so farre, where God not working, but only ceasing to continew his miracle, the waters returning to their owne nature, and meeting together involued and drowned them al.

Al the wicked may iustly be damned: but some are iustified and saued.

Deut. 32. Psa. 5. Rom. 9.

God neuer willeth but only suffereth sinne.

Pharao abusing Gods benefites hardned his owne hart. And wilfully perished.

Other like expositions the same lerned father hath in other places. As, q. 18. *super Exodum*, he teacheth that Pharao being already so wicked through his owne fault, other things were done to him and his people, which partly were to the correction of others, and might haue bene to his, but he abusing al, became worse & worse, by Gods suffering and dispensation, *not only for his iust, but euidently iust punishment*. *Li. 5. cont. Iulian. c. 3* touching the ground of tentation he alleageth the Apostle saying: *Euerie one is tempted of his owne concupiscence, abstracted and allured*: but touching one kind of Gods punishing some, that are ouerwhelmed in obstinate sinnes, he alleageth the saying of an other Apostle. *God hath deliuered them into passions of ignominie; and into a reprobate sense, to do those things that are not conuenient*, for *God deliuereth them* (saith he) *conueniently*: that the same sinnes are made both punishments of sinnes past, and are deserts of punishments to come. Yet he maketh not the willes euil, but vseth the euil as he wil, who can not wil anie thing vniustly. Againe, q. 24. It appeareth (saith he) that the causes of induration of Pharaoes hart, were not only for that his Inchanters did like things (to those which Moyses and Aaron did) but the very patience of God, by which he spared him. Gods patience according to mens hartes is profitable to some to repentance, to some vnprofitable to resist God, & persist in euil: yet not of it selfe vnprofitable, but through the euil hart.

Other places of S. Augustin

Iaco. 1.

Rom. 5.

Gods iustice made euident when sinnes are more notorious.

Gods patience of it self profitable, by euil harts made vnprofitable.

Briefly. q 36. *I haue harned Pharaoes hart*, that is, I haue bene patient ouer him and his seruants. *Epist. 105*. God doth not indurate by imperting malice, but by not imperting mercie (or grace) *Li. de Prædest. & Grat. c. 4*. God is sayed to indurate him, whom he wil not mollifie. So, to make him blinde whom he wil not illuminate. So also to repel him, whom he wil not cal. And *c. 6*. what is that to say: *I vvil indurate his hart*, but I wil not mollifie it? *cap. 14*. It ought to haue auailed Pharao to saluation, that Gods patience deferring his iust and deserued punishment, multiplied vpon him frequent stripes of miracles, *or miracu-*

Miraculorum verbera crebra densabat.

Not doing called sometimes doing the contrarie.

Freewil the cause of diuers endes in Pharao and Nabucodonosor.

raculous punishmẽts. Cap 15. Did not Nabucodonosor repent being punished after innumerable impieties, and recouered the kingdome which he had lost? But Pharao by punishment became more obdurate, and perished. Both were men, both Kings, both persecutors of Gods people, both gently admonished by punishments. VVhat then made their endes diuers, but that the one feeling Gods hand mourned in remembrance of his owne iniquitie, the other by his freewil fought against Gods most merciful veritie?

Other ancient Doctors teach the same.

Neither is this the doctrin of S. Augustin alone, but of other Doctors also.

Origen.

Origen (*li. 3. Periarch. c. de Libert. arbitrij*) saieth: the Scripture sheweth manifestly, that Pharao was indurate by his owne wil. For so God saied to him: *Thou vvouldest not: If thou vvilt not dismisse Israel.* Exo. 4. 8

S. Basil.

S. Basil. (*Orat. quod Deus non sit auctor malorum*) saieth, God beginning with lesse scourges, proceeded with greater and greater to plague Pharao, but did not mollifie him being obstinate, neither yet did punish him with death, vntil he drowned himselfe, when he presumed through pride, to passe the same way, by which the iust went, supposing the redde sea would be passable to him, as it was to the people of God.

Chrysostom.

S. Chrysostom. (*ho. 67. in Ioan.*) God is saied in holie Scripture to haue indurate some, and deliuered some into reprobate sense, not for that these things are done by God (coming in dede of mans owne proper malice) but because God iustly leauing men, these things happen to them.

Damascen.

And (*in cap. 1. Rom.*) *He deliuered* (into reprobate sense) is nothing els, but *he permitted*. S. Damascen (*li. 4. ca. 20. de fide orthodoxa*) It is the maner of holie Scripture to cal the permission of God his act. As, *He hath geuen them the spirite of compunction; eyes, that they may not see: and eares that they may not heare*, and the like; al which are to be vnderstood not as proceding of Gods action, but as of Gods permission, to wit, for mans free power of working. Isa. 6. Rom. 11. v. 8.

Hierom.

S. Hierom. (*Epist. 150. resp. ad q. 10.*) Not Gods patience is to be accused, but their hardnes who abuse Gods goodnes to their owne perdition.

Theodoret.

Theodoret. (*q. 17. in Exod.*) It is to be noted, that if Pharao had bene euil by nature, he had neuer changed his minde. And (after diuers mutations recited, how sometimes he would dismisse Israel, other times he would not) al these (saith he) Moyses recorded to teach vs, that neither Pharao was of peruerse nature, neither did our Lord God make his mind hard and rebellious. For he that now inclineth to this part, now to that, plainly sheweth freewil of the mind.

Gregorie the great.

S. Gregorie (*li. 11. ca. 8. Moral.*) God is saied to indurate by his iustice, when he doth not mollifie a reprobate hart.

Isidorus.

And (*li. 31. c. 11.*) Our Lord is saied to haue indurated Pharaoes hart, not that he brought the hardnes it selfe, but for that his desertes so requiring, he did not mollifie it, with sensibilitie of feare infused from aboue. S. Isidorus (*li. 2. ca. 19. de summo bono.*) Sinne is permitted for punishment of sinne, when a sinner, for his desert forsaken of God, goeth into an other worse sinne.

Finally conference of holie Scriptures, as in other hard places, so in this, geueth light for better vnderstanding therof. For diuers places do not only shew that in al these resistances, mutations of mind, and obstinacie of hart, Pharao was neuer depriued of freewil, as the Doctors before cited do note, but also

The act of induration attributed to Pharao himself in diuers places.

expressly attribute the act of induration to himself. Cha. 8. v. 15. *Pharao seeing that rest vvas geuen he hardned his owne hart.* v. 32. where the latin readeth in the passiue voice, *ingrauatum est cor Pharaonis, Pharaos hart vvas hardned*, which is more obscure, the Hebrew saieth actiuely, & the protestantes so translate, *Pharao hardned his hart this time also*. Likewise cha. 9. v. 7. the Hebrew saieth, *Pharaoes hart hardned it selfe*. Also v. 35. *He hardned his owne hart, he and his* Bible. 1552. 1577. 1603.

seruants

seruants. Cha. 13. v. 15. *VVhen Pharao had indurated himselfe*. And, 1. Reg. 6. v. 6. *VVhy do you harden your hartes, as Ægypt and Pharao hardned their hart*? Al which are reconciled with the other textes, that say *God indurated Pharaoes hart*, vnderstanding that phrase in like sense to this. (cha. 15. v 4.) *God hath cast Pharao his chariotes, and his armie into the sea*. VVhere God only permitted, and no way forced Pharao and his armie, to follow the Hebrewes betwen the walles of water. As before is here noted out of S. Basil, and S. Augustin, and the text it selfe maketh it euident. Againe manie other places confirme, that not God, but the sinners owne wilfulnes, is the proper cause of his sinne. *Iob.* 24. *v.* 23 God hath geuen him place for penance, and he abuseth it vnto pride. *Eccle.* 8. *v.* 11. Because sentence is not quickly pronounced against the euil, the children of men cõmit euils without al feare. *Osee.* 13 *v.* 9. Perdition is thine, o Israel, only in me thy helpe. *Rom.* 2. *v.* 4. The benignitie of God bringeth thee to penance: but according to thy hardnes, and impenitent hart, thou heapest to thy selfe wrath. *Ephes.* 4. *v.* 19. Gentiles haue geuen vp themselues to impudicitie (*or vvantonnes*.) And manie like places shew, that God is not the mouer, author, nor forcer of anie thing, as it is sinne: but man him selfe is the author by wilfully consenting to tentations of the diuel, the flesh, and the world, and by abusing Gods benefites, and resisting his grace.

How it is said, God cast Pharao into the sea, when himselfe ranne in wilfully?

Ser. 89.

Not God but man the cause of sinne: proued by other scriptures.

11. *They also*] True miracles, being aboue the course of al created nature, can not be wrought but by the powre of God; who is truth it selfe, and can not geue testimonie to vntruth, and therfore they certainly proue that to be true, for which they are done. Other strange things done by enchanters, false prophetes, and diuels, are not in deede true miracles, but either sleights, by quicknes and nimblenes of hand, called legier-demain, conueing one thing away and bringing an other; or false presentations deceiuing the senses, and imaginations of men, by making things seme to be that they are not; or els are wrought by applying natural causes knowen to some, especially to diuels; who also by their natural force can do great thinges, when God permitteth them. And so *by enchantments and certaine secrecies*, these sorcerers either conueyed away the roddes, and water, and brought dragons, and bloud, in their place, & more frogges, from other places; or els by the diuels vsing natural agents turned roddes into serpentes, water into bloud, & other matter into frogges: al which might be done naturally in longer time, & by the diuel in short time. But manie thinges are wholy aboue the diuels powre: as to destroy the world, to change the general order therof: to create of nothing: to raise the dead to life; to geue sight to the borne blind; & the like, which are only in Gods powre. In things also diuels naturally can do, they are much restrayned by Gods goodnes, lest they should deceiue, or hurt mankind at their pleasure. So these Enchanters fayled in the fourth attempt, not able to make more sciniphes, nor anie more such prodiges: and were only permitted to produce such serpents, as were deuoured by Aarons serpent: and to change water into bloud: and to increase the number of frogges, for the greater plague, and no profite of the Ægyptians. Neither could they remoue anie plague. Nay themselues were so plagued with boyles, that for paine, or for shame, they could not stand before Moyses.

Mar. 16. *v.* 20. *Heb.* 2. *v.* 4. *S. Aug. li.* 18. *c.* 8. *ciuit.*

True miracles do certainly proue the truth.

Some strange things done by sleight, by deceipt of sens-es, & by course of nature, especially by diuels.

Manie things aboue the diuels natural powre.

The diuels powre is much restrained.

It is further to be obserued, that whensoeuer anie haue attempted to worke miracles to proue false doctrin, they haue failed, and by Gods prouidence bene confounded. As when Baals false prophetes, crying to their false goddes from morning til noone, could not bring fire for their sacrifice: and yet the diuel brought fire to burne Iobs shepe and seruants: God permitting the one, and not the

3. Reg. 18. Iob. 1.

False prophets euer faile, when they pretend by

miracles to proue their doctrine.

Simon Magus confounded.

not the other. God also for a time suffered Simon Magus to make shew of miracles, and at last (as Egesippus *li. 3. de excid. Hierosol. c.* 2. and manie others testifie) to flie into the ayer, as though he would haue ascended into heauen, but S. Peter praying to God, the magician, notwithstanding his wings wherwith he presumed to flie, fel downe and broke his legges, that he could not goe. To omitte manie examples, Gregorius Turonensis *li. 2. hist. Franc. c. 3.* witnesseth, that one Cyrola an Arian Patriarch, pretending to obtaine of God sight to a man, that feaned him selfe blind, the man was presently blind in deede, and exclaming cryed: Take here thy money which thou gauest me, to deceiue the world, restore me my sight, which I had euen now, and by thy perswasion, and for this money, I feaned to want. It happened worse to one Bruley a poore man in Geneua, whom Caluin with wordes and money perswaded to feane him selfe dead, and so pretending to raise him to life, the man was fonnd dead in dede, and not he but his wife (hauing consented to the deuise) lamented in earnest, enueighing against that false Apostle, calling him a secrete theefe, and a wicked murderer, that had killed her husband. So writeth M. Ierom Bolseck *in vita Caluini*. And besides the womans vnexpected outcrie, and asseueration, that her husband was not dead before, but that, through Caluins perswasions, and promises to releue them with almes, they so feaned, al Geneua did knowe, that Caluin endeuoured to raise the man, and could not. These and manie others haue attempted and could do nothing, but against them selues.

Cyrola an Arian Bishop detected.

Caluins attempt misproued and he defamed

Gods prouidence in most danger.

1 His special warning not to credit preachers of a new Religion, though they pretend to be prophetes, or to worke wonders.

2 Most dangerous seducers reigne but short time.

3 Notes to know Antichrist.

4 Against most dangerous assaltes God sendeth most forcible resistāce.

See. pag. 19.

At the danger is when in dede wonders are done that may seme to be miracles. Against such therfore Gods prouidence more particularly assisteth his seruantes diuers wayes. First he warneth al to stand fast when such tentations happen. Deut. 13. If there rise among you a prophet, or one that saieth, he hath sene a dreame, and foretelleth a signe, and a wonder, and it cometh to passe which he spake, and he say to thee: Let vs goe & folow strange goddes, whom thou knowest not, and let vs serue them, thou shalt not heare the wordes of that prophet, or dreamer. In like maner our Sauiour foretelling that false christes, & false-prophetes, shal by great signes & wonders seduce many, warneth al saying: Loe I haue fortold you. If therfore they shal say vnto you: He is in the desert, goe not out. Behold in the closets, beleue it not. Secondly God suffered not the Enchanters of Ægypt, nor Simon Magus long: and for the elect, the dayes of Antichrists dangerous persecution shal be shortned. Thirdly holy Scripture so describeth Antichrist, and his actes, as when he cometh he may be sooner knowne. Our Sauiour saieth: The Iewes wil receiue him. S. Paul calleth him *the man of sinne*, importing one singular man, and the same replete with al wickednes. *exalted aboue al that is called God, or is worshipped.* Neither worshipping true God, nor other false God aboue him selfe. He shal be deadly wonded and cured. Not only he shal shew strange wonders, but also one of his prophetes shal bring fire from the firmament, & his image shal speake. Fourtly as our Lord gaue powre and authoritie to his great Prophet Moyses, against the Ægyptian Enchanters, in the end of the law of nature, before the written law: and to his first chief vicar S. Peter, in the beginning of the law of grace, to control & confound Simon Magus: so he wil send his two reserued great Prophetes Enoch and Elias nere the end of the world, to resist Antichrist, and to teach, testifie, and confirme with their bloud the doctrin of Christ. For they shal be slaine, and rise againe after three dayes, and ascend into heauen. Then Antichrist holding him selfe most secure, shal sudainly be destroyed.

Mat. 24.

Ioan 5.
2. Thes. 2.
Apoc. 13.

Apoc. 11
Apoc. 20.
2. Thes. 2.

CHAP.

CHAP. VIII.

The second plague is of frogges. 7. the enchanters make the like. 8 Pharao promiseth to let the Israelites goe and sacrifice, so the frogges be taken away 13 Which being donne he breaketh promise. 16. The third plague is of scniphes. 18. Which the enchanters can not make. 21. The fourth is of flies. 29. Pharao againe promiseth to dismisse the people of God, but doth it not.

1 OVR Lord also said to Moyses: Goe in to Pharo, and thou shalt say vnto him: This saith the Lord: Dismisse
2 my people, for to sacrifice vnto me. † but :: if thou wilt not dismisse them, behold I wil strike al thy coastes with frogges.
3 † And the riuer shal bubble with frogges: which shal come vp, and enter into thy house, and thy bed chamber, and vpon thy bedde, and into the houses of thy seruantes, and vnto thy people, and into thy ouens, and into the remaines
4 of thy meates: † and vnto thee, & to thy people, and to
5 al thy seruantes shal the frogges enter. † And our Lord said to Moyses: Say vnto Aaron: Stretch forth thy hand vpon the floudes, and vpon the riuers and the pooles, and bring
6 forth :: frogges vpon the Land of Ægypt. † And Aaron stretched forth his hand vpon the waters of Ægypt, and the
7 frogges came vp, and couered the Land of Ægypt. † And the enchanters also by their enchantments did in like maner, and they brought forth frogges vpon the Land of Ægypt.
8 † And Pharao called Moyses & Aaron, and said to them: :: Pray ye to the Lord to take away the frogges from me & from my people: and I wil dismisse the people to sacrifice
9 vnto the Lord. † And Moyses said to Pharao: Appoint me when I shal pray for thee, and for thy seruantes, and for thy people, that the frogges may be driuen away from thee and from thy house, and from thy seruantes, and from thy peo-
10 ple: and may remaine only in the riuer. † Who answered: To morow. But he said: According to thy word wil I doe: that thou maist know that there is not the like to the Lord
11 our God. † And the frogges shal depart from thee, and from thy house, and from thy seruantes, and from thy people: and
12 shal remaine only in the riuer. † And Moyses and Aaron went forth from Pharao: and Moyses cried to our Lord for

:: If Pharao had not free-wil threatning of punishmēt were vniust. *Origen. li. 3. Periar. c. de lib arbit.* He that can not do otherwise doth not sinne, as both lerned and vnlerned cōfesse. *S Aug. de vera Relig. c. 14.*

:: The 1. plague Multitude of frogges.

:: The Enchāters could bring more frogges, but not take these away.

the promise, concerning the frogges, which he had agreed to
Pharao. † And our Lord did according to the word of Moyses: 13
and the frogges dyed out of the houses, and out of the vil-
lages, and out of the fieldes: † and they gathered them to 14
gether into huge heapes, and the earth did rotte. † And 15
:: Pharaos indouration ascribed to himselfe Pharao seing that rest was geuen :: he hardned his owne hart,
and heard them not, as our Lord had commanded. † And 16
our Lord said to Moyses: Speake to Aaron: Stretch forth thy
::The 3. plague Sciniphes, smale flying beastes, especially molesting mens eyes. *Philo l. 1. de vita Moysi.* rodde, and strike the dust of the earth: and by there :: Sciniphes in the whole Lord of Ægypt. † And they did so. And 17
Aaron streched forth his hand, holding the rodde: and he
stroke the dust of the earth, and there were made sciniphes
on men and on beastes: al the dust of the earth was turned
into sciniphes through the whole Land of Ægypt. † And the 18
enchaunters with their enchauntmentes practised in like
:: The diuels powre limited by God *Iob. 1. 2* maner, to bring forth sciniphes, and :: they could not: and
there were sciniphes aswel on men as on beastes † And the 19
::The enchanters conuinced in their vnderstanding, confessed the power of God, but not changed in affection, persisted in malice against the truth. enchaunters said to Pharao: :: This is the finger of God. And
Pharaoes hart was indurate, and he heard them not as our
Lord had commanded. † Our Lord also said to Moyses: Arise 20
early, and stand before Pharao: for he wil goe forth to the
waters: and thou shalt say to him: This saith our Lord: Dis-
misse my people to sacrifice vnto me. † And if thou wilt not 21
dismisse them, behold I wil send in vpon thee, and vpon thy
seruantes, and vpon thy people, and vpon thy houses al kind
::The 4. plague Abundance of al sortes of flies. of :: flies: and the houses of Ægypt shal be filled with flies of
diuers kindes, and the whole land wherein they shal be.
† And I wil make the Land of Gessen merueilous in that day, 22
wherin my people is, so that flies shal not be there: and thou
shalt know that I am the Lord in the middes of the earth.
† And I wil put a diuision betwene my people & thy people: 23
to morow shal this signe be. † And Our Lord did so. And 24
there came a very greuious flie into the houses of Pharao
and of his seruantes, and into al the Land of Ægypt: and
the Land was corrupted by such kind of flies. † And Pha- 25
rao called Moyses and Aaron, and said to them. Goe and
sacrifice to your God in this land. † And Moyses said: It can 26
not so be done: for if we shal offer the abominations of the
:: Ægyptians worshipping beasts thought Ægyptians to the Lord our God: and :: we kil those thinges
which the Ægyptians doe worshippe before them: they wil
beate vs downe with stones. † We wil goe forth three dayes 27
iourney

iourney into the wildernes: and we wil sacrifice vnto the
28 Lord our God, as he hath commanded vs. † And Pharao said:
I wil dismisse you to sacrifice to the Lord your God in the
29 desert: but goe noe farder: pray for me. † And Moyses said:
Being gone forth from thee, I wil pray to our Lord: and the
flie shal depart from Pharao, and from his seruantes, and
from his people to morow: but deceiue no more so, that
thou wilt not dismisse the people to sacrifice vnto our Lord.
30 † And Moyses being gone forth from Pharao, prayed our
31 Lord. † Who did according to his word: and he tooke away
the flies from Pharao, and from his seruants, and from his
32 people: there was left not so much as one. † And Pharaoes
hart :: was hardned, so that neither this time would he
dismisse the people.

it intolerable abomination to kil, or eate, or burne them in sacrifice *Gen.* 43. v. 32. 46. v. 34.

:: In the Hebrew: *Pharao hardned his owne hart, also this time.*

CHAP. IX.

The fifth plague is pestilence among the Ægyptians cattle. 8. *The sixt boyles in men and beastes.* 18. *the seuenth, haile.* 27. *Pharao confessing God to be iust, and him selfe and his people impious, promiseth againe to dismisse the people,* 34. *but faileth to do it.*

1 AND our Lord said to Moyses: Goe in to Pharao, and
speake to him: This saith our Lord, the God of the
2 Hebrewes: dismisse my people to sacrifice vnto me. † And
3 if thou refuse, and holdest them: † behold my hand shal be
vpon thy fieldes: and vpon thy horses, and asses, and camels,
4 and oxen, and sheepe, :: a verie sore pestilence. † And our
Lord wil make a merueile betwene the possessions of Israel &
the possessions of the Ægyptians, that nothing at al perish of
5 those thinges that pertaine to the children of Israel. † And
our Lord hath appointed a time, saying: To morow wil our
6 Lord doe this thing in the land. † Our Lord therfore did this
thing the next day: and :: al the beastes of the Ægyptians
dyed, but of the beastes of the children of Israel nothing at al
7 perished. † And Pharao sent to see: neither was there any
thing dead of that which Israel possessed. And Pharaoes
hart :: was hardned, and he did not dismisse the people.
8 † And our Lord said to Moyses, & Aaron: Take your
handes ful of ashes out of the chimney, and let Moyses
9 sprinkle it into the ayre before Pharao. † And be there

:: The 5. plague Pestilence amongst cattel.

:: Not al the beastes died, for some died in the 7 & 10. plagues but al that died pertained to the Ægyptians.

:: In Hebr. *Vaiechbad leb Pharaoh Pharaones hart hardned it selfe.*

dust vpon al the Land of Ægypt: for there shal be in men,
::The 6. plague Boyles in men and beastes.
& beastes :: boyles, and swelling bladders in the whole land of Ægypt. † And they tooke ashes out of the chimney, and 10
stoode before Pharao, and Moyses sprinkled it into the ayre: and there were made boyles of swelling bladders in men and
::Poore Enchanters, that could neither escape, nor cure this plague.
beastes. † :: neither could the enchanters stand before 11
Moyses for boyles that were vpon them, and in al the Land of Ægypt. † And our Lord did indurate Pharaoes hart, & 12
he heard them not, as our Lord spake to Moyses. † And our 13
Lord said to Moyses: In the morning arise, and stand before Pharao, & thou shalt say to him: This saith the Lord, the God of the Hebrewes: Dismisse my people to sacrifice vnto me. † Because this time I wil send al my plagues vpon thy 14
hart, and vpon thy seruantes, and vpon thy people: that thou mayest know there is not the like to me in al the earth. † For now stretching forth my hand I wil strike thee, and 15
thy people with pestilence, and thou shalt perish from the earth. † And therfore :: haue I set thee, that in thee I may 16 Rom. 9.
::In Hebrew *I haue made thee stand*, in the 70. and chalde paraphrasis *I haue kept thee aliue*. In the Latin *I haue put or set thee*, that in thee, through thyn owne malice indurate, I may make knowen my powre to mankind. s. *Aug. de Predest. et Grat. c. 6.*
shew my might, and my name may be told in al the earth. † Doest thou yet hold backe my people: and wilt thou not 17
dismisse them? † Behold I wil raine to morow this very 18
houre :: haile exceeding much: such as was not in Ægypt from the day that it was founded, vntil this present time. † Send therfore now presently, and gather together thy cat- 19
tle, and al thinges that thou hast in the field: for men & beastes, and al thinges that shal be found abroad, and not gathered together out of the fieldes, and the haile fal vpon them, shal die. † He that feared the word of our Lord of 20
Pharaoes seruantes, made his seruantes to flie, and his beastes into houses: † but he that neglected the word of our Lord, 21
let alone his seruantes, and his beastes in the fieldes. † And 22
The 7. plague Terrible haile, thunders and lightnings.
our Lord said to Moyses: Stretch forth thy hand towards heauen, that there may be haile in the whole Land of Ægypt vpon men, and vpon beastes, & vpon euerie herbe of the field in the Land of Ægypt. † And Moyses stretched forth his 23
rodde toward heauen, and our Lord gaue thunders, and haile and running lightenings on the land: and our Lord rained haile vpon the Land of Ægypt. † And the haile and fire mixt 24
together did driue: and it was of so great bignes, as neuer before appeared in the whole Land of Ægypt since that nation was made. † And the haile smote in al the Land of Ægypt al 25
thinges

thinges that were in the fieldes, from man euen vnto beast: and euerie herbe of the field did the haile strike, and euerie
26 tree of the countrie it did breake. † Only in the Land of Gessen, where the children of Israel were, the haile fel not.
27 † And Pharao sent, and called Moyses and Aaron, saying to them: I haue sinned now also, the Lord is iust: I and my
28 people, impious. † Pray ye the Lord that the thunders may cease, and the haile: that I may dismisse you, and ye tarie
29 not here any longer † Moyses said: When I shal be gone forth out of the citie, I wil stretch forth my handes to our Lord, and the thunders shal cease, and the haile shal not be:
30 that thou maist know that the earth is our Lords: † but I know that neither thou, nor thy seruantes do yet feare the
31 Lord God. † The flaxe therfore, and the barley were hurt, becausse the barley came vp grene, and the flaxe now was
32 boulled: † but the wheate, and other winter corne were not
33 hurt, becausse they were lateward. † And Moyses going forth from Pharao out of the citie, stretched forth his handes to our Lord: and the thunders & haile ceased, neither did there
34 droppe raine any more vpon the earth. † And Pharao seing that the raine, and the haile and thunders were ceased, he
35 increased his sinne: † :: and his hart was aggrauated, and the hart of his seruantes, and indurate exceedingly: neither did he dismisse the children of Israel, as our Lord had commanded by the hand of Moyses.

::In Hebrew. *Vaiachbed libbo hu vahabadaf. And he hardned his owne hart, he and his seruants.*

CHAP. X.

The eight plague, of Locustes. 11. *the ninth darknes: Pharao yeldeth that al men and children should goe to the desert, but not the cattle.* 28. *At last commandeth Moyses to come no more in his sight, which Moyses foretelleth shal so be.*

1 AND our Lord said to Moyses: Goe in to Pharao: for :: I haue indurate his hart, and the hart of his seruantes:
2 that I may worke these my signes in him, † and thou maist tel in the eares of thy sonne, and of thy nephewes, how often I haue broken the Ægyptians, & wrought my signes in them:
3 and you may know that I am the Lord. † Moyses therfore and Aaron went in to Pharao, and said to him: Thus saith the Lord the God of the Hebrewes: Til when wilt thou not be

::By Gods patience ouer Pharao & his seruants, in not destroying them, their wicked mind became more obstinate. *s. Aug. 9. 30. & 36. in Exod.*

subiect to me? dismisse my people, to sacrifice vnto me.
† But if thou resist, and wilt not dismisse them: behold I wil 4
::The 8. Plague Innumerable locustes, litle flying beastes with long hinder legges that destroy graine, grasse & fruict. *Plinius. li. 11. c. 29. S. Greg li. 31. c. 20. Moral.*
bring in to morow :: the locust into thy coastes: † which 5
may couer the face of the earth, that nothing therof appeare,
but that which the haile hath left may be eaten: for it shal
gnawe al trees that spring in the fieldes. † And they shal fil 6
thy houses, and the houses of thy seruantes, and of al the
Ægyptians: such a number as thy fathers haue not seene, nor
grand-fathers, since they arose vpon the earth, vntil this pre-
sent day. And he turned him selfe away, and went forth from
Pharao. † And Pharaoes seruantes said to him: How long 7
shal we endure this scandal? Dismisse the men, to sacrifice to
the Lord their God. Doest thou not see, that Ægypt is vndone?
† And they called back Moyses, and Aaron vnto Pharao: who 8
said to them: Goe, sacrifice to the Lord your God: who are
they that shal goe? † Moyses said: With our young and old we 9
wil goe, with our sonnes and daughters, with our sheepe and
heardes: for it is the solemnitie of the Lord our God. † And 10
Pharao answered: So be the Lord with you, as I shal dismisse
::Because Gods seruants may not temporize in religion, politiques vniustly charge them to haue bad intentions.
you, and your litle ones: who doubteth but that :: you intend
very wickedly? † It shal not so be: but goe ye men only, 11
and sacrifice to the Lord: for this your selues also desired. And
immediatly they were cast out from Pharaoes sight. † And 12
our Lord said to Moyses: Strech forth thy hand vpon the
Land of Ægypt vnto the locust, that it come vpon it, and
deuoure euerie herbe that remained after the haile. † And 13
Moyses stretched forth his rodde vpon the Land of Ægypt:
and our Lord brought in a burning wind al that day, & night:
and when it was morning, the burning winde raised the lo-
custes: † which came vp ouer the whole Land of Ægypt: 14
and sate in al the coastes of the Ægyptians innumerable, the
like as had not bene before that time, nor shal be afterward.
† And they couered the whole face of the earth, wasting al 15
thinges. Therfore the grasse of the earth was deuoured, and
what fruites soeuer on the trees, which the haile had left:
there was also nothing at al left that was greene in the trees,
and in the herbes of the earth, in al Ægypt. † For the which 16
cause Pharao in hast called Moyses and Aaron, and said to
them: I haue sinned against the Lord your God, and against
you. † But now forgeue me my sinne this time also, and pray 17
to the Lord your God, that he take away from me this death.
† And

18 † And Moyſes going forth from Pharaoes ſight, prayed to
19 our Lord: † who made a very vehement wind to blow from the weſt, and taking the locuſtes it threw them into the Red ſea: there remained not ſo much as one in al the coaſtes of
20 Ægypt. † And our Lord did indurate Pharaoes hart, neither
21 did he diſmiſſe the children of Iſrael. † And our Lord ſaid to Moyſes: Stretch for thy hand toward heauen: and be there :: darkeneſſe vpon the Land of Ægypt ſo thicke, that it be :: The 9. plague Horrible darknes three dayes together.
22 palpable. † And Moyſes ſtretched forth his hand toward heauen: and there was made horrible darkeneſſe in the whole
23 Land of Ægypt three dayes. † No man ſaw his brother, nor moued himſelfe out of the place where he was: but where-
24 ſoeuer the children of Iſrael dwelt, there was light. † And Pharao called Moyſes and Aaron, and ſaid to them: Goe ſacrifice to the Lord: let your ſheepe only, and heardes re-
25 maine, let your litle ones goe with you. Moyſes ſaid: Hoſtes alſo & holocauſtes thou ſhalt geue to vs, which we may offer
26 to the Lord our God. † Al the flockes ſhal goe with vs: there ſhal :: not a hoofe remaine of them: the which are neceſſarie vnto the ſeruice of the Lord our God: eſpecially wheras we know not what muſt be offered, til we come to the very
27 place † And our Lord did indurate Pharaoes hart, and he
28 would not diſmiſſe them. † And Pharro ſaid to Moyſes: Getre thee from me, and beware thou ſee not my face any more: in what day ſoeuer thou ſhalt come in my ſight, thou
29 ſhalt dye. † Moyſes anſwered: So ſhal it be as thou haſt ſpoken, I wil not ſee thy face any more. :: Gods people muſt be reſolute in Religion.

CHAP. XI.

God biddeth Moyſes cauſe the people of Iſrael to borow ſiluer and gold veſſels of the Ægyptians. 4. Forteleth one other plague, the death of the firſt borne. 9. and that Pharao wil ſtil be obdurate.

1 AND our Lord ſaid to Moyſes: Yet with one plague more wil I touch Pharao & Ægypt, and after this he
2 ſhal diſmiſſe you, and compel you to goe forth. † Thou ſhalt ſay therfore to al the people that euerie man aske of his frend, & euery woman of her neighbour veſſels of ſiluer, & of gold.
3 † And the Lord wil geue grace to his people in the ſight of the Ægyptians. And Moyſes was a very great man in the Land of

Ægypt,

Ægypt, in the sight of Pharaoes seruantes, & of al the people.
† And he said: This saith our Lord: At midnight I wil enter 4
into Ægypt: † and :: euerie first-begotten in the Land of 5
the Ægyptians shal dye, from the first-begotten of Pharao who sitteth in his throne, euen to the first-begotten of the handmaid that is at the mil, & al the first-begotten of beastes.
† And there shal be a great crie in the whole Land of Ægypt, 6
such as neither hath bene before, nor shal be afterward. † But 7
with al the children of Israel there shal not a dogge mutter, from man euen to beast: that you may know with how great a mirac. le our Lord doth diuide the Ægyptians & Israel † And 8
al these thy seruantes shal come downe to me, and shal adore me, saying: Goe forth thou, & al the people that is vnder thee: after this we shal goe forth. † And he departed from 9
Pharao exceeding angrie. And our Lord said to Moyses: Pharao wil not heare you that manie signes may be done in the Land of Ægypt. † And Moyses and Aaron did al the won- 10
:: As before c. 7. v. 3. c. 9. v. 16. c. 10. v. 1. ders that are written, before Pharao. And our Lord :: hardned Pharaoes hart, neither did he dismisse the children of Israel out of his Land.

The 10 plague Death of the firstborne in men & beastes of the Ægyptians.

CHAP. XII.

The maner of preparing, and eating the Paschal lambe, sprinckling the dore-postes with bloud therof: 15. eating no leuened bread seuen dayes together. 29. The first borne of men and beastes among the Ægyptians are slaine. 35. The Israelites goe away spoyling Ægypt. 43. Incircumcised men may not eate the Phase.

AND our Lord said to Moyses, and Aaron in the Land 1
of Ægypt: † This moneth, shal be to you the be- 2
ginning of monethes: it shal be the first in the monethes of the yeare. † Speake yee to the whole assemblie of the 3
children of Israel, & say to them: " The tenth day of this moneth let euerie man take a lambe by their families and houses. † But if the number be lesse then may suffice to eate 4
:: Such as had not meanes to take a lambe, tooke a kidde vsing al the same Rites. the lambe, he shal take vnto him his neighbour that ioyneth to his house, according to the number of soules which may suffice to the eating of the lambe. † And it shal be a lambe 5
without spotte, a male, of a yeare old: according also to which rite you shal take :: a kidde. † And you shal kepe him vntil 6
the

The Epistle in the office on good friday. And the 9. prophecie before Masse on Easter eue.

the fourteenth day of this moneth: and the whole multitude
7 of the children of Israel shal :: sacrifice him at euen. † And they shal take of the bloud therof, and put vpon both the postes, and on the vpper-dore-postes of the houses, wherin
8 they shal eate him. † And they shal eate the flesh that night rosted at the fire, and vnleauened bread with wilde
9 lettice. † You shal not eate therof any thing raw, nor boyled in water, but only rosted at the fire: the head with the feete
10 and entralles therof you shal deuoure. † Neither shal there remaine any thing of him vntil morning. If there be any
11 thing left, you shal burne it with fire. † And thus you shal eate him: you shal gird your reynes, and you shal haue shoes on your feete, holding staues in your handes, and you shal eate speedely: for it is the :: Phase (that is the Passage) of
12 the Lord. † And I wil passe through the Land of Ægypt that night, and wil strike euery first begotten in the Land of Ægypt from man euen vnto beast; and :: in al the goddes of
13 Ægypt I wil doe iudgements, I the Lord. † And the bloud shal be vnto you for a signe in the houses where you shal be: and I shal see the bloud, and shal passe ouer you: neither shal there be among you a destroying plague when I shal
14 strike the Land of Ægypt. † And you shal haue this day for a moniment: and you shal celebrate it solemne to the Lord in
15 your generations with an euerlasting obseruation. † Seuen dayes shal you eate azimes: in the first day there shal be noe leauen in your houses: whosoeuer shal eate leauen, that soule shal perish out of Israel, from the first day vntil the
16 seuenth day. † The first day shal be holie and solemne, and the seuenth day with the like festiuitie shal be venerable: no worke shal you doe in them, except those thinges, that
17 pertaine to eating. † And you shal obserue the azymes: for in the selfe same day I wil bring forth your armie out of the Land of Ægypt, and you shal keepe this day vnto your gene-
18 rations with a perpetual rite. † The first moneth, the fourteenth day of the moneth at euen you shal eate :: azymes vntil the one and twentith day of the same moneth at euen.
19 † Seuen dayes there shal not be found leauened in your houses: he that shal eate leauened, his soule shal perish out of the assemblie of Israel, as wel of strangers as of them that
20 are borne in the land. † Nothing leauened shal you eate: in
21 al your habitations you shal eate azymes. † And Moyses

:: Shachatu, *immolabunt, shal offer or sacrifice*: not only *kil*, as protestants translate.

Passage in killing the first-borne of Ægypt, and not of Israel. *s. Hiero. in Mat. 26.*

:: The idols of Ægypt were ouerthrowne, as Dagon was in Azotum. *1. Reg. 5. S. Hierom Epist. ad Fabiol. ex tradit. Hebr.*

:: Christ obseruing this precept, had no leuened bread at his last supper: and so instituted the Eucharist in vnleuened.

called al the Ancients of the children of Iſael, and ſaid to them: Goe take a lambe by your families, and ſacrifice the Phaſe. † And :: dippe a bunche of hyſſope in the blould that is at the doore, and ſprinkle the vppertranſome of the doore therwith, and both the doore cheekes: let none of you goe out of the doore of his houſe til morning. † For our Lord wil paſſe ſtriking the Ægyptians: and when he ſhal ſee the bloud on the vpperſil, and on both the poſtes, he wil paſſe ouer the doore of the houſe, and not ſuffer the ſtriker to enter your houſes and to hurt. † Keepe this thing as a law to thee and thy children for euer. † And when you are entred into the Land, which our Lord wil geue you as he hath promiſed, you ſhal obſerue theſe ceremonies. † And when your children ſhal ſay to you: What is this religion? † you ſhal ſay to them: It is the victime of our Lords paſſage, when he paſſed ouer the houſes of the chidlren of Iſrael in Ægypt ſtriking the Ægyptians, and deliuering our houſes. And the people bowing them ſelues adored. † And the children of Iſrael going forth did as our Lord had commanded Moyſes and Aaron. † And it came to paſſe at midnight, our Lord ſtroke :: euerie firſt-begotten in the Land of Ægypt, from the firſt-begotten of Pharao, who ſate in his throne, vnto the firſt-begotten of the captiue woman that was in the priſon, and euerie firſt-begotten of beaſtes. † And Pharao aroſe in the night, and al his ſeruantes, and al Ægypt: and there aroſe a great crie in Ægypt: for neither was there a houſe wherin there lay not a dead one. † And Pharao calling Moyſes and Aaron, in the night, ſaid: Ariſe and goe forth from my people, you and the children of Iſrael: goe, ſacrifice to the Lord as you ſay. † Your ſheepe and heardes take you as you demanded, and departing bleſſe me. † And the Ægyptians vrged the people to goe forth out of the land quickly, ſaying: We ſhal al die. † The people therfore tooke dough before it was leauened: and tying it in their clokes, put it vpon their ſhoulders. † And the children of Iſrael did as Moyſes had commanded: and they asked of the Ægyptians veſſels of ſiluer and gold, and very much rayment. † And our Lord gaue grace to the people before the Ægyptians that they did lend them: and :: they ſpoyled the Ægyptians. † And the children of Iſrael ſette forward from Rameſſe into Socoth, almoſt ſix hundred thouſand of foote men, beſide litle ones.

† But

:: Sprinckling of bloud with hyſſop here & *Leuit.* 14. *Num.* 19. preſcribed ſignifieth mās deliuerie by Chriſts bloud working in Baptiſme and other Sacraments. *Heb.* 9.

:: Puniſhment conforme to their ſinne, for perſecuting Gods *firſt begotten ſonne Iſrael. Exod.* 4. v. 22. *Theodor. q.* 22. *in Exod.*

:: Lawful ſpoile by the warrant of God, Lord of al.

38 † But also the common people of al sortes innumerable went vp with them, sheepe and heardes and beastes of diuerse
39 kindes exceding manie. † And they baked the meale, which a litle before they had taken out of Ægypt tempered: and made hearth cakes vnleauened: for it could not be leauened the Ægyptians vrging them to depart, & not suffering them to make any tarriance: neither did they thinke vpon prepa-
40 ring any meate. † And the dwelling of the children of Israel that they abode :: in Ægypt, was foure hundred thirty yeares.
41 † The which being expired, the same day al the armie of our
42 Lord went forth out of the Land of Ægypt. † This is the obseruable night of our Lord, when he brought them forth out of the Land of Ægypt: this night al the children of Israel
43 must obserue in their generations. † And our Lord said to Moyses and Aaron: This is the religion of the Phase: No
44 aliene shal eate of it. † And euerie bought seruant shal be
45 circumcised, and so shal eate. † The stranger and the hire-
46 ling shal not eate therof. † In one house shal it be eaten, neither shal you carrie forth of the flesh therof out of the
47 house, neither shal you breake a bone therof. † Al the as-
48 semblie of the children of Israel shal make it. † And if any of the soiourners be willing to dwel among you, and make the Phase of the Lord, first al the male that he hath shal be circumcised, and then shal he celebrate it according to the rite: & he shal be as he that is borne in the land: but if there
49 be any man vncircumcised, he shal not eate therof. † Al one
50 law shal be to him that is borne in the land and to the prose-
51 lyte that soiourneth with you. † And al the children of Israel did as our Lord had commanded Moyses and Aaron. † And the same day our Lord brought forth the children of Israel out of the Land of Ægypt by their troupes.

:: From the promise made to Abraham (Gen 12. v 7.) and his first going into Ægypt (v. 10) to this time were 430. yeares. Gal 3. of which they were in great persecution aboue 80. yeares, before that in seruitude about 60. more, before that also they were strangers partly in Ægypt, partly in Chanaan the rest of this time. See. Gen. 15. v. 13. The 70. read in Ægypt and in *Chanaan*, for explication, as S. Augustin noteth *li. 16. c. 10. ciuit.*

ANNOTATIONS.

CHAP. XII.

3. *The tenth day*] Our Sauiour Christ instituting the Sacrament of the Eucharist, after the celebration of the Paschal lambe, whiles they were at supper, the night before his death, therby sufficiently declared, that this old Pasch was a figure, not only of his Passion and Sacrifice on the Crosse, but also of that he then did so solemnly with his Apostles. whom also in that action he made Priests, commanding them, and their successors, to do the same in commemoration of him, til the end of the world. Other circumstances likewise, and conference

Christs action sheweth that the Paschal lambe was a figure of the Eucharist.

ference of the one with the other make it more clere, that as in some respectes it more resembled Christs Passion, and Sacrifice on the Crosse, so in others it more expressed the Eucharist, and mystical commemoration of his death, though also in manie it profigured Christ in both places. For example, The preparing of the lambe *the tenth day* signified our Sauiours coming into Hierusalem, the same tenth day of the first moone, now represented in the Church on Palmesunday. Also the choise qualities of the lambe, *without spotte, a male, of the first yeare*, foreshewed in general the puritie, fortitude, meeknes, and al perfection of the true *Lambe of God, that taketh away the sinnes of the worlde.* Ioan. 1. More particularly *the killing* and bereuing the Paschal Lambe of natural life, *the sprinkling of his bloud on the dore-postes, the rosting at the fire*, and *not breaking anie bone therof*, most specially expressed Christs death on the Crosse. But *the fourteenth day*, & *the euening* agree only with the Eucharist, instituted the night before our Lords Passion, which he suffered the fiftenth (being the ful moone) and at midday, as ancient S. Dionyse of Ariopagite (in two Epistles, to Policarpus, and to Appollophanes) testifieth, admiting the miracle of the sunnes Eclipse, that hapned the same time. Neither did the *eating of the Lambe* directly prefigurate the oblation on the Crosse, for Christ was not crucified to be eaten but the Sacrament *in formes and bread and wine* was expresly figured by eating the lambe with *vnleauened bread*, and drinking *the cuppe therto adioyned.* (*Luc.* 22. *v.* 17.) In like sorte the Lambe immolated *in commemoration* of the deliuerie of Israel from death, and from seruitude, when the first-borne of Ægypt were slaine, most aptly prefigured the Eucharist, which is *a perpetual commemoration* of mans redemption, and deliuerie from eternal death, and from bondage of the diuel and sinne, by Christes death on the Crosse, which death in dede was the very redemption and deliuerie of mankind, and not a commemoration therof. Finally the immolating of the Lambe *within the house* with precise commandment to *eate nothing therof forth*, perteined particularly to the Eucharist, which our Lord celebrated *within the house*, wherby S. Cyprian (*lib. de vnit. Eccles.*) proueth, that the B. Sacrament must not be giuen to anie out of the *Catholique Church*, though Christs Passion be extended to al the world, as wel to bring such as are without, into the Church, as to saue those that are already entred in. In this sorte the most ancient and best expositors of holie Scripture, explicate this special figure of the Paschal Lambe. As we shalhere produce some witnesses in confirmation of this truth.

Some things in the Paschal lambe prefigured Christ both on the Crosse and at his last supper.

Some more expresly signified his Passion.

Others immediatly the Eucharist.

Ancient writers expound this figure of the Eucharist.

Tertullian *lib. 4. contra Marcionem*, expounding our Sauiours wordes: *With desire I haue desired to eate this Pasch with you before I suffer* saieth, Christ couered not *veruecinam Iudæorum*, the mutton of the Iewes, but professing that with desire he desired to eate the Pasch, as his owne (for it was vnmete that God should couete anie thing not his owne) the bread which he tooke, and gaue to his disciples, he made his owne bodie, saying: *This is my bodie*, that is, a figure of my bodie *Figura autem non fuisset, nisi veritatis esset corpus. But it had not bene a figure* (saith he) *vnles it were a bodie of veritie*, or, *a verie bodie*, to wit, not phantastical as the heretike Marcion imagined; because the figures in the old Testament were not figures, except a true bodie answered vnto them. So the Sacramentaries sense, that Tertullian should cal the Eucharist a figure, is quite against his meaning, and maketh him conclude nothing against Marcion; wheras his whole drift is, by the figures of the old Testament to proue, that in the Eucharist is the true & real bodie of Christ, and that consequently Christ hath a true and real bodie. Origen (*in 26. Mat.*) teacheth that in the great parlar (where Christ did eate the Paschal Lambe) he also made his new Pasch.

Tertullian proueth, by this figure fulfilled in the Eucharist, that Christ hath a true and not a phantastical bodie.

Luc. 22.

Hieron. 11. v. 19.

S. Cyprian

S. Cyprian (*de Cœna Dom.*) saieth: In the supper of sacramental banquets, old and new Institutions met together. The lambe being *consumed*, which old tradition proposed, the Master setteth *inconsumptible* meate to his disciples. S. Gregorie Nazianzen (*Orat 2. de Pascha*) saieth, God commanded the Paschal Lambe should be eaten in the euening, because Christ in the euening gaue the Sacrment of his owne bodie to his disciples. S. Hierom (*in 26 Mat.*) After that the figuratiue Pasch was complete, and Christ had eaten the flesh of the lambe
Psal.103. with his Apostles, he taketh bread, *which confirmeth the hart of man*, and passeth ouer to the true Sacrament of Pasch. Likewise S. Chrisostom (*Ho. de prodit. Judæ*) saieth, In the same table both the Paschs, of the figure, and of the veritie were celebrated. S. Ambrose (*in Luc.* 1.) expressly applieth this figuratiue lambe to the Eucharist, as it is celebrated in the Church, by him selfand other
1. Cor.5. Priests, saying: VVhen we sacrifice, Christ is present, Christ is sacrified: for *Christ our Pasch is immolated.* The like affirmeth S. Augustin (*li. 2. cont. lit. Petil. c. 27*) It is an other Pasch that the Iewes celebrated of a shepe, an other which we receiue in the bodie and blould of our Lord. S. Leo (*ser. 7. de Pass.*) To the end shadowes might geue place to the bodie, and figures might cease in presence of the veritie, the old obseruation is taken away by the new Sacrament, hoste passeth into hoste, bloud excludeth bloud, and when the legal festiuitie is changed, it is fulfilled.

The same Sacrifice offered by Priests.

S Gregorie (*ho 22 in Euang:*) prooueth by these wordes, *You shal not eate therof ansе thing rawe*, that besides the letter there is a spiritual sense. Behold (saith he) the verie wordes of the historie driue vs from the historical vnderstanding. For did the Israelitical people in Ægypt vse to eate a lambe raw, that the law should nede to say: *you shal not eate it rawe*? And so in that homilie this great Doctor explicateth how we ought to celebrate, and receiue the Sacrament of the Eucharist, by the figure of this Paschal lambe. This *bloud* (saith he) is *sprinkled on both postes*, when the Sacrament of his Passion is *receiued with mouth*, to redemption, and mediated with *intentiue mind* to imitation, and in *the tranſome* ouer the dore, when pure intention directeth the exteriour act, also when we carie *the Croſſe* of his passion *in our forhead*. The flesh of the lambe is eaten *at night*, because we now receiue our Lords bodie in the Sacrament, when yet we *see not ech others conſciences*, *rosted at the fire*, when we ioyne to our beleefe *good vvorkes of feruent charitie*; with *vnleauened bread*, and *vvith lettice*, that is, in sincerite, *vvithout corruption of vaine glorie*, and with *bitter penance for sinnes*; not *rawe*, nor *sodde in vvater*, to wit, neither esteeming Christ *a mere man*, nor considering of him, with *humane vvisdome* or priuate spirite of heretikes, called *stollen vvater* (prou 9.) *To deuoure the head vvith the feete and entrails*, is by faith to beleue *the Diuinitie of Christ*, and to imitate by loue the *steppes of his humanitie*, and greedely to *learne al Christian mysteries*. Nothing is *left til morning*, when we endeuoure in this life before *the reſurrection* to know euerie point of christian doctrin, so farre as to vs perteineth. But if anie thing *be left, it must be burned in the fire*, because those hard and hiegheſt mysteries, which we *can not vnderſtand*, we must *remitte to the Holie Ghoſt*, lest anie proudly presume either to contemne, or to proclaime that he vnderstandeth not. He further describeth also what maner of persons are to eate this new Pasch. Their *loines* must be *gyrded*, that is, al *carnal pleasures tamed*. They must haue *shoes on their feete*, by the good examples of former Saincles dead before, must *Strengthen their steppes*, to flie from vice, and follow vertue: holding *staues in their handes*, to rule & stay themselues and others *from sliding*, by the staffe of authoritie. They must eate the Pasch *speedely*, that is without delay or procrastination must learne the mysteries of mans redemption, and

S. Gregories moralization of this figure, applied to the B Sracrament.

VVhat persons are to receiue the B. Sacrament.

heauenlie life, and so performe Gods wil and precepts, in this life *with speede*. To this effect S. Gregorie discourseth at large in the moral sense, which we haue abridged and otherwise (though holie Scripture be ful herof) seldome touch.

Returning therfore to our particular purpose, in al these testimonies we specially vrge, that the paschal lambe was a figure, not only of Christs Passion, but also of the Eucharist. VVhereupon, besides the often expresse mention of our B. Sauiours bodie and bloud in the same, which Protestants would wrest (as they do also the same termes in holie Scripture) to figuratiue sense, it necessarily followeth, that there be farre more excellent contents in the Sacrament of the Eucharist, then natural bread and wine. For S. Paule teacheth, (*Colloss.* 2.) that *as the bodie excelleth the shadow*, so the veritie, or thing figured excelleth the figure. VVheras the substance of bread and wine doth not excel, much lesse so farre excel the Paschal Lambe, as by S. Pauls doctrine is required. Againe seing the Paschal lambe was a Sacrifice, as appeareth in this Chap. v.6 &.27 also Num. 9.v.7.&.13. and Mar. 14.v.12: and as it was immolated was a figure of the Eucharist, as before appeareth by conference of the one with the other, in respect of the time, place, maner of offering, and eating it, and by testimonie of the Doctors aboue cited, it followeth also that the Holie Eucharist is a Sacrifice farre excelling the figure.

The thing figured farre excelleth the figure.

The Eucharist is also a Sacrifice.

CHAP. XIII.

God commandeth to remember their deliuerie from Ægypt, by the solemnitie of Pasch 2. and by consecrating to him the first-borne. 17 And so leadeth them through the desert towards the red sea (Moyses taking with him Iosephs bones) by a piller of fire in the night, and a cloud in the day.

AND our Lord spake to Moyses, saing: † Sanctifie vnto 1 2
me euerie first borne that openeth the matrice in the
children of Israel, as wel of men as of beastes: for they are al
mine. † And Moyses said to the people: Remember this day 3
in the which you went forth out of Ægypt, and out of the
house of seruitude, because with a strong hand hath our Lord
brought you forth out of this place: that you eate not leaue-
ned bread. † This day you goe forth in the moneth of new 4
corne. † And when our Lord shal haue brought thee into 5
the Land of Chananeite and Hetheite and Amorrheite and
Heueite and Iebuseite, which he sware to thy fathers that he
would geue thee, a land that :: floweth with milke and honie,
thou shalt celebrate this maner of sacred rites in this mo-
neth † Seuen daies shalt thou eate azimes: and in the seuenth 6
day shal be the solemnitie of our Lord. † Azimes shal you 7
eate seuen dayes: there shal not be seene anie leauened thing
with thee, nor in al thy coastes. † And thou shalt tel thy 8
sonne in that day, saying: This is that which our Lord did to
me

:: The first lesson at Mattins on Candlemasse day.

:: The old Testament propo sed cõmonly temporal rewardes. *3 Hieron. Ep. ad Dardanum.*

9 me when I came forth out of Ægypt. † And it shal be as a
signe in thy hand, and as a moniment before thine eyes: and
that the law of our Lord be alwayes in the mouth, for in a
strong hand our Lord hath brought thee out of Ægypt.
10 † Thou shalt keepe this obseruation at the sette time from
11 dayes to dayes. † And when our Lord shal haue brought thee
into the Land of the Chananeite, as he sware to thee and thy
12 fathers, and shal geue it thee: † thou shalt separate al that ope-
neth the matrice vnto our Lord, and al that is brought forth
in thy cattel: whatsoeuer thou shalt haue of male sexe thou
13 shalt consecrate to our Lord. † The first borne of an asse thou
shal change for a sheepe: and if thou doe not redeeme it,
thou shalt kil it. And euerie first borne of men among thy
14 children, thou shalt redemne with a price. † And when thy
sonne shal aske thee to morow, saying: What is this? thou
shalt answere him: With a strong hand did our Lord bring vs
forth out of the land of Ægypt, out of the house of seruitude.
15 † For :: when Pharaoes hart was indurate, and would not
dismisse vs, our Lord slew euerie first-borne in the Land of
Ægypt, from the first-borne of man to the first-borne of
beastes: therfore I sacrifice to our Lord al that openeth the
matrice of the male sixe, and al the first-borne of my sonnes I
16 doe redeme. † It shal be therfore as a signe in thy hand, and
as a thing hanged before thine eyes, for a remembrance: be-
cause our Lord by a strong hand hath brought vs forth out of
17 Ægypt. † Therfore when Pharao had sent forth the people,
our Lord ledde them not by the way of the Philisthijns coun-
trie which is neere: thinking :: lest perhappes it would repent
them, if they should see warres arise against them, and would
18 returne into Ægypt. † But he ledde them about by the way
of the desert, which is besides the Red-sea: and the children
19 of Israel went vp out of the Land of Ægypt armed. † Moyses
also :: tooke Iosephes bones with him: because he had adiu-
red the children of Israel, saying: God shal visite you, carrie
20 out my bones from hence with you. † And marching from
Socoth they camped in Etham in the vtmost coastes of the
21 wilderneſſe. † And our Lord went before them to shew the
way by day in a piller of a cloude, and by night in a piller of
fire: that he might be the guide of their iourney both times.
22 † There neuer failed the piller of the cloude by day, nor the
piller of fire by night, before the people.

:: In the Hebrew. *when Pharao had indurated himselfe.*

:: Gods preuention to auoid tentations sheweth freewil in man

:: By this appeareth how much Moyses estemed Iosephs charge concerning translation of his bones. Also S. Paul commendeth it. *Heb.* 11.

CHAP.

CHAP. XIIII.

Pharao persecuting the children of Israel with a great armie. 10. they murmur against Moyses, 13. but are encoureged by him, and passe through the red sea drie foote. 23. Pharao and his hoste wilfully following are drowned.

AND our Lord spake to Moyses, saying: † Speake to 1 2
the children of Israel: Let them returne and campe ouer
against Phihahiroth which is betwene Magdal and the sea
against Beelsephon: in the sight therof you shal campe vpon
the sea. † And Pharao wil say concerning the children of 3
Israel: They are straitened in the land, the desert hath shute
them in. † And I wil indurate his hart, :: and he wil pursew 4
you: and I wil be glorified in Pharao, and in al his armie: and
the Ægyptians shal know that I am the Lord. And they did
so. † And it was told the king of Ægyptians that the people 5
was fled: and the hart of Pharao and of his seruantes was
changed toward the people, and they said: What meant we to
doe, that we dismissed Israel from seruing vs? † Therfore 6
he made readie his chariotte, and tooke al his people with
him. † And he tooke six hundred chosen chariottes, and al 7
the chariottes that were in Ægypt: and captaines of the
whole armie. † And our Lord hardned Pharaoes hart the 8
king of Ægypt, and he pursewed the children of Israel: but
they went forth in a mightie hand. † And when the Ægypti- 9
ans pursewed their steppes going before, they found them
encamped at the sea side: al Pharaoes horse and chariottes,
and the whole armie were in Phihahiroth against Beelse-
phon. † And when Pharao approched, the children of Is- 10
rael lifting vp their eies, saw the Ægyptians behind them:
and they feared exceedingly, and cried to our Lord, † and 11
said to Moyses: Perhappes there were no graues in Ægypt,
therfore thou hast taken vs thence to die in the wildernes:
why wouldest thou doe this, in bringing vs out of Æ-
gypt? † Is not this the word that we spake to thee in Ægypt, 12
saying: Depart from vs, that we may serue the Ægyptians?
for it was much better to serue them, then to die in the wil-
dernes. † And Moyses saied to the people. Feare not: stand, 13
and see the great wonders of our Lord that he wil doe this
day: for the Ægyptians, whom now you see, you shal no
more

:: Although the Hebrew Greke and Latin haue, *And he*, yet Protestants corruptly thrust in the text, *that he shal*, to make it sound to their sense, that God did not only permit, but worke Pharaoes induration.

14 more see for euer. † Our Lord wil fight for you, and you shal
15 hold your peace. † And our Lord said to Moyses: :: Why
crieſt thou to me? speake to the children of Israel that they
16 goe forward. † But thou lift vp thy rodde, and stretch forth
thy hand vpon the sea, & diuide it: that the children of Israel
17 may goe in the middes of the sea by drie ground. † And I
1.Reg.6. wil indurate the hart of the Ægyptians to pursew you: and
I wil be glorified in Pharao, and in al his hoste, and in his cha-
18 riottes and in his horsemen. † And the Ægyptians shal know
that I am the Lord when I shal be glorified in Pharao, and in
19 his chariottes & in his horsemen. † And :: the Angel of God,
that went before the campe of Israel, remouing him selfe,
went behind them: and together with him the piller of the
20 cloude, leauing the foreward, † stode behind, betwen the Æ-
gyptians campe and the campe of Israel: and it was a darke
cloud, and lightening the night, so that they could not come
21 to ech other the whole night time. † And when Moyses had
stretched forth his hand vpon the sea, our Lord tooke it away,
a vehement and burning winde blowing al the night, and tur-
22 ned it into drie ground: and the water was diuided. † And
the children of Israel went through the middes of the drie sea:
23 for the water was as it were a wal on their right hand & their
left. † And the Ægyptians pursewing went in after them, and
al Pharaoes horses, his chariottes and horsemen through the
24 middes of the sea. † And now the morning watch was come,
and behold our Lord looking vpon the Ægyptians campe
25 through the piller of fire & the cloude, slew their armie: † and
ouerthrew the wheeles of the chariottes, and they were
borne into the depth. The Ægyptians therfore said: Let vs
flee from Israel: for the Lord fighteth for them against vs.
26 † And our Lord said to Moyses: Stretch forth thy hand
vpon the sea, that the waters may returne to the Ægyptians
27 vpon their chariottes and horsemen. † And when Moyses
had stretched forth his hand against the sea, it returned in the
first breake of day to the former place: and the Ægyptians
fleeing away, the waters came vpon them, and our Lord en-
28 wrapt them in the middes of the waues. † And the waters re-
turned, and ouerwhelmed the chariottes and the horsemen of
al Pharaoes armie, who folowing were entred into the sea,
29 :: neither did there so much as one of them remaine. † But the
children of Israel marched through the middes of the drie sea,

:: A sorowful hart, lamentably mourning for the people is called crying to God. S. Hierom. in Gal. 4.

:: Protection of Angels.

The fourth prophecie in the office before Masse on Easter eue. And the second on whitsuneue

:: So in Baptisme al sinnes are destroyed. S. Cyp. Ep. 76. in fine. S. Aug. Tract. 12. & 13. in Ioan.

:: The same credite is geuen to God speaking by Moyses, as if he had spoken immediatly by himself. *S. Hiero. in Epist. ad Philem.*

& the waters were vnto them as in stede of a wal on the right hand and on the left: † and our Lord deliuered Israel in that 30
day out of the hand of the Ægyptians. † And they saw the Æ- 31
gyptians dead vpon the sea shore, and the mightie hand that our Lord had exercised against them: and the people feared our Lord, & they beleued our Lord, :: & Moyses his seruant.

CHAP. XV.

Moyses with the people sing a Canticle of thanks-geuing, for their deliuerie. 22. The people being three daies in the desert without water, then finding that is bitter, do murmure. 25. It is made swete. 27. Coming to Elim they finde twelue fountaines, and seuentie palmetrees.

:: The first of al Canticles, sacred or prophane. *Origen. ho. 6. in Exod.*

THEN :: sang Moyses and the children of Israel this song 1
to our Lord, and said: Let vs sing to our Lord: for
he is glouriously magnified, the horse and the rider he hath
throwen into the sea. † My strength, and my praise is our 2
Lord, and he is made vnto me a saluation: this is my God, and
I wil glorifie him: the God of my father, and I wil exalt him.
† Our Lord is a man of warre, omnipotent is his name. 3

::God only suffered them to goe into the sea. For they went of their owne accord supposing they might followe where the Israelites went before. *S. Aug. ser. 89. de temp.*

† Pharaoes chariottes and his armie :: he hath cast into 4
the sea: his chosen princes are drowned in the red sea. † The 5
depthes haue ouerwhelmed them, they are sonke into the
botome like a stone. † Thy right hand ô Lord is magni- 6
fied in strength: thy right hand, ô Lord, hath striken the
enimie. † And in the multitude of thy glorie thou hast 7
put downe thy aduersaries: thou hast sent thy wrath, which
hath deuoured them like stuble. † And in the spirite of 8
thy furie were the waters gathered together: the flowing
water stoode, the depthes were gathered together in the
middes of the sea. † The enimie said: I wil pursew and 9
ouertake, I wil diuide the spoiles, my soule shal haue his fil: I
wil draw forth my sword, my hand shal kil them. † The 10
spirit blewe and the sea ouerwhelmed them: they sanke as
lead in the vehement waters. † Who is like to thee, 11
among the strong ô Lord? who is like to thee, magnifical in
sanctitie, terrible and laudable, doing meruailes? † Thou 12
didst stretch forth thy hand, and the earth deuoured them.
† Thou hast in thy mercie bene a guide to the people 13
which thou hast redemed: and in thy strength thou hast
caried

14 caried them vnto thy holie habitation. † Nations rose
vp, and were angrie: sorowes possessed the inhabiters of
15 Philisthijm. † Then were the princes of Edom trubled,
trembling ceazed on the sturdie of Moab: al the inhabiters
16 of Chanaan were starke. † Let feare and dread fal vpon
them, in the greatnes of thy arme: let them become vnmoue-
able as a stone, vntil thy people ô Lord shal passe, vntil
17 thy people shal passe, this which thou hast possessed. † Thou
shalt bring them in, and plant them in the mountaine of thy
inheritance, in thy most firme habitation, which thou hast
wrought ô Lord: thy sanctuarie Lord, which thy handes haue
18 confirmed. † Our Lord shal reigne for euer and euermore.
19 † For Pharao on horsebake entred in with his chariottes
and horsemen into the sea: and our Lord brought backe vpon
them the waters of the sea: but the children of Israel walked
on drie ground in the middes therof. † Marie therfore the
20 propheteſſe, Aarons sister, tooke :: a tymbrel in her hand:
and al the wemen went forth after her with tymbrels and
21 daunces, † to whom she beganne the song, saying: Let
vs sing to our Lord, for he is gloriously magnified, the horse
22 and his rider he hath cast into the sea.

† And Moyses remoued Israel from :: the red sea, and they
went forth into the desert Sur: and they walked three dayes
23 through the wilderness, and found not water. † And they
came into Mara, neither could they drinke the waters of
Mara, because they were bitter: wherupon he gaue a name
also agreable to the place, calling it Mara, that is, bitterness.
24 † And the people murmured against Moyses, saying: What
25 shal we drinke? † But he cried to our Lord. who did shew
him :: a peece of woode: which when he had cast into the
waters, they were turned into sweetenesse. There he appoin-
ted him precepts, and iudgements, and there he proued
26 him, † saying: If thou wilt heare the voice of the Lord thy
God, and doe that is right before him, and obey his com-
mandementes, and keepe al his preceptes, none of the mala-
dies, that I layd vpon Ægypt, wil I bring vpon thee: for I am
27 the Lord God thy curer. † And the children of Israel came
into Elim, where there were twelue fountaines of water, &
seuentie palme trees: and they camped byside the waters.

:: Musical instrumẽts vsed before the law of Moyses in the seruice of God.

:: These things chanced to them in figure 1. Cor. 10.

:: The wholsome wood of the Crosse made the bitter sea of gentiles, swete. *Theodoret. q. 26. in Exod.*

The end of the third age.

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE THIRD AGE, from Abrahams going forth of Chaldea, to the parting of Israel out of Ægypt. The space of 430. yeares.

The same Church & Religion in this age as in the former.

ONE *and the same Church and Religion begunne in the first age of the World, and continued in the second, became more and more conspicuous in the third. For in this age not only the same principal and particular pointes of faith, were beleued and professed, but also the number of professors encreased and partly by seperation of place and abode, and specially by diuersitie of maners, outward rites, and conuersation were more distinct from infidels then before: as we shal now shew by the sacred historie of that time. Which beginneth with Abrahams going forth of his countrey of Chaldea, about 2024. yeares from the beginning of the World, in the 75. yeare of his age.*

Beleefe in one God.

From which time forward God often appeared to him, and after him to Isaac and Iacob, in the title of EL SADDAI, *that is,* God Almightie: Creator of al things, Lord, God, most high, Possessor of heauen and earth (Gen. 14.) *To Moyses more familiarly* (Exod. 3.) *in his most proper name,* HE WHICH IS. *In the name of* foure letters, *which the Iewes count* ineffable. *And in diuers other names, al shewing* One, Eternal, Omnipotent, infinite Maiestie, *of whom al other things depend, and haue their being, himselfe independent of any other thing.*

Three diuine Persons.

This one diuine nature, and indiuisible substance is (aboue al reach of reason) three in Persons: *represented to Abraham (Gen. 18) by three Angels, in forme of men, whom, by special instinct of God, he* adored as one: *and first spake vnto them as to one:* Lord *if I haue found grace in* thy sight, *goe not past* thy *seruant; and by and by as to manie: Wash* yee your *feete. In like maner Moyses sometimes speaketh plurally as of manie;* There appeared to him three men, they saied: *Where is Sara? sometimes singularly;* He said: I wil come. *So Lot (Gen. 19.) spake to* two Angels *representing* the Sonne of God, *and* the Holie Ghost, *one God with* the Father, *first as to manie,* I beseech you my Lordes, *turne into the house of* your *seruant; after as to one: I beseech* thee my Lord, *because* thy *seruant hath found grace before* thee. *Who likewise answered as one only:* I haue heard *thy prayer. Againe Moyses sheweth distinction of Persons in God, saying (v. 24.)* Our Lord rained from our Lord. *Iob also (who liued in this age) and his frendes professed and serued the same one God, auouching him to be the onlie God and Lord, that* geueth and taketh away (*Chap. 1. 2.*) *He* the maker *and peculiar* Keeper of men. He that taketh away sinne, and iniquitie (*c. 7.*) He that doth great things, incomprehensible, and meruelous,

wherof

wherof there is no number, (*c.* 9.) *And that with termes appropriated to the three diuine Persons* (*c.* 26.) In his strength sodainly the seas are gathered togeather, and with his wisedom he stroke the proud man. His Spirite hath adorned the heauens. *The same Mysterie of pluralitie of Persons in one God is more clere by the Hebrew text chap.* 30. *v.* 11. *and* 35. *v.* 10. *where the same actions are ascribed to God, as to one, and as to manie.*

strength (or *power*) the Father. *wisdome* the Sonne, *spirite* the Holie Ghost.

But most euident are the promises, figures, and prophecies of Christ our Redemer. For besides present abundance of riches, promise of great progenie, and that the same should possesse the fruitful Land of Chanaan (*three special blessings of the old Testament*) *God promised Abraham a farre greater thing* (*Gen.* 12.) *that in his seede* al nations and kindreds of the earth should be blessed. *In confirmation whereof, God also changed his name* Abram (high or noble father) *into* Abraham (Father of manie *nations, Gen.* 17. *And so he was natural father of foure great Kingdomes,* Ismaelites, Madianites, Idumeans, *and* Israelites: *but spi-*
Rom. 9. *ritual father of manie more, to wit, of al that beleue in Christ, Iewes and Gentiles, from that time to the worlds end. The same promises of possessing Chaanan and* of Christ *were renewed and confirmed to Isaac.* (*Gen.*26.) *in like sorte to Iacob* (28.) *for they pertained not to Ismael, nor to the other sonnes of Abraham, nor to Esau. Moreouer Christ, our Redemer and deliuerer from sinne, and captiuitie of the diuel, was prefigured by Abraham, at last deliuering those from captiuitie, who otherwise endeuoring to shake of the yoke of Cordorlahomor, fel further into subiection and bondage* (*Gen.* 14.) *Also Melchisedech, King and Priest, of vnknowen generation, extraordinarie vocation, without predecessor, or successor, prefigured Christ King and Priest for euer, who not by successors, but by Priests his vicars, perpetually exerciseth al Priestlie functions. Likewise* Isaac *borne aboue the common course of nature* (*Gen.* 21.) *singularly beloued of his father, carying wood on his back for the sacrificing of himselfe* (22.) Iacob *flying his brother Esau* (27.) *hardly treated by Laban,* (31.) *yet alwayes inuincible against his aduersaries,* (32.) Ioseph *hated of his brethren, sold and deliuered to Gentiles,* (37.) *By them also persecuted,* (39.) *but afterwardes aduanced, and called* the Sauiour of the world, (41.) *Iust* Iob *vehemently afflicted*; Moyses *hidden for a while, then exposed to danger, and thence deliuered: afterwards manifesting him selfe to his brethren, by them reiected, bewrayed, and flying from Pharao* (*Exo.* 2.) *returning againe* (*Exod.* 3. 4. *&c.*) *and at last deliuering the Israelites from bondage of Ægypt* (*Exo.* 14.) *And manie other things, as the ramme sacrificed in place of Isaac* (*Gen.* 22.) *the ladder of Iacob* (*Gen.*28.) *Iosephs scepter* (47.) *Aarons rodde* (*Exo.* 7.) *Paschal lambe* (12.) *prefigured Christ, borne of a Virgin; the onlie Sonne of God; sometimes hidden, other*

Christ promised to Abraham.

To Isaac. And to Iacob.

Christ prefigured by Abraham.

By Melchisedech.

By Isaac.

Iacob.

Ioseph.

Iob. Moyses.

And manie other things.

times conuersant With men, hated, persecuted, sold, betraied; Who caried his ovvne crosse, was sacrificed, vanquished al his enimies, aduanced, and acknowledged the true Sauiour of the world, *Redemer and deliuerer of mankind, from seruitude, slauerie, thraldome, and bondage of sinne, death, and the diuel.*

Prophecie of Christ. *Againe Abraham prophecied that of his seede Christ our Sauiour should be borne, When he saied to his seruant (Gen. 24.)* Put thy hand vnder my thigh, that I may adiure thee by our Lord God of heauen & earth, *that is, by Christ, Who should come of his loynes, as S. Hierom (Tradit Heb. in Gen. et explic. Psal. 44.) S. Ambrose (li. 1. c. 9. de Abraham) and S. Augustin (q. 62. in Gen. et li. 16. c. 33. ciuit.) expound it. More euidently Iacob (Gen. 49.)* The scepter shal not be taken away from Iudas, and a duke of his thigh, til he do come that is to be sent, and the same shal be the expectation of the Gentiles. *Iob as planely:* I know that my redemer liueth. *Moyses foreknowing that Christ the true Redemer, and chiefe Lawgiuer should be sent, prated God to haſten his mission, saying:* I besech thee Lord, send whom thou wilt send. (*Exod.* 4.) *Iob.* 19.

Sacrifice. Altares. Churces, dedicated. *External Sacrifice was frequent and solemne, as the soueraigne homage to God. And manie Altares erected by Abraham for that purpose (Gen. 12. 13. 15. 22.) Vnbloudie, in bread and Wine by Melchisdech (Gen. 14.) other liquide sacrifices (Gen. 35. v. 14) offered by Iacob, with dedication of the place called* Bethel: the house of God: *Which he also before hand promised by*

Vowes. *vow (Gen 28.) Diuers other Sacrifices offered by Isaac, and Iacob (Gen 26. 31. 33. 36.) By Iob and his frends (Iob. 1. & 42.) by Moyses, Aaron, and other ancients of Israel. (Exod. 12.) Al which consequently shew Priesthood,*

Priesthood. *Whose proper office is to offer Sacrifice, though amongst al the aboue named, onlie Melchisedech was called a Priest. And among the gentiles we finde that*

Priuilege of Priests. *Putiphar (Gen. 41.) and Iethro (Ex. 3.) whose daughters Ioseph and Moyses maried) were called* Priests, *or as the word* Cohenim *doth also signifie,* Princes, *for they were great and eminent men in their countries. At least those that by special priuilege Were exempted from selling their landes to Pharao, and had not withstanding prouision of mantenance in time of dearth (Gen. 47.) Were properly called Priests, for such function as they had in ser-*

Where is no sacrifice no priest is required. *uing their idols. For where Was true and right Sacrifice, there Were also right Priests, and where Idololatrical sacrifice there were like Priests, and Where no external sacrifice at al (as amongst Protestants) there are no Priests, but*

Circumcision. *ministers only.*

In this age also (long before Moyses) the Sacrament of Circumcision Was giuen to Abraham, for distinction of Gods selected and peculiar people, and for remedy of original sinne, in the male sexe of Abrahams seede, and others of his communitie. In the other sexe, and other generations, former remedies of sacrifice, or other profession of faith Were available. For other sinnes, not

only

only internal repentance was necessarie, which was euer principally required (& therfore Ioseph dealt so seuerly with his brethren, til they had hartie sorow and contrition for their sinnes) but also certaine external purifications, as washing and changing garments, were ordained. (Gen. 35.) Mariage though not then a Sacrament, yet was religiously regarded, with special care of faith and religion in the choise of persons, (Gen. 24. 27, v. 46. c. 28. v. 1.) and of certaine degrees of consanguinitie and affinitie. Adulterie was punishable by death (Gen. 38.) and in no wise counted lawful, no not among the heathen. (Gen. 12. 20. 24. 26. 29. 34. 39.) Pluralitie of wiues in some persons and cases, lawful in the lavv of nature (Gen. 16. 25. 29.) as also afterwards in the lavv of Moyses, not in the law of grace, nor euer pluralitie of husbands. Spiritual blessing, a preeminence of greater persons, so Melchisedech blessed Abraham (Gen. 14.) Isaac blessed Iacob (c. 27.) and Iacob his sonnes (c. 49.) and the sonnes of Ioseph, with imposition of handes, and framing the forme of a crosse (48.) Other Ceremonies of oyle and wine (Gen. 28. 35.) sprinkling the bloud of the Paschal lambe, eating the lambe standing with their loynes gyrded, shooes on their feete, staues in their handes, and with speede (Exo. 12). Musical instruments in Diuine seruice. (Exod. 15.) Christes Baptisme prefigured by Circumcision, (Gen. 17.) for Christians are circũcised (saith S. Paul) in the Circumcision of Christ, buried with him in Baptisme. Also by the cloude vvhich stoode betwene the Ægyptians and Israelites, lightning the night on the one side (towards Gods people) dark on the other (towards their enemies) and by the redde sea, vvhich saued the children of Israel, and drovvned the Ægyptians (Exo. 14.) Al were baptised in the cloude, and in the sea. So the bread and vvine offered by Melchisedech, the Paschal lambe, and vnleauened bread prefigured the B. Sacrament, and Sacrifice of Christs bodie and bloud, in formes of bread and wine. Iacob also prophecied of this most excellent Mysterie (Gen. 49.) He shal wash his stole in wine, and his cloke in the bloud of the grape. In like sorte Melchisedechs Priesthood was a plaine figure of Christs Priesthood, who first by himself consecrated and offered his ovvne bodie and bloud, and stil doth the same by his Priests handes of the new Testament. Diuers other Rites were knovven and obserued by Tradition. So Abraham paied Tythes to his spiritual Superior (Gen. 14.) taught his children and familie to keepe the way of our Lord, and doe iudgement and iustice, (Gen. 18. v. 19.) Isaac and Iacob kept and taught the Ordinances, Preceptes and Ceremonies of their ancestors, vvithout Lavves or precepts vvritten (Gen. 26.) Iudas commanded his second sonne to take the vvidovv of his brother deceased without children (Gen. 38.) The children of Israel abstained from eating the sinevv of the thigh, in remembrance that the sinew of Iacobs thigh was shrunke (Gen. 32).

Penance. Gen. 44

Mariage.

Degrees of cõsanguinitie.

Pluralitie of wiues lawful sometimes, neuer of husbands.

Blessings.

Signe of the Crosse.

Ceremonies.

Musical instruments.

Baptisme prefigured.

1. Cor. 10.

The B. Sacrament.

Priesthood of the new Testament.

Traditions.

Tythes.

Forme of iustice.

Precepts.

Raising seede to the brother

Abstinence.

Freevvil

Freewil.

Freewil in men proued, by that Ioseph's brethren in selling him thought euil, *not moued nor inclined therto by God, who had no part in their euil thought, but turned it to good.* (*Gen.* 50.) *by Gods threatning Pharao* (*Exo.* 8.) If thou wilt not dismisse Israel. *Which were vniust if Pharao could not doe otherwise. Likewise by that Pharao often changed his mind, sometimes promising to dismisse the Hebrewes, and againe refusing to doe it, which sheweth* (*saieth Theodoret*) *freewil of the mind: and by Gods preuention of tentations,* leading the Israelites not the neerest way, but by the desert, lest perhaps it would repent them; and they would returne into Ægypt (*Exod.* 13.) *Mans consent therfore is free notwithstanding Gods wil, direction, and commaundement. And so his industry is required in his dailie affaires, and then to relie on Gods prouidence, otherwise only to expect Gods Wil, operation, or protection, man himself endeuoring nothing is to tempt God. Therfore Abraham* (*Gen.* 12.) *Isaac* (*c.* 26.) *Iacob* (*ca.* 32.) *and the parents of Moyses* (*Exo.* 2.) *being in feare and distresse vsed al prudense to auoid imminent dangers, albeit they had special reuelations of safetie and happie successe. Neither doth God euer tempt anie man to sinne, but proueth his seruants and maketh them knowen to the World for example of others, and their owne merit. Gen.* 22. *Iob.* 1. 2. *&c.*

Mans industry necessarie.

God tempteth not to euil.

Faith and good workes together iustifie, and are meritorious, but neither of them alone.

Onlie faith doth not iustifie, nor Workes without faith, but both together do iustifie, and are meritorious: so Abraham beleued God *because he is omnipotent and truth it selfe,* and it was reputed to him vnto iustice (*Gen.* 15.) *but this faith Was not sole, for it had hope, loue, obedience, and other vertues adioyned, and so his beleuing Was an act of iustice. In like maner* Abraham was iustified by workes, offering Isaac his sonne vpon the Altar (*Gen.* 22.) *but this Worke presupposed faith,* that God is able to raise euen from the dead. So by workes faith is consummate. *By* hospitalitie *Abraham and Lot vnawares receiued Angels to harbour.* (*Gen.* 18. 19.) Abraham *Was* perfect *according to perfection of this life.* (*Gen.* 17.) *most highly commended for foure more notorious actes proceding of two special vertues faith and obedience. The first was his prompt obedience, in leauing his countrie and kindred, going he knew not whither, nor how farre, simply and cherfully expecting Gods further direction, when to goe, and where to abide,* (*Gen.* 12.) *The second was his excellent faith presently beleeuing Gods promise* (*which by al humane reason semed vnpossible*) *that he should haue innumerable progenie* (*Gen.* 15.) *The third Was, that he did not only most sincerly and religiously serue God, but also taught his posteritie so to do, as God himself testifieth of him, saying:* I know that he wil command his children, and his house after him, that they kepe the way of the Lord, and do iudgement and iustice. (*Gen.* 18.) *The fourth was that most heroical act of obedience, admirable to al*

Iac. 2.

Heb. 11.

Heb. 13.

Perfection in this life.

Foure principal merites of Abraham.

1. Prompt obedience.

2. Faith without staggering.

3. Propagation of faith and religion.

4. Perfect obedience.

to al ages, being readie to kil, and sacrifice his owne most dearly beloued sonne Isaac. For which God sware by himself, *that he would manie waies blesse him,* becaus*e* (*saieth God*) thou hast obeyed my voice (*Gen.* 22.) *He prayed for Sodom, and had preuailed, if tenne iust persons had benne found in that citie* (*Gen.* 18.) *And Lot was deliuered from thence for Abrahams sake* (*Gen.* 19.) *Isaac was also of most sincere mind, deuout to God, exercised himself in meditation or mental prayer* (*Gen.* 24.) *obtained by prayer his desire of issue.* (*Gen.* 25.) *Likewise Iacob is described in the holie text* a plaine (*or sincere and innocent*) man. (*Gen.* 25. *v.* 27.) *patient and constant in tribulations.* (*Gen.* 29. 31. 32. 33.) *He lawfully purchased Esaus consent of the firstbirthright.* (*Gen* 25. *v.* 31.) *He neither lied, nor otherwise sinned, when he answered his father that he was* Esau his first begotten sonne (*Gen.* 27.) *but spake truth in mystical sense, agreable to Gods wil and ordinance, who so transposed Isaacs blessing from Esau to Iacob. Which Isaac at length Vnderstanding, conformed him self therto, and confirmed the same* (*v.* 33. *&* *ch.* 28.) *giuing Esau such contentment as he could of temporal blessings. Ioseph is renowmed for al vertues, euen from his youth to his death* (*Gen.* 37. 39. 50.) *Iob* Was simple and right, fearing God and departing from euil, a iust and innocent man, *both before and in his tribulations,* not sinning with his lippes: neither spake he anie foolish thing against God (*ch.* 1.) *yea more afflicted* retained innocencie (*ch.* 2.) *and finally God receiued his prayer for others, and restored al his losses duble.* (*ch.* 42.) *Moyses a most special selected Prophet,* the meekest man on the earth, *of singular Zeale seuerly punished sinne, but withal most charitably prayed God to forgiue the people and conserue his Church.*

Other iust men.
Isaac.
Iacob.
He spake truth in mystical sense.
Ioseph.
Iob.
Moyses.
Nu. 12.
Exo. 32.

God of his mere mercie electeth al those, whom he wil iustifie and saue, offering al sufficient grace, iustly leaueth some obstinate sinners in state of damnation, (*Gen.* 25. *Exo.* 7.) *His predestination, foreknowledge and promise, do not exclude but include the meanes, wherby his Wil is done in the iust* (*Gen.* 25. 37. 45. 50.) *Neither is Gods reprobation the cause of anie mans damnation, but mans owne sinne the proper cause, both of reprobation & damnation. For example, Pharao & his people* enuying, *vainly* fearing *and for their religion* hating, *and persecuting* the children of Israel, *by oppressing them with vnsupportable laboures, by commanding secretly to kil their infants, and that not succeding, by a new decree to drowne them* (*Exo.* 1.) *were mercifully after long conniuence, admonished by Gods legates in his name quietly to permit his people to serue him; but they wilfully contemned this gentle admonition, Pharao proudly and insolenrly answering:* Who is the Lord, that I should heare his voice, and dismisse Israel? I know not the Lord, and Israel I wil not dismisse. (*Exo.* 5.) *so*

Election is of Gods mercie.
Predestination excludeth not ordinary meanes.
Sinne is the cause of reprobation.
Pharao and other Ægyptians hardned their owne harts.

God did only permitte them to obdurate themselues.

they hardned their owne hartes, and more greuously afflicted the faithful. God permittting the Wicked to liue, and prosper for a time in this world, not punishing them so much as they deserued, nor mollifying their hartes, not illuminating their vnderstanding vnto effectual conuersion, but iustly permitting them to persist in obstinacie (*Ex.* 7. 8. 9. 10. *&c.*).

Protection & Inuocation of Angels and Patriarches.

Protection of Angels & inuocation is proued, (*Gen.* 24. 32. 48.) *Patriarches names also inuocated* (*c.* 48. *v.* 16.) *Isaac was blessed & prospered for Abrahams sake,* becausse Abraham obeyed Gods voice, kept his precepts & cõmandements, *obserued his ceremonies & his lawes.* (*Gen.* 26.) *Iosephs rodde adored by Iacob.* (*Gen.* 47.) *Moyses commanded to put of his shooes, becausse the place was holie* (*Exod.* 3.) Swearing by creatures *lawful, and some times more conuenient, then immediatly by God him selfe* (*Gen.* 42.) *Likewise* Ominous speach. (*Gen.* 24.) *and* Dreames. (*Gen.* 37. 40. 41.) *are sometimes lawfully obserued, and are from God. Idols alwaies vnlawful, but not al Images* (*Gen.* 31. 35.) *Reliques to be reuerently vsed, as Iosephs bodie conserued in a coffin in Ægypt,* (*Gen vlt.*) *translated by Moyses* (*Exo.* 13.) *and so brought into Chanaan, and layed With other Patriarches in Sichem. Going bare foote to holie places an act of religious reuerence, and deuotion.* (*Ex.* 3.) *The signe of the crosse vsed by Iacob.* (*Gen* 48.) *a figure of Christs crosse. The Wood cast by Moyses into the bitter Water, and making it sweete* (*Exo.* 15.) *an other figure therof.*

S. Aug. li. 16. c. 36. cuit.

Iosue 24

Adoration of creatures.

Swearing by creatures.

Ominous speach.

Dreames.

Images.

Reliques.

Deuotion to holie places.

Figure of Christ crosse.

Funeral offices

Funeral obsequies *were obserued by Abraham for his Wife Sara* (*Gen.* 23.) *With* mourning *and* weeping *for her, according to the qualitie of so holie a person, who it is like needed not other satisfactorie Workes as Saul and Ionathas, and others slaine in battel, for whom Dauid and his court did not only mourne and weepe, but also fasted til euen. He also bought a field With a duble eaue, where he buried her, dedicating it for this peculiar vse, and both himself, and Isaac, Iacob, Rebecca, and Lia were there buried.* (*Gen.* 49. *v.* 31.) *Ioseph With al his brethren mourned for their father Iacob, first fourtie dayes in Ægypt, then carying him into Chanaan,* celebrated the exequies other seuen dayes (*Gen.* 50.) *His particular* digging of his owne graue (*v.* 5.) *and both his and Iosephs special charge to be buried amongst their ancestors, and the translation of al the twelue sonnes of Iacob, into Sichem, confirme the desire of burial in one place rather then in an other, to be agreable to nature, and holie Scriptures.*

2. Reg.

Act. 7. 16.

Place dedicated for burial

Mourning 40. dayes.

Exequies of seuen dayes.

Special place of burial rightely desired.

Touching the soules departed, euen the most perfect, went into the lower partes, generally called Hel. *But some were in rest, others in paines, according to their desertes, none in heauen before Christ. As S. Hierom* (*comment. in Osee.* 13. *et Eccles.* 3.) *proueth by Iacobs wordes* (*Gen.* 37.) I wil descend vnto my sonne into hel. *by Iobs lamentation* (*ch.* 7. *et* 17.) that al (*good and bad*) were retained in hel, *saying!* If I shal expect, hel is

No soule before Christ entred into heauen

Diuers places in hel.

hel is my houſe, and in darknes I haue made my bed. *VVhich place or receptacle of ſuch Saintes, as Iacob and Iob, vvas doubtles farre diſtant*
Luc. 16. *from hel of the damned, for betvven Lazarus in Abrahams boſome and the glutton in torments, is* a great chaos (*or large ſpace*) *and yet the higheſt of theſe places is called hel.*

In reſpect of Reſurrection, *the ſame Iacob called his life in this vvorld* Reſurrection
a pilgrimage (*Gen.* 47.) *and Iob,* (*ch.* 7.) a warfare vpon earth: *profeſſing expreſsly* (*ch.* 19.) In the laſt day I ſhal riſe out of the earth. And I ſhal be compaſſed againe with my skinne, and in my fleſh I ſhal ſee God. *Our B. Sauiour alſo proueth the Reſurrection, becauſe* the
Mat. 22 God of Abraham, Iſaac, and Iacob (*Exo.* 3.) is God of them, not *as they are* dead, but *as they are* liuing, *and to returne againe to life in bodie and ſoule together. Of general Iudgement Iob ſaieth* (*ch.* 31.) What ſhal General Iudgement.
I doe when God ſhal riſe to iudge? and when he ſhal aske, what ſhal I anſwere him? *And Eliu* (*ch.* 34.) *ſaieth*: The omnipotent wil render a man his worke, and according to the waies of euerie one,
2. Pet. 2. he wil recompence them. *Sodom and Gomorra* (*Gen.* 19.) *were ex-*
& Iud. ample (*ſaith S. Peter. and S. Iude*) of eternal punishment in hel fire. Eternal puniſhment of the wicked: and ioy of the bleſſed.

Of eternal life Iacob profeſſed his hope (*Gen.* 49.) *ſaying*: I wil expect thy ſaluation ô Lord. *And* Moyſes (*as S. Paul teſtifieth*) denied him ſelfe to be the ſonne of Pharaoes daughter, eſteming the reproch
Heb. 11. of Chriſt greater riches, then the treaſure of the Ægyptians. For he looked vnto the reward. *Thus much touching particular pointes of* Continuance of the Church notwithſtanding breaches from it.
Religion. It reſteth to ſee the Viſible knowen members of the Church, with the heades and gouernors therof, ſucceding without interruption in the ſame age, notwithſtanding ſome brake and departed from them, and other innumerable ſectes of Infidels ſtil multiplied in the world.

To beginne therfore With Abraham, before the former age Was ended, Abraham neuer contaminate in Religion.
(*at Which time he was 75. yeares old*) *holie Scriptures ſtil ſpeake of him, as alwaies vndefiled, and a true ſeruant of God, though his father* Thare and *his brother* Nachor *ſometimes* ſerued ſtrange goddes, (*Ioſue.* 24.) *but Were reclamed, and the whole familie,* (*as S. Auguſtin proueth, lib.* 16. *c.* Thare and Nachor reduced from idolatrie.
13. *de ciuit*) *was perſecuted by the Chaldees. VVherupon Thare leauing Chaldea brought Abraham, Lot, and Sarai, ſo farre as Haran in Meſopotamia* (*Gen.* 11.) *whither alſo Nachor repaired afterwards, and there made his habitation, as appeareth* (*Gen.* 24.) *But Abraham vvas ſooner, and more ſpecially perſecuted in Chaldea, as Ioſephus teſtifieth* (*li.* 1. *Antiq.*) *for his* Abraham publikly profeſſed his faith.
clere and publique profeſſion of one God, Creator of al things, and that by his only goodnes, and not by mens ovvne povver, happines is attained. Further Suidas (vocab. Abraham) *vvriteth, that at the age of* 14. *yeares, he admonished his father, not for lucre ſake, to ſeduce men by Vvorshipping images*

of false goddes, auouching that there is no other, but the celestical God, maker of the Whole World. In vvhich sincere profession hovv he alvvaies persevered is often testified, and needles here to be repeted. Also Sem, Sale, and Heber his proper ancestors (the ninth, seuenth, and sixth in right line before him) were al holie men, and liued al Abrahams time, much of Isaachs, and part of Iacobs dayes. Likevvise Melchisedech King and Priest (a distinct person, of an other lineage, as vve suppose, from Sem) liued in the beginning of this age. Al which being renowmed men had great troupes, or rather countries, which with them serued the only true God. VVherof we haue example, in that Abraham (being but a stranger in Chanaan) vpon a suddaine exploite, (Gen. 14.) made readie of the seruants borne in his house, three hundreth and eighteene wel appointed, men of armes, al of the same religion; for shortly after they were al circumcised (Gen. 17.) yet was king Melchisedech of more power and authority then he. And the other here mentioned, except his elder brother Nachor, and his nephevv Lot, vvere his ovvne direct progenitors, and by likelihood more potent. Againe from Abraham the succession held on right to Aaron and Moyses, and the vvhole people of Israel, vvhich vvith them passed out of Ægypt through the redde sea.

Sem. Sale. Heber. — Melchisedech. — Manie professors of true Religion.

But in the meane time, diuers also of Abrahams kindred and seede, brake of from this communitie: and fel to idolatrie. For albeit Lot, his brothers sonne perseuered in the true seruice of God, yet Lots sonnes, Moab and Ammon, at least the Moabites and Ammonites, two nations that came of them (Gen. 19.) were infidels and idolaters. Likewise though Nachor, and Bathuel (Nachors sonne) continued henceforth in true faith and religion, yet Laban (the same Bathuels sonne) had false goddes, vvhich Rachel tooke away (Gen 31) But true religion being not wholly extinguished in these families, both Isaachs Wife Rebecca, and Iacobs Wiues Lia and Rachel, With their handmaides Bala and Zelpha, either beleued rightly, or were more easily brought to true beleefe, and seruice of God. Ismael Abrahams first sonne was in his youth euel disposed (Gen. 21.) and for endeuoring to corrupt Isaac (vvhich S. Paul calleth persecution) was together with his mother Agar, cast out of Abrahams house, yet prospered in the desert; had twelue sonnes dukes, sometimes visited his father, and together with Isaac buried him (Gen. 25.) And at the age of 137. yeares died and was put to his people, that is, to others like himself good or euil. Abraham also separated his other sonnes begotten of Cetura (v. 6.) from Isaac, to whom only and not to any other, the promised land of Chanaan, and other more special blessings pertained. Of these last sonnes came the people of Madianites, who kept some resemblance with the people of God in religion, and therin prefigured heretikes, that descend from Catholique race, but falling to schisme & heresie, doe not participate eternal enheritance, with the spiritual children

Breaches from the Church. — Moabites and Ammonites. — Nachors progenie. — Ismaelites. — Madianites.

Gal. 4.

2. Para. 12. 16. & 28.

children of God as S. Augustin teacth (q. 70. in Gen.) In like sorte of the two sonnes of Isaac, *onlie* Iacob had the spiritual blessiing, *and enheritance therto belonging (Gen. 27.)* Esau *though* prophane *in maners* Idumeans
Heb. 12. selling his birthright (*Gen. 25. v. 32.*) *which was a spiritual iurisdiction wherin he was a figure of the reprobate, yet it semeth he kept the true faith (Gen. 35. v. vlt.) But whether he did or no, sure it is, Iob, (who is probably thought to be of his race (Gen. 36.) was a most holie man and a rare example of vertue. But the posteritics of them both, and al the progenies of Ismael, and of Abrahams other sonnes by Cetura, sooner or later fel to infidelitie and idolatrie. In other nations of the world, stil new goddes and goddeses were multiplied vpon euerie occasion, As S. Augustin (li. 18. de ciuit.) recounteth at iers. Al which notwithstanding, the true Church and citie of God continued most visible and notorious, yea with meruelous increase, especially after they were more hated and afflicted in Ægypt (Exo. 1.) Whither they were brought by the strange and special providence of God, more strangely preserued, and most miraculously deliuered from thence.* Idolatrie stil increasing yet the Church continued, yea also increased.

Much more the Church of Christ (*wherof this was a shadow, and figure*) *hath benne and shalbe* euer *most* visible, *from the first foundation therof to the worlds end. For besides the promises and predictions in the new Testament, al the Scriptures also of the old, which forsel Christ, do withal forshew his Church.* Totum quod annunciatur de Christo (*saieth S. Augustin de Vnitate Eccles. c. 2.*) caput & corpus est. *Al that is spoken of Christ* is (*of*) the head and the bodie; The head is the onlie begotten Iesus Christ, the Sonne of the liuing God: *he* the Sauiour of the bodie. His bodie the Church. *Againe (c. 4.)* Totus Christus caput & corpus est. *Whole Christ is the head and the bodie. The head, the onlie begotten Sonne of God, and the bodie his Church: the bridgrome and bride, two in one flesh. Yea for no other cause (saieth he* li. de catech. rud. c. 3.) *were al those things written, before the coming of our Lord, which we read in holie Scriptures, but that his coming might be commended, and the future Church prefigured, that is,* the people of God through out al nations, which is his bodie. *The same doth S. Paul teach vs, not only saying (Gal. 3.)* The law was our pedagogue (*or conductor*) to Christ, *but also (1. Cor. 12.)* that as the (*natural*) bodie is one and hath manie members, and al the members of the bodie, wheras they be manie, yet are one bodie; so also Christ. *And (Coloss. 1.) that* Christs bodie is the Church. *As therfore the great blessing of redemption and saluation was promised in Christ (Gen. 12. &c.) so it was withal expressed, that al* nations, *and* kindreds of the earth *should be partakers therof,* yea *so innumerable* as the dust of the earth, *the* starres of heauen, *and* sandes of the sea. *Which S. Paule saieth (Rom. 9.) is* The Church of Christ in the new Testamēt alwayes visible and great. The same Scriptures forshew Christ and his Church. Multitude of progenie promised to Abraham pertaineth to the Church of Christ.
Gen. 13. 15. 17. & 22.

ment of Abrahams natural children, but of the children of promise, such as the Romane Christians, and others, Ievves and Gentiles. So S. Iohn saw in a vision as a certaine number of twelue thousand signed of euerie tribe of Israel, but after these a great multitude which no man could number of al nations, tribes, peoples, and tongues. To say therfore, as some old and newv heretikes doe, that the Church of Christ some times consisteth of fevv, or, inuisible persons, vvere to say God kept not promise vvith Abraham (Gen. 17.) and to make the bodie and thing figured, more obscure then the shadovv and figure; seeing in the vvhole time of the Lavv of nature, that is in these three first ages of the vvorld, the Church being but a figure of that vvhich is novv, yet vvas alvvayes visible and notorious, as hath benne declared. And that vvith perpetual succession of supreme heades, rulers and gouerners. As is before noted in the first age from Adam to Noe: in the second from Noe to Abraham: so in this third, by the right line of Abraham, Isaac, Iacob, Leui, Caath, and Amram, to Aaron and Moyses, (Exo. 6.) the Holie Ghost not there reciting more genealogies being come to the origin of the Priestlie Tribe, that is to these tvvo vvhom his diuine goodnes selected and ordained, as vvel to speake to Pharao in behalf of the children of Israel, and to bring them out of the Land of Ægypt, as aftervvards by one of them to giue his people a vvritten Lavv, and in the other a perpetual prouision of spiritual pastors. For in Aaron the elder brother God established an ordinarie succession of Priesthood, from that time to Christ, vvhich before pertained to the firstborne in euerie familie: adioyning the rest of Leuites tribe to assist them, in administration of sacred things. But Moyses the younger brother vvas extraordinarily called (vvhich God therfore shewed and confirmed by special miracles) not onlie to Priesthood, but also to be as the God of Pharao, Superior of Aaron, chiefe mediator betwen God and his people, as vvel in deliuering them from the seruitude of Ægypt, and in receiuing the Law, and deliuering it to them, as in al other supreme gouernment spiritual and temporal during his life.

Very absurde to say, the Church of Christ was at anie time obscure.

Succession of spiritual gouerners during the law of nature.

Priesthood of Moyses law established in Aarons seede.

Moyses chiefe in spiritual and temporal gouernment.

Apoc. 7.

Iob. 19.

Ex. 28. Nu. 3.

CHAP. XVI.

The people murmuring for meate, and that they had left the flesh pottes of Ægypt, 4. God geueth them quailes, and Manna. 16. VVherof they are commanded to gather for euerie day, 22. but the sixt day duble for the Sabbaoth, 32. and to kepe a measure of it in the tabernacle for a memorie.

The beginning of the fourth age.

The second parte of this booke. How the Israelites were sustained

AND they sette forward from Elim, and al the multitude of the children of Israel came into the desert Sin, 1

which

which is betwene Elim & Sinay: the fiftenth day of the second moneth, after they came forth out of the Land of Æ-
2 gypt. † And al the assemblie of the children of Israel mur-
3 mured against Moyses and Aaron in the wildernesse. † And the children of Israel said to them: Would to God we had died by the hand of our Lord in the Land of Ægypt, when we sate ouer the flesh pottes, and did eate bread our fill: why haue you brought vs into this desert, that you might kil al
4 the multitude with famine? † And our Lord said to Moyses: Behold I wil raine you bread from heauen: let the people goe forth, and gather that sufficeth for euerie day: :: that I may proue them whether they wil walke in my law, or no.
5 † But the sixt day let them prouide for to bring in: and let it be duble to that they were wont to gather euerie daie.
6 † And Moysesand Aaron said to al the children of Israel: At euen you shal know that our Lord hath brought you
7 forth out of the land of Ægypt: † and in the morning you shal see the glorie of our Lord: for he hath heard your murmuring against our Lord: but as for vs, what are we, that
8 you mutter against vs? † And Moyses said: At euen our Lord wil geue you flesh to eate, and in the morning bread your fill: for he hath heard your murmuringes, which you haue murmured against him, for what are we? neither is your
9 murmuring against vs, but against our Lord. † Moyses also said to Aaron: Say to the whole assemblie of the children of Israel: Approch you before our Lord: for he hath heard your
10 murmuring. † And when Aaron spake to al the assemblie of the children of Israel, they looked toward the wilderneſſe:
11 and behold the glorie of our Lord appeared in a cloud. † And
12 our Lord spake to Moyses, saying: † I haue heard the murmuringes of the children of Israel, say to them: At euen you shal eate flesh, and in the morning you shal haue your fil of bread: and you shal know that I am the Lord your God.
13 † Therfore it came to passe at euen, and :: the quaile rose, and couered the campe: in the morning also a dew lay round a-
14 bout the campe. † And when it had couered the face of the earth, it appeared in the wilderneſſe smal, and as it were beaten with a pestil like vnto the hoare frost on the ground.
15 † Which when the children of Israel had seene, they said one to an other: " Man-hu! which signifieth: What is this! for they knew not what it was. To whom Moyses said: This is the

in the desert, & prepared to receiue the Law.

:: God leaſt it in their wil to be content with ynough, or to couete more, yet suffered them not to haue more, when it came to measurin g. v. 18. & 2. Cor. 8.

:: These birdes by Gods prouidence came from other places to the children of Israel. Nu. 11. v. 31.

the bread, which our Lord hath geuen you to eate. † This is 16
the word, that our Lord hath commanded: Let euerie one
gather of it so much as sufficeth to eate: a gomor euerie man,
according to the number of your soules that dwel in a tent so
shal you take vp. † And the children of Israel did so: and 17
they gathered, one more, an other lesse. † And they measu- 18
red by the measure of a gomor: neither he that gathered
more, had aboue: nor he that prouided lesse, found vnder:
but euerie one gathered, according to that which they were
able to eate. † And Moyses said to them: Let no man leaue 19
therof til the morning. † Who heard him not, but certaine 20
of them left vntil the morning, and it beganne to be ful of
wormes, and it putrified. and Moyses was angrie against
them. † And euerie one of them gathered in the morning, so 21
much as might suffice to eate: and after the sunne waxed
hotte, it melted. † But in the sixt day they gathered duble 22
portions, that is, two gomors euerie man: and al the princes
of the multitude :: came, and told Moyses. † Who said to 23
them: This is it which our Lord hath spoken: The Sab-
bathes rest is sanctified vnto our Lord to morow. Whatsoeuer
is to be wrought, doe it: and the meates that are to be made
readie, make them readie: and whatsoeuer shal remaine, lay
it vp vntil the morning. † And they did so as Moyses had 24
commanded, and it putrified not, neither was there worme
found in it. † And Moyses said: Eate it to day, because it is 25
the Sabbath of our Lord: to day it shal not be found in the
field. † Gather it six dayes: but in the seuenth day is the Sab- 26
bath of our Lord, therfore it shal not be found. † And the 27
seuenth day came: and some of the people going forth to ga-
ther, found not. † And our Lord said to Moyses: How long 28
wil you not keepe my commandementes, and my law? † See 29
that our Lord hath geuen you a Sabbath, and for this cause
on the sixt day he geueth you duble portions: let each man
tarie with himselfe, and let none goe forth out of his place
the seuenth day. † And the people kept the Sabbath on the 30
seuenth day. † And the house of Israel called the name ther- 31
of Manna: which was as it were coriander seede white, and
the taist therof like to flowre with honie. † And Moyses 32
sayd: This is the word, which our Lord hath commanded:
:: Fil a gomor of it, and let it be kept vnto the generations to
come hereafter: that they may know the bread, wherwith I

fed

:: By their woūdering at the duble quātitie, it appeareth they intended not to gather so much.

:: By anticipation Moyses writeth here the commādment geuen when the Tabernacle and Arck were finished. *Exo. xvi.*

fed you in the wildernes, when you were brought forth out
33 of the Land of Æhypt. † And Moyses sayd to Aaron: Take
:: one vessel, and put Manna into it, so much as a gomor can
hold: and lay it vp before our Lord to keepe vnto your ge-
34 nerations: † as our Lord commanded Moyses. And Aaron
35 put it in the tabernacle to be reserued. † And the children
of Israel did eate Manna fourtie yeares, til they came into
the habitable land: with this meate were they fed, vntil they
36 touched the borders of the land of Chanaan. † And a
gomor is the tenth part of an ephi.

:: This Relique was put in a golden vessel. *Heb 9.* though it was infinitly inferior to Christs flesh *Io. 6* yea inferior to the flesh of anie glorified Sainct.

ANNOTATIONS.

CHAP. XVI.

15. *Manhu! what is this!* When the people of Israel in the desert had spent their prouision of meate brought from Ægypt, and according to Gods promise had receiued store of quailes; going forth in the morning they sawe a strange thing lye vpon the ground like to hoare frost, wherat merueling they said one to an other: *What is this!* in their language *Manhu! Wherupon* saith Theodoret (q. 30. in Exod) *their demand was turned into the name, and it was called Manna.* Which as the same and other ancient Doctors gather by the holie Scriptures, was a wonderful and miraculous meate, and withal a figure of a more excellent thing, long after promised, and geuen by our B. Sauiour, in the holie Sacrament of the Eucharist. As witnesse S Gregorie Nyssen (*Enar. vitæ Moysi, circa medium*) S. Ambrose (*lu. de iis qui Myst. initiant. cap. 8.*) S. Cyril Alexandrinus, S Chrysostom, S. Augustin, Theophilact and others, vpon the sixt of S. Iohn. Where also the text of our Sauiours long discourse with the Capharnaites, sheweth euidently that he promised to geue a farre better meate then Manna, to those that beleued in him *I am,* saieth our Lord, *the bread of life, which descended from heauen; your fathers did eate Manna in the desert, and died. The bread which I will geue is my flesh, for the life of the world. My flesh is meate in deede, and my blond is drinke indeede.* &c. S. Paul likewise teacheth (1. Cor 10.) that this *Manna,* and *the water* issuing out *of the rocke,* were figures of the same B. Sacrament, as is noted in those places.

Manna so called of Man-hu.

It was a figure of the Eucharist.

Here only we commend to the Christian readers remembrance that the thing figured, doth euer excede the figure (according to S Pauls doctrin (Coloss 2) wishing him therfore to consider, that in *Manna* were at least twelue clere miracles. First, it was made by Angels, wherof it is called, *the bread of Angels.* Secondly, it was not produced from the earth, nor water, as ordinarie meates are, but came from the ayre. Thirdly, how fast or slowly soeuer anie man did gather it, in the end ech one had the same measure ful, called a gomor, and no more nor lesse. Fourthly, the sixth day (which was next before the Sabbath, that which they gathered, was found to be duble portions to other dayes, that is, two gomors for euerie one. Fiftly, there fel none at al on the Sabbath day. Sixtly, if in the rest of the weke anie part was left al night, it putrified, and was corrupt in the morning, but the night before the Sabbath day, it remained found and good. Seuently, notwithstanding diuersitie of stomakes,

Twelue miracles in Manna.

1.
2.
3.
4.
5.
6.
7.

in so great a multitude, the same measure was sufficient and no more, to euerie
8. one young and old, and of middle age. Eightly the heate of the sunne melted
and consumed that which remained in the field, though otherwise it indured
9. 10. heate of the fire, seething in water, grinding in milles, and beating in morters.
Ninthly, it tasted to euerie one, what they desired. Tenthly, it seemed neuer-
theless to the euil minded, loathsome and light meate, but pleasant to the
11. good. Eleuently, part of it was kept in the Arke by Gods commandment, and
12. was not corrupted in manie hundreth peares. Twelftly, this strange and ex-
traordinarie prouision, continued fourtie yeares, that is, til the children of Is-
rael came to the promised land and then ceased.

No miracle in Protestants Communion.

You see then so miraculous a figure farre excelled Zuinglius, or Caluins communion bread, which containeth no miracle at al, only signifying Christs bodie. But, as our Sauiours owne wordes importe, and ancient fathers teach vs, by Manna was prefigured Christs verie bodie and bloud, with his soule and Diuinitie vnder the forme of bread.

Al the said miracles are more eminent in the B. Sacrament.

For this indeede infinitly excelleth Manna, containing al the foresaid, or rather much more eminent miracles. For (first) it was consecrated by the marueious power of Christs word, and euer since the same is done, by the like power communicated to Priests, (2) in his Church militant, (3) one and the verie same, and not manie, in innumerable places, and in euerie lesse or greater
1. 2. 3. forme, yea in the least particle of the accidents that may be, Christ is whole
4. and entire. (4). It geueth abundance of grace in this life, signified by the day
5. before the Sabbath, for the glorie of the next life in eternal rest. (5) where is
6. no more vse of Sacraments, but euerlasting fruition of glorie. (6) VVho-
so euer therfore would make temporal commoditie of this heauenlie foode, as
it were reseruing Manna for other dayes of the weke, it perisheth to him, and
turneth to his ignominie, but being reserued in the faithful soule, for the life
7. to come, which is the true Sabbath, it remaineth an heauenlie treasure. (7)
And so it auaileth to euerie one, as their soule, which is the spiritual stomake of
8. supernatural meate, is lesse or more disposed. (8) Though heate of persecu-
tion, and other aduerse power take away this Sacrament and Sacrifice, abrode
9. in the field of this world, yet no power extinguisheth it within the Church,
where it is in due maner prepared and ministred to the children of God. (9).
where it yeldeth al comfort, strength and contentment to good spiritual desi-
10. res, (10) but to the incredulous Capharnaites semeth vnpossible, and to car-
11. nal conceipts loathsome (11) Being worthely receiued into our mortal bo-
dies, our arke or temporal tabernacle, it remaineth in incorruptible effect,
wherby the bodie shalbe raised againe from death, and together with the soule
12. be eternally glorified. (12) In the meane time of this pilagrimage of mankind,
it is our way-faring special prouision, dailie and supersubstantial bread, til we
shal possesse the promised land, the kingdome of heauen in eternal blisse.

CHAP. XVII.

The people murmuring againe in Raphidim for want of drinck, our Lord giueth them water out of a rock. 8. Amalech fighteth with them. And Moyses lifting vp his hand in prayer, Israel ouercometh, otherwise Amalech preuaileth.

THEREFORE al the multitude of the children of Israel 1
setting forward from the desert Sin, by their mansions,
accor-

according to the word of our Lord, camped in Raphidim,
2 where there was no water for the people to drinke. † Who
chiding againſt Moyſes, ſaid: Geue vs water, that we may
drinke. To whom Moyſes anſwered: Why chide you againſt
5 me? Wherfore doe you tempt our Lord? † The people ther-
fore was thirſtie there for lacke of water, and murmured
againſt Moyſes, ſaying: Why didſt thou make vs goe forth
out of Ægypt, to kil vs, and our children, and our beaſtes
4 with thirſt. † And Moyſes cried to our Lord, ſaying: What
ſhal I doe to this people? Yet a litle while, and they wil ſtone
5 me. † And our Lord ſaid to Moyſes: Goe before the people,
and take with thee of the ancients of Iſrael: and the rodde
wherwith thou didſt ſtrike the riuer, take in thy hand, and
6 goe. † Behold I wil ſtand there before thee, vpon the rocke
Horeb: and thou ſhalt ſtrike the rocke, and water ſhal goe
out therof, that the people may drinke. Moyſes did ſo before
7 the ancientes of Iſrael: † and he called the name of that
place, Temptation, becauſe of the chiding of the children of
Iſrael, and for that they tempted our Lord, ſaying: Is the
8 Lord amongſt vs or not? † And Amalec came, and fought
9 againſt Iſrael in Raphidim. † And Moyſes ſayd to Ioſue:
Chooſe out men: and goe forth and fight againſt Amalec: to
morow I wil ſtand in the toppe of the hil, hauing the rodde
10 of God in my hand. † Ioſue did as Moyſes had ſpoken, and
he fought againſt Amalec: but Moyſes and Aaron and Hur
11 went vp vpon the toppe of the hil. † And when Moyſes
lifted vp his hands, Iſrael ouercame: but :: if he did lette
12 them downe a little, Amalec ouercame. † And the handes
of Moyſes were heauie: therfore they tooke a ſtone, and
putte vnder him, wherupon he ſate: and Aaron and Hur
ſtaied vp his handes on both ſides. And it came to paſſe that
13 his handes were not wearie vntil ſunne ſette. † And Ioſue
put Amalec to flight, & his people by the edge of the ſword.
14 † And our Lord ſaid to Moyſes: Write this for a monument
in a booke, & deliuer it to the eares of Ioſue: for I wil deſtroy
15 the memorie of Amalec from vnder heauen. † And Moyſes
builded an Altar: and called the name therof, Our Lord
16 my exaltation, ſaying: † Becauſe the hand of our Lords
throne, and the warre of our Lord ſhal be againſt Amalec,
from generation vnto generation.

:: If this ceremonie *of holding vp his handes* was of ſuch importance in the law of nature, why do Heretikes deride the ſame, and the like in the Catholique Church? VVheras alſo our Sauiour *lifting vp his hands* bleſſed his diſciples. *Luc.* 24. S. Damaſcen alſo teacheth (*li.* 4. *c.* 12. *Oxthox.*) that this extention of his handes prefigured the Croſſe of Chriſt. And now it repreſenteth the ſame.

CHAP. XVIII.

Iethro Moyſes father in law bringeth to him his wife and childrens, 8. And hearing the great workes of God. 12. offereth Sacrifice. 13 and wiſely aduiſed Moyſes to appoint ſubordinate officers to iudge leſſe cauſes, reſeruing the greater to him ſelfe.

AND when Iethro the :: prieſt of Madian, the allied of Moyſes, had heard al the thinges, that God had done to Moyſes, and to Iſrael his people, and that our Lord had brought forth Iſrael out of Ægypt: † he tooke Sephora the wife of Moyſes whom he had ſent backe: † and her two ſonnes, of which one was called Gerſam, his father ſaying: I haue bene a ſtranger in a forren countrie. † And the other Eliezer: for the God of my father, quoth he, is my helper, and hath deliuered me from Pharaoes ſword. † Iethro therfore the allied of Moyſes came and his ſonnes, and his wife to Moyſes into the deſert, where he was camped beſide the mountayne of God. † And he ſent word to Moyſes, ſaying: I Iethro thy allied come to thee, and thy wife, and thy two children with her. † Who going forth to mete his allied, adored, and kiſſed him: and they ſaluted on an other with wordes of peace. And when he was entred into the tent, † Moyſes told his allied al thinges that our Lord had done to Pharao, and the Ægyptians for Iſrael: and the whole trauaile which had chanced to them in the iourney, and that our Lord had deliuered them. † And Iethro reioyced for al the good thinges, that our Lord had done to Iſrael, becauſe he had deliuered them out of the handes of the Ægyptians, † and he ſaid: Bleſſed is the Lord, that hath deliuered you out of the hand of the Ægyptians, and out of the hand of Pharao, that hath deliuered his people out of the hand of Ægypt. † Now doe I know, that the Lord is great aboue al goddes: for becauſe they dealt proudely againſt them. † Iethro therfore the allied of Moyſes offered holocauſtes and hoſtes to God: and Aaron and al the ancientes of Iſrael came, to eate bread with him before God. † And the next day Moyſes ſate to iudge the people, who ſtoode by Moyſes from morning vntil

:: *Cohen* in Hebrew ſignifieth *Prince* or *Prieſt*, which offices in the law of nature were often ioyned in one perſon.

14 vntil night. † Which thing when his allied had seene, to witte, al thinges that he did in the people, he said: What is this that thou doest in the people? Why sittest thou alone,
15 and al the people attendeth from morning vntil night? † To whom Moyses answered: The people cometh to me seeking
16 the sentence of God. † And when anie controuersie chanceth among them, they come vnto me to iudge betwene them, and to shew the preceptes of God, and his lawes.
17 18 † But he said: Thou doest not wel: † thou art tyred with foolish labour, both thou, and this people that is with thee, the businesse is aboue thy strength, thou alone canst not su-
19 steyne it. † But :: heare my wordes and counseils, and God shal be with thee Be thou to the people in those thinges that pertaine to God, to report their wordes vnto him:
20 † and to shew to the people the ceremonies and rite of worshipping, and the way wherin they ought to walke, and
21 the worke that they ought to doe. † And prouide out of al the people men that are wise, and doe feare God, in whom there is truth, and that doe hate auarice, and appointe of them tribunes, and centurions, and quinquagenarians, and
22 deanes, † which may iudge the people at al tymes: and what great matter soeuer shal fal out, let them referre it to thee and let them iudge the lesse matters only: and so it may be lighter for thee, the burden being imparted vnto o-
23 thers. † If thou doest this, thou shalt fulfil the commandment of God, and shalt be able to beare his preceptes: and al
24 this people shal returne to their places with peace. † Which thinges when Moyses heard :: he did al thinges that he had
25 suggested vnto him. † And choosing substantial men out of al Israel, he appointed them princes of the people, tribunes,
26 and centurions, and quinquagenarians, and deanes. † Who iudged the people at al time: and whatsoeuer was of greater difficultie they referred to him, themselues iudging t e easier
27 cases only. † And he dismissed his allied: who returning went into his countrie.

:: Manifold wisdome, whereof Daniel prophecieth (c 12. v 4) in Christian gentils, was here prefigured in Iethro a gentil

:: To whom Moyses willingly yelded. *Origen in hunc locum.* Morally Superiors are admonished by Moyses example to lerne of anie man, that which is good. S. Chrysostom. *ho. de ferendis reprehensionibus.*

CHAP. XIX.

Here to mount Sinai, with commemoration of their deliuerie from Ægypt, the people are commanded to be sanctified. 6. and so our Lord coming in thunders and lightnings speaketh with Moyses.

IN the third moneth of the depature of Israel out of the 1
Land of Ægypt," this day they came into :: the wilder-
nesse of Sinai, † For departing out of Raphidim, and co- 2
ming to the desert of Sinai, they camped in the same place,
and there Israel pitched their tentes ouer against the moun-
taine. † And Moyses went vp to God: and our Lord called 3
him from the mountaine, and said: :: This shalt thou say to
the house of Iacob, and shalt tel the children of Israel:
† Your selues haue sene what I haue done to the Ægypti- 4
ans, how I haue carried you vpon the winges of eagles, and
haue taken you vnto me. † If therfore you wil heare my 5
voice, and keepe my couenant, you shal be :: my peculiar of
al peoples: for al the earth is myne. † And you shal be vnto 6
me :: a priestlie kingdome, and :: a holie nation: these are
the wordes that thou shalt speake to the children of Israel.
† Moyses came: and calling together the nations of the 7
people, he declared al the wordes which our Lord had com-
manded him. † And al the people answered together :: Al 8
thinges that our Lord hath spoken, we wil doe. And when
Moyses had reported the peoples wordes to our Lord, † our 9
Lord said to him: Now presently wil I come to thee in the
darkenesse of a cloude, that the people may heare me spea-
king to thee, and may beleue thee for euer. Moyses therfore
:: told the peoples wordes to our Lord. † Who said to him: 10
Goe to the people, and sanctifie them to day, and to morow,
and let them wash their garmentes. † And let them be 11
readie against the third day: for in the third day the Lord wil
descend in the sight of al the people vpon the mount Sinai.
† And thou shalt appoynt certaine limites to the people 12
in circuite, and shalt say to them: Beware ye ascend not into
the mount, and that you touch not the endes therof: euerie
one that toucheth the mount, dying shal dye. † Handes shal 13
not touch him, but he shal be stoned to death, or shal be
shot through with arrowes: whether it be beast, or man, it
shal not liue. When the trumpet shal beginne to sound, then
let them ascend into the mount. † And Moyses came downe 14
from the mount to the people, and sanctified them. And
when they had washed their garments, † he said to them: 15
Be readie against the third day, and come not neere your
wiues. † And now the third day was come, and the mor- 16
ning appeared: and behold thunders deganne to be heard,
and

:: To this place (which was their 12 mansion) they came the 47. day after they parted from Ægypt. And the third day folowing which was the 50, the law was geuen in mount Sinay. *S. Hierom. Epist 1. ad Fabiolam.*

:: God would haue their free consent, els it were not a perfect couenant *Theodoret. q. 35. in Exod.*

::In this couenant God promiseth particular loue; Priestlie function, wherby they might better serue him; and effectual grace and sanctitie.

:: The people promise loyaltie to God, and to keepe his commandements.

:: So Angels & Saincts offer our prayers & other good workes to God, though he know al things before hand.

and lightenings to flash, and a verie thicke cloude to couer the mount, and the noyse of the trumpet sounded exceedingly: and the people, that was in the campe, feared. † And when Moyses had brought them forth to mete with God from the place of the campe, they stoode at the bottome of the mount. † And al the mount Sinai smoked: for because our Lord was descended vpon it in fyre, and the smoke arose from it as out of a fornace: and al the mount was terrible. † And the sound of the trumpet grew lowder by litle and litle, and was drawen out a length: Moyses spake, and God answered him. † And our Lord descended vpon the mount Sinai in the very toppe of the mount, and he called Moyses into the toppe therof. Whither when he was ascended, † he said vnto him: Goe downe, and charge the people: lest perhaps they wil passe their limittes to see the Lord, and a very great multitude of them perish. † The priestes also that come to the Lord, let them be sanctified, lest he strike them. † And Moyses said to our Lord: The comon people can not ascend into the mount Sinai: for thou didst charge, and command, saying: Put limittes about the mount, and sanctifie it. † To whom our Lord said: Goe, gette thee downe and thou shalt come vp, & Aaron with thee: but :: the priests and the people let them not passe the limittes, nor ascend to the Lord, lest perhappes he kil them. † And Moyses went downe to the people, and told them al.

:: The people and al inferior clergie also, are to kepe their limites and to lerne Gods wil of their superiors

ANNOTATIONS.

CHAP. XIX.

1. *This day.*] The first day of the third moneth the children of Israel came into the desert of Sinai. So counting 16. dayes remaining of the first moneth when they parted from Ægypt, al the second moneth of 30. dayes, this first day of the third moneth, and three dayes more, in which they were sanctified by washing and other ceremonies (v. 10.) the Law was geuen the fifteth day, in figure of the Law of Christ, promulgated on whitsunday, the fifteth day after our Redemption. VVherby we see meruelous correspondence of diuine Mysteries, in the old and new Testament. *S. Augustin Epist. 119. c. 16.*

Agreement of old and new mysteries.

CHAP. XX.

The third part of this booke: containing Diuine Lawes: Moral: Ceremonial: and Iudicial.

Moyses receiueth the Decologue or tenne commandments of God, for al the people. 23. With repetition that they shal not make false goddes, nor make Altares but of earth, or vnhewed stone, and without steppes.

AND

AND our Lord spake al these wordes: † I am the Lord 1 2
thy God, which brought thee forth out of the Land of
Ægypt, out of the house of seruitude. † Thou shalt not 3
haue " strange goddes before me. † Thou shalt not make to 4
thee " a :: grauen thing, nor any similitude that is in heauen
aboue, & that is in the earth beneth, neither of those thinges
that are in the waters vnder the earth. † Thou shalt not adore 5
them, nor serue them: I am the Lord thy God mightie, ielous,
:: visiting the iniquitie of the fathers vpon the children, vpon
the third and fourth generation of them that hate me: † and 6
doing mercie vpon thousandes to them that loue me, and
keepe my preceptes. † Thou shalt not take the name of the 7
Lord thy God in vaine. for the Lord wil not hold him inno-
cent that shal take the name of the Lord his God vainly.
† Remember that thou sanctifie the sabbath day. † Six dayes 8 9
shalt thou worke, and shalt doe al thy workes. † But on the 10
seuenth day is the sabbath of the Lord thy God: thou shalt
doe no worke in it, thou, and thy sonne, and thy daughter,
thy man seruant, and thy woman seruant, thy beast, and the
stranger that is with in thy gates. † For six dayes the Lord 11
made heauen and earth, and the sea, and al thinges that are in
in them, and rested in the seuenth day, therfore the Lord
blessed the sabbath day, and sanctified it. † Honour thy fa- 12
ther and thy mother, that thou mayst be long liude vpon
the earth, which the Lord thy God wil geue thee. † Thou 13
shalt not murder. † Thou shalt not committe aduoutrie. 14
† Thou shalt not steale. † Thou shalt not speake against 15 16
thy neighbour falfe testimonie. † Thou shalt not couet thy 17
neigbours house: neither shalt thou desire his wife, nor ser-
uant, nor handmaide, nor oxe, nor asse, nor any thing that is
his. † And al the people saw the voices and the flames, and 18
the sound of the trumpet, and the mount smoking: and
being frighted and stroken with feare they stoode a farre
of, † saying to Moyses: Speake thou to vs, and we wil 19
heare: let not our Lord speake to vs, lest perhappes we die.
† And Moyses said to the people: Feare not: for God 20
came to proue you, and that his terrour might be in you,
and you should not sinne. † And the people stoode a farre 21
of. But Moyses went vnto the darke cloud wherein God
was. † Our Lord said moreouer to Moyses: This shalt thou 22
say to the children of Israel: You haue seene that from
heauen

:: In Hebrew *Pesel*, in Greke εἴδωλον, in Latin *sculptile*, in English *a grauen thing*.

:: This commination and promise annexed to the first commandment perteyneth to euerie one of the nine folowing. Catech. Ro. p. 3 q. 9.

The Epistle on wenesday in the third weeke of Lent

23 heauen I haue ſpoken to you. † You ſhal not make goddes
24 of ſiluer, nor goddes of gold ſhal you make to you. † An :: Altar :: of earth you ſhal make to me, and you ſhal offer vpon it your holocaſtes and pacifiques, your ſheepe and oxen in euerie place where the memorie of my name ſhal be: I
25 wil come to thee, and wil bleſſe thee. † And if thou make an Altar of ſtone vnto me, thou ſhalt not build it of hewed ſtones: for if thou lift vp thy knife ouer it, it shal be polluted.
26 † Thou shalt not goe vp by grieſes vnto myne Altar, leſt thy turpitude be diſcouered.

:: This and other ceremonial precepts are determinate lawes, for obſeruing the cõmandments of the firſt table pertaining to God.

ANNOTATIONS.
CHAP. XX.

5. *Strange goddes*] Proteſtants pretend here to proue, that al Catholiques are Idolaters, for honoring Sainctes, and their Reliques and Images. And they haue ſo defamed Catholique Religion in this behalfe, that the vulgar ſorte of deceiued people, otherwiſe knowing Catholiques to be ordinarily of moderate conuerſation in life, of iuſt dealing towardes their neighboures, addicted to prayer, faſting, almes, and manie good woorkes, more wanting among them ſelues: yet ſuppoſing them, notwitſtanding theſe laudable qualities, to be Idolaters, are therby auerted from Catholique Religion. And ſurely it were a iuſt cauſe, if it were true. As wel therfore to purge our ſelues of ſo haynous an imputed crime, as to remoue this dangerous block of erroneous conceipt, we ſhal here note ſome of the Proteſtants egregious lies, againſt the whole Church militant, and blaſphemous reproches againſt the the glorious Sainctes: then briefly declare the true and ſincere doctrine, and practiſe of the Catholike Church in this point. Luther in his poſtil vpon the Goſpel of our Lordes Incarnation, ſayth: *Papiſta Virginem Mariam Deum conſtituunt: Omnipotentiam ei in cælo, & in terra tribuunt.* The Papiſts (ſaith he) make the Virgin Marie God: they attribute to her omnipotencie in heauen and in earth. In Papiſtrie al expected more fauour and grace from her, then from Chriſt himſelf. His ſcholar Melanćton (*in locis communib*) poſtilling the firſt Precept, ſaith: Papiſtes inuocate Sainctes, and worſhip Images in heathniſh maner. Caluin (*li. de neceſſ. refor. Eccleſ.*) ſaith: thoſe of the Emperours religion (meaning al Catholiques) ſo diuide Gods offiices among Sainctes, that they ioyne them to the Soueraigne God, as collegues; in which multitude God lieth hidden. Againſt the moſt glorious virgin mother the ſame Luther (*ſer. de natali virg. Mar.*) feared not to ſay, that he eſtemed no more of the prayer of *S. Marie*, then of anie one of the people. And his reaſon is worſe then his wicked aſſertion, for that, ſaith he, al that beleue in Chriſt are as iuſt, and as holie as the virgin Marie, or anie other Sainct how great ſoeuer. The Magdeburgian Centuriators (li. 1. Cent. 1.) affirme that the virgin Marie ſinned greuouſly, yea compare her imagined faultes with the ſinne of Eue in paradiſe. (li. 2.) They charge S. Peter and S Paul (alſo after their conuerſions) with diuers great crimes. Caluin (li. 3. Inſt. c. 2. parag. 31.) condemneth Sara

Proteſtants charge al Catholiques to be Idolaters.

They abuſe their folowers

They belie the Church militant.

Blaſpheme the triumphant.

and Rebecca of great sinnes (c. 4.) reprehendeth Iudas Machabeus for superstitious, and preposterous zeale, in causing Sacrifice to be offered for the dead. In his commentarie (in 32. Exodi) he accuseth most holie and meke Moyses of arrogancie and pride And (li 3 Instit. c 20. pa. 27) he scurvely scoffeth at al Sainctes in general, saying; If they heare mortal mens prayers, they must haue eares so long, as from heauen to earth And calleth them not only *homines mortuos, dead men*, (which S. Hierom reproued in Vigilantius) but also *vmbras, larvas, colluuiem: shadowes, night goblins, stinking filth* yet more, (*li de vera refor. Eccles' rat*) he calleth them *Monstra, carnifices, bestias, monsters, hangmen, beastes*. These and like blasphemies modest men can not but abhore and detest. Their lies also are convinced by S Hierom, handling this matter of purpose against Vigilantius, by S. Augustin touching it by occasion (*li.* 20. *c.* 21.) against Faustus the Manachey, Thomas VValdensis (*to.* 3. *tit.* 13 *de sacramentalibus*) against wiclif. by al Catechismes and Christian Instructions, teaching nothing like, but quite contrarie to these mens reportes. In summe they al teach, that Sainctes are to be honored with religious honour, which is greater then ciuil, but infinitly inferiour to diuine, as the excellencie of God surmounteth al excellencie created.

Al modest mē wil condemne these blasphemies.

Catholique doctrine and practise conuince their lies.

The true Catholique doctrin

Honour due to excellencie

For better declaration wherof, it is to be considered, that seing by the law of God and nature, honour is due to excellencie, there must be so manie distinct kindes of honour, as there be general kindes of excellencie, which are three. The first of God, infinite, and incomparably aboue al: the second is supernatural but created, as of grace and glorie: the third is humane or natural, consisting in natural giftes, or worldlie powre and dignitie, al three as distinct as God, heauen, and earth. To these three general kindes of excellencie perteine therfore other three as distinct kindes of honour; to wit, Diuine due to God only, called by vse and appropriation of a greeke world *Latria*: the second *Dulia*, belonging to Sainctes, and other holie things, eleuated by God aboue the course of nature, in diuers degrees, but within the ranck of creatures: the third is ciuil honour, due to humane and worldlie excellencie, according to diuers states and qualities of men. The first of these which is diuine, may in no case be geuen to anie creature, how excellent soeuer. The third which is ciuil, as both Catholiques and Protestants hold for certaine, is not competent nor agreable to Sainctes, but to mortal worldlie men in respect of temporal excellencie. Al the controuersie therfore is about the second. VVhich Caluin (*li.* 1. *Instit. c.* 11 & 12.) and al protestant writers denie & reiect, and so would haue no honour at al geuen to Sainctes. Obiecting as old heretikes did, that Catholiques do al the same external actes, as standing bare head, bowing, kneeling, praying, and the like to Sainctes, as to God himself. VVe answer, that the distinctiō of honour cōsisteth not alwayes in the external action, but in the intention of the mind. For when we do such external actes of honour to God, we intend therby to honour the Creator and Lord of al, and so it is diuine honour, but doing the same external actes to a Saint, we conceiue of him, as a glorious seruant of God, and so we honour him as a sanctified and glorified creature, Gods subiect and seruant. VVithout this diuersitie of intentions in your mind, you can not shew difference, betwen the honour you do to God, and that you do to the King, by bowing, kneeling, and the like. For it is the same external action: yet no Christian doubteth but he honoreth God with diuine honour, & the King with ciuil. Againe we answer, that we do not al the external actions of honour to Sainctes, which we doe to God. For Sacrifice is donne only to God, and to no Saincts; and because Altares perteine to Sacrifice, they

Three kindes of excellencie

Therfore three kindes of honour.

Protestants denie anie honour to be due to Saincts.

Their obiection.

First answer.

Example of this necessary distinction.

Second answer.

they are erected to God only, though oftentimes in memorie of Saincts.

Both which answers S. Augustin gaue long since, to Faustus the Manachie, arguing that Catholiques by doing the same external actes, worshipped Martyrs with diuine honour, and so turned them into Idols, as that heretike inferred. VVherupon S. Augustin declareth, that Christian people celebrate *li. 20. c. 21.* „ together the memories of Martyrs with *Religious solemnitie*, to styr vp imitation, „ to be partakers of their merites, and to be holpen by their prayers. Yet so that „ we erect not Altares (because they are for Sacrifice) to anie Martyr, though in „ memorie of Martyrs, but to God of Martyrs. For who euer standing at the „ Altar, in places of Saincts bodies, saide: VVe offer to thee Peter, or Paul, or „ Cyprian, but that which is offered, is offered to God, who crowned the Mar- „ tyrs, at their memories, whom he crowned, that by commonition of the very „ places, greater affection may arise, to inkindle charitie, both towards them, „ whom we may imitate, and towards him, by whose helpe we may VVe ho- „ nour Martyrs with that worship of loue and societie, wherwith holie men are „ worshipped in this life. VVhose hart we perceiue is prepared to like sufferance „ for the Euangelical veritie: but Martyrs more deuoutly, by how much more „ securly, after al vncertainties are ouercome, and with how much more confi- „ dent praise, we preach them now victours in a more happie life, then others „ yet fighting in this. But with that worshippe, which in greke is called *Latria*, „ *a seruice properly due to God*, which in Latin can not be expressed by one word, „ we neither worship, nor teach to be worshipped but one God. And for so „ much as offering of Sacrifice perteineth to this worshippe (wherof they „ are called Idolaters, that offer sacrifice to anie Idols) we by no meanes „ offer anie such thing, nor teach to be offered, either to anie Martyr, or blessed soule, or holie Angel. Thus farre S. Augustin. The same teacheth Theo- „ doret (*li. 8. ad Grecos*) Our Lord hath depriued false goddes of the honour, „ they had in Temples, and in place of them caused his Martyrs to be honored: „ yet not in the same maner, for we neither bring hostes, nor libaments to „ Martyrs, but honour them, as holie men, and most deare freinds of God. It would be to long to cite manie ancient Fathers, testifying and teaching that Saincts are to be honored.

S. Augustin declareth this doctrin: and geueth both the former answers.

Three causes of celebrating Saincts memories.

Latria is honour proper to God.

Sacrifice only to God.

More compendiously we wil take our aduersaries confession, the Magdeburgian Centuriators. VVho (*Pref Cent. 6.*) holding that the Church was only pure from idolatrie the first hundred yeares of Christ, and that it began to faile in the second and third age, more in the fourth and fifth, and was vtterly perished in the sixth, impute the cause of her ruine, that the very chiefe „ men taught and practised the honour of Saincts. First of al (say they) these hor- „ rible and pernicious darknes, as certaine black cloudes couering the whole „ firmament, rose vp in the verie assemblie of teachers. For that partly the very „ Doctors of the Church, partly other superstitious men, augmented ceremo- „ nies and humane worshippes in the Temples. For sacred houses began to be „ built in al places, with great coste, altogether in heathnish maner: not prin- „ cipally to the end, Gods word might there be taught, but that some honour „ might be exhibited to the Reliques of Saincts, and that foolish people might „ there worship dead men. And how pleasant eloquent is that Gregorie, called „ the great, how feruent, when, as from his three footed stoole, he preached the „ maner of consecrating these houses? And a litle after. By this occasion dead „ creatures, and bloudles half wormeaten bones began to be honored, inuo- „ cated, and worshipped with diuine honour. Al which *The Doctors of the Church* „ not only wincked at, but also *set forward*. Thus the reader seeth, notwith-

Protestants confesse that the ancient Fathers honored Saincts, and their Reliques.

:: Manna was put in a golden vessel. *Hebr. 9.*

How saucie are heretikes to scoffe at so renowmed a Doctor!

standing their lies, scoffes, and blasphemies, Protestants do confesse, that the Church and her chiefe pillers, straight after the first hundred yeares of Christ, fiue hundred next folowing, honored Saincts and their Reliques Neither wante there autentical examples of holie Scriptures, wherby the same is proued. *As Gen.* 32 48. *Exodi.* 3. 32. *Num.* 22. *Iosue* 5. 3. *Reg.* 18. 4. *Reg.* 2. *Psalm.* 98. *and els where.*

Protestants haue corrupted the text in al their English Bibles.

4. *A grauen thing*] Here the same falsifiers of Christian doctrin, do not only peruert the sense of holie Scripture, wresting that against Images, which is spoken against Idols, but also shamfully corrupt the text, by translating *graue̅ image*, neither folowing the Hebrew, Greke, nor Latin. For the Hebrew word, *pesil*, is the verie same that *sculptile* in Latin, that is *a grauen or carued thing*. The Greke hath εἴδωλον, *an idol* So al Protestants English Bibles are false.

God commanded to make Images.

In the meane time til they correct their bookes, they may please to remember, that God shortly after this (*Exod.* 25.) commanded to make Images of Angels, to wit Cherubins. Likewise a brasen serpent (*Num.* 21.) Also oxen and Lions (3. *Reg.* 6. & 7.) Neither are Puritanes so precise, but that they graue, carue, print, paint, cast, sow, embrother, and otherwise make, and kepe Images, purtractes, and pictures of men, and other things As for worshipping of sacred Images the second concel of Nice (*Act.* 4) The concel of Trent (*sess.* 25) S Gregorie the great (*li.* 7 *ep.* 5. & 53.) S. Damascen in diuers whole bookes, and manie others, and al Catholique Catechismes and Christian Instructions teach, that the honour is not done to the Image for it self, but at the presence of the Image, to Christ, or Saincte, whose Image it is.

Christ, and Saincts are honored in their Images.

The first table containeth three precepts the second seuen.

An other controuersie Caluin here maketh, that from these wordes, *Thou shalt not make*, beginneth the second precept, so counting foure precepts in the first table, and six in the second. But being no matter of faith, how they are diuided, so al the wordes, and the number of tenne commandemens be acknowledged (for holie Scripture calleth them tenne, Exo 34 v 28. Deut 4. v. 13. & 10. v. 4) we wil not contend: but only as more reasonable we folow the common maner of diuiding the first table into three precepts, directing vs to God, the second into seuen, belonging to our neighbour, approued for the better by S. Augustin (*q* 71 *in Exodum*) and generally receiued of al Catholiques; grounded vpon this reason, among others, because to make or haue a picture, or similitude of anie creature, to the end to adore it as God, were in dede to haue a strange God, which is forbid in the first wordes. and so al that folowth to the comination and promise, forbiddeth false goddes, and appeareth to be but one precept in substance. But the desire and internal consent to adultrie, and to theift, differ altogether as much, as the external actes of the same sinnes; and therfore seing adultrie and theift are forbidden to be comitted, by two distinct precepts, the prohibition of the internal desire, with mental consent to the same, doth also require two precepts.

The first can not wel be diuided.

The ninth and tenth are as distict, as the sixth and seuenth.

CHAP. XXI.

Iudicial precepts concerning bondmen and bondwomen. 12. Manslaughter and striking: killing and cursing of parents. 23. The lawe of like paine for a hurt, 28. of an oxe striking with his horne.

THESE

1 THESE are the :: iudgements which thou shalt propose
2 to them. † If thou bye an Hebrew seruant, six yeares
*paying nothing. shal he serue thee: in the seuenth he shal goe out free *gratis.
3 † With what rayment he entred in, with the like let him go
out: if hauing a wife, his wife also shal goe out with him.
4 † But if his lord geue him a wife, and she beare sonnes &
daughters: the woman and her children shal be her lordes:
5 but himselfe shal goe out with his rayment. † And if the
seruant say: I loue my lord and wife & children, I wil not
6 goe out free: † his lord shal present him to :: the goddes,
and he shal be sette to the dore and the postes, and he shal
bore his eare through with an awle: and he shal be his bond-
7 man for euer. † If any man sel his daughter to be a seruant,
she shal not goe out, as bondweman are wont to goe out.
8 † If she mislike the eyes of her maister to whom she was
deliuered, he shal dismisse her: but he shal not haue autho-
9 ritie to sel her vnto a strange people, if he despise her. † But
if he despouse her to his sonne, he shal doe to her after the
10 maner of daughters. † And if he take an other wife for
him, he shal prouide her a mariage, and rayment, and the
11 price of her chastitie he shal not denie. † If he doe not
these three thinges, she shal goe out gratis without monie.
12 † He that striketh a man wilfully to kil him, dying let him
13 die. † But he that did not lye in waite for him, but God
deliuered him into his handes: I wil appoint thee a place
14 whereunto he ought to flee. † If a man of sette purpose
kil his neighbour, and by lying in waite for him: thou shalt
15 plucke him out from mine Altare, that he may die. † He that
16 striketh his father or mother, dying let him die. † He that
shal steale a man, and sel him, being conuicted of the tres-
17 passe, dying let him die. † He that curseth his father, or
18 mother, dying let him die. † If men fal at wordes, and the
one strike his neighbour with a stone or with his fist, and
19 he die not, but lye in his bedde: † if he rise, and walke abrode
vpon his stafe, he that did strike shal be quitte, yet so that he
make restitution for his worke, and for his expenses vpon
20 the phisicians. † He that striketh his man or mayde seruant
with a rodde, and they die in his handes, he shal be guiltie of
21 the crime. † But if the partie remayne aliue a day or two,
he shal not be subiect to punishment, because it is his money.
22 † If certaine fal at wordes, and one strike a woman with

:: Iudicial lawes do instruct in particular, how to kepe the commandments of the second table, pertaining to our neighboures.

:: The Iudges authorized by God.

child, and she in deede aborte, but her selfe liue: he shal be subiect to so much damage as the womans husband shal require, and as arbiters shal award. † But if her death doe ensue thereupon, he shal render life for life, † eye for eye, tooth for tooth, hand for hand, foote for foote, † aduſtion for aduſtion, wound for wound, ſtripe for ſtripe. † If any man ſtrike the eye of his manſeruant or maidſeruant, and leaue them but one eye, he shal make them free for the eye which he put out. † Alſo if he ſtrike out a tooth of his manſeruant or maydſeruant he shal in like maner make them free. † If an oxe with his horne ſtrike a man or a woman, and they die, he shal be ſtoned: and his flesh shal not be eaten, the owner alſo of the oxe shal be quitte. † But if the oxe were wont to ſtrike from yeſterday and the day before, and they warned his maiſter, neither did he shutte him vp, and he kil a man or a woman: both the oxe shal be ſtoned, and they shal put to death his owner alſo. † And if they ſette a price vpon him, he shal geue for his life whatſoeuer he is asked. † Alſo if with his horne he ſtrike a ſonne, or a daughter, he shal be ſubiect to the like ſentence. † If he inuade abondman or bondwoman, he shal geue thirtie ſicles of ſiluer to their maiſter, but the oxe shal be ſtoned. † If a man open a ceſterne, and digge one, and doe not couer it, an oxe or an aſſe fal into it, † the owner of the ceſterne shal pay the price of the beaſtes: and that which died, shal be his owne. † If one mans oxe gore an other mans oxe, and he die: they shal ſel the oxe that liueth, and shal diuide the price, and the carcaſſe of that which died they shal parte betwen them. † But if he knew that his oxe was wont to ſtrike from yeſterday and the day before, and his maiſter did not keepe him in: he shal render oxe for oxe, and shal take the carcaſſe whole.

CHAP. XXII.

The punishment of theeft, 5. and other treſpaſſes, 7. if a thing committed to cuſtodie or lent doth perish, 16. of deflowring a virgin, 18. of inchanting, beſtialitie, and idolatrie, 21. of hurting ſtrangers, widowes, and orphanes. 25. The lawe of lending without vſurie, 26. of taking pleadge, 28. of reuerence to ſuperiors, and of paying tithes.

If

1 IF any man steale an oxe or a sheepe, and kil or sel it: he
shal restore :: fiue oxen for one oxe, and :: foure sheepe
2 for one sheepe. † If the theefe be found breaking vp the
house or vndermining it, and taking a wound die: the striker
3 shal not be guilte of bloud. † But if he doe this when the
sunne is risen, he hath cõmitted manslaughter, and himself
shal die. If he haue not wherwith to make restitution
4 for the thefr, himselfe shal be sold. † If that which he stole,
be found with him, aliue, either oxe, or asse, or sheepe:
5 he shal restore duble. † If anie man hurt a field or a vineyard,
and let goe his beast to feede vpon that which is other mens:
the best of whatsoeuer he hath in his owne field, or in his
vineyard, he shal restore according to the estimation of the
6 damage. † If fire breaking forth light vpon the thornes, and
catch stackes of corne, or corne standing in the fieldes, he
7 shal render the damage that kindled the fire. † If a man
committe money, or vessel vnto his frend to keepe, and they
be stolen away from him, that receaued them: if the theefe
8 be found, he shal restore duble: † if the theefe be not
knowen, the maister of the house shal be brought to :: the
goddes, and shal sweare that he did not extend his hand vpon
9 his neighbours good, † to doe any fraud, as wel in oxe as in
asse, and sheepe and rayment, and whatsoeuer may bring
damage: the cause of both parties shal come to the goddes:
and if they geue iudgement, he shal restore duble to his
10 neighbour. † If a man committe asse, oxe, sheepe, or any
beast, to his neighbours custodie, and it die, or be hurt, or be
11 taken of enemies, and no man saw: † there shal be an oath
betwen them, that he did not put forth his hand to his neigh-
bours good: and the owner shal admitte the oath, and he
12 shal not be compelled to make restitution. † But if it were
taken away by stelth, he shal restore the damage to the owner.
13 † If it were eaten of a beast, let him bring vnto him that
14 which was slaine, and he shal not make restitution. † He
that asketh of his neighbour to borow any of these thinges,
and it be hurt or dead the owner being not present, he shal
15 be compelled to make restitution. † But if the owner be
present, he shal not make restitution, especially if it were
16 hired and came for the hire of the same. † If a man seduce
a virgin being not yet despoused, and lie with her: he shal
17 endowe her, and haue her to wife. † If the virgins father
wil

:: VVhere great faults are cõmitted, punishment is inflicted according to the enormitie of the sinne, aboue the proportion of the iniurie. *Theodoret. q. 50. in Exod. Deut. 25.* Mystically, He that taketh from the Church a daylie laborer in Gods field, sinneth more greuously and deserueth more punishment, then he that taketh a priuate man of Christs flock. *Rabanus.*

:: Iudges called goddes for their eminent authoritie. *Exo. 7. v. 1.*

wil not geue her, he shal geue money according to the maner of the dowrie, which virgins are wont to receaue. † Inchanters thou shalt not suffer to liue. † He that lieth with a brute beast, dying let him die. † He that sacrificeth to goddes, shal be put to death, but to the Lord only. † Thou shalt not :: moleſt a ſtranger, nor afflict him: :: for your ſelues alſo were ſtrangers in the Land of Ægypt. † A widow and an orphane you shal not hurt. † If you hurt them, they wil crie out to me, and I wil heare their crie: † and my furie ſhal take indignation, and I wil ſtrike you with the ſword, and your wiues shal be widowes, and your children orphanes. † If thou lend money to my people being poore, that dwelleth with thee, thou shalt not vrge them as an exactour, nor oppreſſe them with vſuries. † If thou take of thy neighbour a garment in pledge, thou shalt geue it him againe before ſunne ſette. † For that ſame is the onlie thing, wherwith he is couered, the clothing of his bodie, neither hath he other to ſleepe in: if he :: crie to me, I wil heare him, becauſe I am merciful. † Thou shalt not detract from :: the goddes, and the prince of thy people thou shalt not curſe. † Thy tithes and thy firſt fruites thou shalt not ſlacke to pay, the firſtborne of thy ſonnes thou shalt geue me. † Of thy oxen alſo & sheepe thou shalt doe in like maner: ſeuen dayes let it be with the damme, the eight day thou shalt render it to me. † Holie men you shal be to me: the flesh that beaſtes haue taſted of before, you shal not eate, but shal caſt it to the dogges.

18 19 20 21 22 23 24 25 26 27 28 29 30 31

:: The law of nature requireth to do to others as we would they ſhould do to vs. For which cauſe (beſides others) God ſuffered his people to be ſtrangers in Ægypt, to moue them to compaſſion towards others in like caſe, *Rabanus.*

:: Oppreſſion of the poore crieth to God for reuenge.

::Prieſts called goddes for their ſacred function. See pag. 171.

CHAP. XXIII.

Lawes are appointed to Iudges, (the enemies oxe, or aſſe to be ſaued) 8. namely not to take bribes. 10. The ſeuenth yeare, and day al muſt reſt. 14. Three principal feaſtes muſt be ſolemniſed euerie yeare 20. Conduction and protection of an Aungel is promiſed. 24. the people is againe commanded to deſtroy Idols. 29. Why their enemies shal be deſtroyed by litle and litle.

THOV shalt not admitte a lying voice: neither shalt thou ioyne thy hand to say falſe teſtimonie for a wicked perſon. † Thou shalt not folow the multitude to doe euil: neither shalt thou in iudgement, argree to the ſentence of the moſt part, to ſtray from the truth. † The :: poore man alſo

1 2 3

:: Al vertues being foũded

4 also thou shalt not pitie in iudgement. † If thou meete thy enemies oxe, or asse going astray, bring it backe to him.
5 † If thou see the asse of him that hateth thee lye vnderneth his burden, thou shalt not passe by, but shalt lift him vp with
6 the same. † Thou shalt not decline the poore mans iudge-
7 ment. † A lye thou shalt auoide. The innocent and iust person thou shal not put to death: because I abhorre the
8 impious man. † Neither shalt thou take bribes, which doe
9 blind also the wise, and peruert the wordes of the iust. † The stranger thou shalt not molest. for you know the hartes of strangers: because your selues also were strangers in the Land
10 of Ægypt. † Six yeares thou shalt sow thy ground, and shalt
11 gather the corne therof. † But the seuenth yeare thou shalt let it alone, and make it to rest, that the poore of thy people may eate, and whatsoeuer shal be leift, let the beastes of the field eate it: so shalt thou doe in thy vineyard and thy oliuete.
12 † Six dayes thou shalt worke: the seuenth day thou shalt cease, that thy oxe may rest and thine asse: and the sonne of
13 thy handmaide may be refreshed, and the stranger. † Kepe al thinges that I haue said to you. And by the name of foren goddes you shal not sweare, neither shal it be heard out of
14 your mouth. † Three times euerie yeare you shal celebrate
15 feastes to me. † Thou shalt keepe :: the solemnitie of Azymes. Seuen dayes shalt thou eate azymes, as I commanded thee, in the time of the moneth of new corne, when thou didst come forth out of Ægypt: thou shalt not
16 appeare in my sight emptie. † And the solemnitie of the haruest :: of the first fruites of thy worke, whatsoeuer thou didst sow in the field. The solemnitie also in the end of the yeare, :: when thou hast gathered al thy corne out of the
17 field. † Thrise a yeare shal al thy male sexe appeare before
18 the Lord thy God. † Thou shalt not sacrifice the bloud of my victime vpon leuen, neither shal the fatte of my solem-
19 nitie remaine vntil the morning. † The first fruites of the corne of thy ground thou shalt carrie into the house of the Lord thy God. Thou shalt not boyle a kidde in the milke of
20 his damme. † Behold I wil send myne Angel, which shal goe before thee, and keepe thee in thy iourney, and bring
21 thee into the place that I haue prepared. † Obserue him, and heare his voice, neither doe thou thinke him one to be contemned: for he wil not forgeue when thou hast sinned, and

in iustice, cease to be true vertues, when iustice is not first obserued. *S. Hierom in Psal. 32. et in Prou. 31.*

Three principal feastes besides the Sabbath, & some others.

::Pasch in memorie of their deliuerie from Ægypt.

::Pentecost, when they receiued the Law.

::Tabernacles in memorie of Gods protection fourtie yeares in the desert.

my name is in him. † But if thou wilt heare his voice, and doe al that I speake, I wil be enemie to thyne enemies, & wil afflict them that afflict thee. † And myne Angel shal goe before thee, and shal bring thee in vnto the Amorrheite, and Hetheite, and Pherezeite, and Chananeite, and Heueite, and Iebuzeite, whom I wil destroy. † Thou shalt not adore their goddes, nor serue them. Thou shalt not doe their workes, but shalt destroy them, and breake their statues. † And you shal serue the Lord your God, that I may blesse your bread & waters, and may take away infirmitie from the middes of thee. † There shal not be a fruitlesse nor barren bodie in thy land: I wil fil the number of thy dayes. † I wil send my terrour to runne before thee, and wil kil al people, to whom thou shalt enter: and wil turne the backes of al thyne enemies before thee: † sending forth hornets before, that shal chase away the Heueite, and Chananeite, and Hetheite, before thou enter. † I wil not cast them out from thy face in one yeare: lest the land be brought into a wilderneſſe, and beastes encrease against thee. † By litle and litle I wil expel them from thy sight, til thou be increased, and dost possesse the Land. † And I wil sette thy boundes from the Redde sea vnto the sea of the Palestines, and from the desert vnto the riuer: I wil deliuer the inhabitantes of the Land in your handes, and wil cast them out from your sight. † Thou shalt :: not enter league with them, nor with their goddes. † Let them not dwel in thy land, lest perhapes they make thee to sinne against me, if thou serue their goddes: which vndoubtedly wil be a scandal to thee.

22 23 24 25 26 27 28 29 30 31 32 33

:: Peace with infidels forbidden to Gods people.

CHAP. XXIIII.

Moyses with others are commanded to ascend, he to the Lord, the rest a farre of. 4. They offer Sacrifice. 8. Moyses sprinckleth the bloud of the Testament vpon the people. 15. Then ascending to the mountaine, God coureth it with a firie cloude.

TO Moyses also he said: Goe vp to the Lord, thou, and Aaron, Nadab and Abiu, and seuentie Ancientes of Israel, and you shal adore a farre of. † And Moyses onlie shal ascend to the Lord, and they shal not approach: neither shal the people ascend with him. † Moyses therfore came

1 2 3

and

and told the people al the wordes of our Lord, and the iudgementes: and al the people answered with one voice: Al the wordes of our Lord, which he hath spoken we wil doe.
4 † And Moyses wrote al the wordes of our Lord: and rising in the morning he :: builded an Altar at the foote of the mount,
5 & twelue titles according the twelue tribes of Israel. † And he sent young men of the children of Israel, and they offered holocaustes, and sacrificed pacifique victimes to our Lord,
6 calues. † Moyses therfore tooke the halfe part of the bloud, and put it into bowles: and the residue he powred vpon the
7 Altar. † And taking the volume of the couenant, he reade the people hearing it: Who said: Al thinges that our Lord
8 hath spoken, we wil doe, and we wil be obedient. † And he tooke the bloud, and :: sprinkled it vpon the people, and said: " This is the bloud of the Couenant which our Lord
9 hath made with you vpon al these wordes. † And there went vp Moyses and Aaron, Nadab and Abiu, and seuentie
10 of the ancientes of Israel: † and they saw the God of Israel: and vnder his feete as it were a worke of sapphirstone, and as
11 the heauen, when it is clere. † Neither did he set his hand vpon those of the children of Israel, that retired farre of,
12 and they saw God, and did eate, and drinke. † And our Lord said to Moyses: Come vp to me into the mount, and be there: and I wil geue thee tables of stone, and the law, and the commandementes which I haue written: that thou maist
13 teach them. † Moyses rose vp, and his minister Iosue: and
14 Moyses ascending into the mount of God, † said to the Ancientes: Expect here til we returne to you, you haue Aaron and Hur with you: If anie question shal rise, you shal
15 referre it to them. † And when Moyses was ascended, a
16 cloud couered the mount, † and the glorie of our Lord dwelt vpon Sinai, couering it with a cloud six dayes, and the seuenth day he called him out of the middes of the darke-
17 nesse. † And the forme of the glorie of our Lord, was as it were fire burning vpon the toppe of the mount, in the sight
18 of the children of Israel. † And Moyses entring into the middes of the cloude, ascended into the mount: and he was there fourtie dayes, and fourtie nightes.

:: As when Moyses had brought the Israelites from bondage, and receiued the law for them he built an Altar for Sacrifice: so Christ hauing redemed vs, and geuē vs a Law, for applicatiō of the fruict therof Altares are erected, & Sacrifice offered.

:: This was donne corporally to the Iewes. In Christians Christs bloud applied by Sacrifice and Sacraments sanctifieth their soules. *Heb. 9.*

The lesson in Masse on Imber wenesday in Lent.

ANNOTATIONS.
CHAP. XXIIII.

A figure of Christs bloud in the B. Sacrament.

8. *This is the bloud of the couenant.*] Our Sauiour in the institution of the Eucharist, by vsing the same wordes, applying them to him selfe, *This is my bloud of the newe Testament*, signifieth that he fulfilled this figure at his last supper. VVhich proueth both a Sacrifice of bloud then offered by him, as this bloud of the old Testament was already shed, when Moyses pronounced those wordes; and the real presence of Christs bloud. For els, if it were but wine, it were not better in substance then the figure, which was real bloud. *Hesychius. li. 1. c. 4. in Leuit.* Mat. 26.

CHAP. XXV.

Oblations of first fruictes, and freegiftes for making the Tabernacle, and things perteyning therto. 10. The Arck. 17. The Propitiatorie, and Cherubims. 23. A table, and theron the Loaues of proposition. 31. A candlestick, 37. and seuen lampes, with snuffers of gold.

AND our Lord spake to Moyses, saying: † Speake to the children of Israel, that they take first fruites for me of euerie man that offereth of his owne accord, you shal take them. † And these are the thinges which you must take: :: Gold, and siluer, and brasse, † hyacinth and purple, and scarlet twise died, and silke, and the haire of goates, † and rammes skinnes died redde, and ianthin skinnes, and the wood setim: † oyle to make lightes: spices for oyntement, and for incense of good sauour: † Onyx stones, and pretious stones to adorne the ephod, and rationale. † And they shal make me a sanctuarie, and I wil dwel in the middes of them: † according to al the similitude of the tabernacle which I wil shew thee, & of al the vessel to the seruice therof: & thus you shal make it: † frame an arke of the wood setim, the length wherof shal haue two cubites & an halfe: the bredth, a cubite and an halfe: the height, likewise a cubite and an halfe. † And thou shalt plate it with most pure gold within and without: and ouer it thou shalt make a golden crowne round about: † and foure golden ringes, which thou shalt put at the foure corners of the arke: let two ringes be on the one side, and two on the other. † Thou shalt make barres also of the wood setim,

12 13 14 15 16 17 18 19 20 21 22 23 24 25

:: As the Israelites were prompt to offer these externai things in the old law, so Christians must offer the like for Gods seruice: but specially al sortes of vertues, Faith, hope, charitie, penance, deuotion, prayer almes, fasting. &c.

14 setim, and shalt couer them with gold. † And thou shalt put
them in through the ringes that are in the sides of the arke,
15 that it may be caried on them: † the which shal be alwayes
in the ringes, neither shal they at anie time be drawen out of
16 them. † And thou shalt put in the arke the testification
17 which I wil geue thee. † Thou shalt make a Propitiatorie of
most pure gold: the length therof shal hold two cubites and
18 an halfe, and the bredth a cubite & an halfe. † Two :: Cheru-
bims also thou shalt make of beaten gold, on both sides of
19 the oracle. † Let one Cherub be on the one side, and the o-
20 ther on the other. † Let them couer both sides of the Propi-
tiatorie spreading their winges, and couering the oracle, and
let them looke one towards the other, their faces turned vnto
21 the Propitiatorie wherwith the arke is to be couered, † wher-
22 in thou shalt put the testimony that I wil geue thee. † Thence
wil I command, and wil speake to thee ouer the propitiatorie
& from the middes of the two Cherubims, which shal be vpon
the arke of testimonie, al thinges which I wil command the
23 children of Israel by thee. † Thou shalt make a table also of
the wood setim, hauing two cubites in length, and in bredth
24 a cubite, and in height a cubite and an halfe. † And thou shalt
plate it with most pure gold: & thou shalt make to it a golden
25 ledge round about, † and to the ledge it self a crowne enter-
polished, foure fingers high: and vpon the same, an other
26 golden crowne. † Thou shalt prepare also foure golden
ringes, and shalt put them in the foure corners of the same
27 table at euerie foote. † Vnder the crowne shal the golden
ringes be, that the barres may be put through them, and
28 the table may be carried. † The barres also them selues thou
shalt make of the wood setim, and shalt compasse them with
29 gold to beare vp the table. † Thou shalt prepare also sawcers,
and phials, censers, and goblettes, wherein the libamentes
30 are to be offered, of most pure gold. † And thou shalt sette
vpon the table :: loaues of proposition in my sight alwaies.
31 † Thou shalt make also a candlesticke beaten of most pure
gold, the shaft therof, and branches, cuppes, and boules, and
32 lilies proceding from the same. † Six branches shal goe forth
of the sides, three out of one side, and three out of the other.
33 † Three cuppes as it were in maner of a nutte on euerie
branch, and a boule with al, and a lilie: and three cuppes
likewise of the fashion of a nutte in an other branch, and

:: If Images were vnlawful God would not haue commanded to make Cherubims. cō. Nic. 2.

:: For the perpetual vse, and sanctitie of these loaues, which none might eate but such as were pure (1. Reg. 21.) they prefigured the holie Eucharist. S. Hier. in Tit. 1. S. Damascen de ortho. li. 4. c. 14. S. Cyril. cathec 4. And consequently Christ is really present in the B. Sacrament. For if there were bread in substance, it should not excel the figure; which is required in euerie thing prefigured. Colloss. 2.

a boule withal, and a lilie. This shal be the worke of the six branches, that are to be drawen forth from the shaft: † and 34
in the candlesticke it selfe shal be foure cuppes in maner of a nutte, and at euerie one boules and lilies. † Boules vnder 35
two branches in three places, which together make six comnig forth out of one shaft. † Both the boules therfore 36
and the branches shal be out of it, al the whole beaten of most pure gold. † Thou thalt make also seuen lampes, and 37
shalt sette them vpon the candlesticke, for to geue light ouer against. † The snuffers also and where the snuffinges shal be 38
put out, let them be made of most pure gold. † The whole 39
weight of the candlesticke with al the furniture therof shal haue a talent of most pure gold. † Looke, and make it accor- 40
ding to the paterne, that was shewed thee in the mount.

CHAP. XXVI.

The forme of the Tabernacle, with the appertinances, and of vvhat matter number, and qualities al things shal be.

AND the tabernacle thou shalt make thus: Tenne 1
curtines shalt thou make of twisted silke, and hyacinth, and purple, and scarlet twise died, varied with imbrodered worke. † The length of one curtine shal haue twentie eight 2
cubites: the bredth, shal be of foure cubites. Al the curtines shal be of one measure. † Fiue curtines shal be :: ioyned one 3
to an other, and the other fiue shal hang together with the connexion. † Loupes of hyacinth thou shalt make in the 4
sides and toppes of the certines, that they may be compled one to an other. † Fiftie loupes shal euerie curtine haue on both 5
sides, so set on, that one loupe may be against another loupe, and one may be fitted to the other. † Thou shalt make also 6
fiftie circles of gold wherwith the veiles of the curtines are to be ioyned, that it may be made one tabernacle. † Thou 7
shalt make also eleuen curtines of haire, to couer the toppe of the tabernacle. † The length of one haire curtine shal 8
haue thirtie cubites: and the bredth, foure: the measure of al the curtines shal be equal. † Of the which, fiue thou shalt 9
ioyne apart, and the six thou shalt couple one to an other, so that the sixt curtine in the front of the roofe thou shalt duble.
† Thou shalt make also fiftie loupes in the edge of one 10
curtine

:: Christs members by their vnion & communitie assist eech other, and adorne his tabernacle, the Church.

curtine, that it may be ioyned with the other: and fiftie loupes in the edge of the other curtine, that it may be
11 coupled with his felow. † Thou shalt make also fiftie buckles of brasse, wherwith the loups may be ioyned, that of al there
12 may be made one couering. † And that which shal remaine in the curtines, that are prepared for the roofe, to witte, one curtine that is ouerplus, with the halfe therof thou shalt
13 couer the backeside of the tabernacle. † And there shal hang downe a cubite on the one side, and an other on the other side, which is the ouerplus in the length of the curtines,
14 fensing both sides of the tabernacle. † Thou shalt make also an other couer to the roofe of ramnes skinnes died redde: and ouer that againe an other couer of ianthine
15 skinnes. † Thou shalt make also the bordes of the tabernacle
16 standing vpright of the wood setim, † of the which let euerie one haue ten cubites in length, and in bredth one and
17 an halfe a peece. † In the sides of the borde, shal be made two mortefes, wherby one borde may be ioyned to an other borde: and after this maner shal al the bordes be prepared.
18 † Of the which twentie shal be in the south side that tendeth
19 Southward. † For the which thou shalt cast fourtie feete of siluer, that there may two feete be put vnder euerie borde
20 at the two corners. † In the second side also of the tabernacle that looketh to the North, there shal be twentie
21 bordes, † hauing fourtie feete of siluer, two feete shal be
22 put vnder euerie borde. † But on the west quarter of the
23 tabernacle thou shalt make six bordes, † and againe other two which shal be erected in the corners at the backe of the
24 tabernacle. † And they shal be ioyned together from beneth vnto the toppe, and one ioynture shal hold them al. The like ioynture shal be kept for the two bordes also that are
25 to be put in the corners. † And they shal be in al eight bordes, their siluer feete sixtene, two feete accounted for euerie
26 borde. † Thou shalt make also fiue barres of the wood setim, to hold together the bordes on the one side of the tabernacle,
27 † and fiue others on the other side, and as manie at the west
28 side: † which shal be put along by the middes of the bordes
29 from one end to the other. † The bordes also them selues thou shalt plate with gold, and shalt cast ringes of gold to be sette vpon them, through which the barres may hold together the bordeworke: the which thou shalt couer with plates of

gold.

gold. † And thou shalt erect the tabernacle according to 30
the paterne that was shewed thee in the Mount. † Thou 31
shalt make also a veile of hyacinth, and purple, and scarlet
twise died, and twisted silke, wrought with imbrodered
worke and goodlie varietie: † which thou shalt hang before 32
foure pillers of the wood setim, the which themselues also
shal be plated with gold, and shal haue foure heades of gold,
but feete of siluer. † And the veile shal be hanged on with 33
ringes, within the which thou shalt put the arke of testi-
monie, with the which also the Sanctuarie, and the sanctua-
ries of the Sanctuarie, shal be diuided. † Thou shalt set also 34
the Propitiatorie vpon the arke of testimonie in the :: Sancta
sanctorum: † and the table without the veile: and ouer a- 35
gainst the table the candlesticke in the south side of the taber-
nacle: for the table shal stand in the north side. † Thou shalt 36
make also a hanging in the entring of the tabernacle of hya-
cinth, and purple, and scarlet twise died, and twisted silke,
with imbrodered worke. † And fiue pillers of the wood 37
setim thou shalt plate with gold, before the which the han-
ging shal be drawen: whose heades shal be of gold, and feete
of brasse.

:: The chiefest part of the Tabernacle, called *Sancta sanctorum Holie of holies.*

CHAP. XXVII.

An Altar must be made with things belonging therto. 9. Also the court of the tabernacle with hangings and pillers. 20. And prouision of oyle for lampes.

THOV shalt make also an Altar of the wood setim, 1
which shal haue fiue cubites in length, and as manie in
bredth, that is, foure square, and three cubites in height.
† And there shal be at the foure corners hornes of the same: 2
and thou shalt couer it with brasse. † And thou shalt make 3
for the vses therof pannes for to take the ashes, and tongues
and fleshhookes, and fire pannes. al the vessel thou shalt
make of brasse. † And a grate in maner of a nette of brasse: 4
at the foure corners wherof shal be foure ringes of brasse,
† which thou shalt put vnder the hearth of the Altar: and 5
the grate shal be vnto the middes of the Altar. † Thou shalt 6
make also two barres for the Altar of the wood setim, which
thou shalt couer with plates of brasse: † and thou shalt 7
drawe them through ringes, and they shal be on both sides
of the Altar to carrie it. † Not massie, but emptie and 8
hollow

hollow in the inside shalt thou make it, as it was shewed
9 thee in the Mount. † Thou shalt make also the court of the tabernacle, in the south part wherof against the south there shal be hanginges of twisted silke: one side shal hold
10 in length an hundred cubites. † And twentie pillers with as manie feete of brasse, which shal haue heades with their
11 engrauinges of siluer. † In like maner also on the north side there shal be in length hanginges of an hundred cubites, twentie pillers, and feete of brasse as manie, and their
12 heades with their engrauinges of siluer. † But in the bredth of the court, that looketh to the west, there shal be hanginges of fiftie cubites, and ten pillers, and as manie
13 feete. † In that bredth also of the court, which looketh to
14 the east, there shal be fiftie cubites. † in the which there shal be deputed to one side hanginges of fiftene cubites, and
15 three pillers and as manie feete: † and in the other side there shal be hanginges conteyning fiftene cubites, three pillers,
16 and as manie feete. † And in the entring of the court there shal be made an hanging of twentie cubites of hyacinth and purple, and scarlet twise died, and twisted silke, with embrodered worke: it shal haue foure pillers, with as manie feete.
17 † Al the pillers of the court round about shal be garnished with plates of siluer, siluer heades, and feete of brasse.
18 † In length the court shal occupie an hundred cubites, in bredth fiftie, the height shal be of fiue cubites. and it shal be made of twisted silke, and shal haue feete of brasse.
19 † Al the vessel of the tabernacle for al vses and ceremonies, the pinnes as wel of it as of the court, thou shalt make of
20 brasse. † Command the children of Israel that they bring thee oyle of the oliuetrees the purest, and beaten with a
21 pestil: that a lampe may burne :: alwayes † in the tabernacle of the testimonie, without the veile that is drawen before the testimonie. And Aaron and his sonnes shal place it, that it
22 may geue light before the Lord vntil the morning. † It shal be a perpetual obseruance through out their succcessions before the children of Israel.

:: God would not haue darknes in his tabernacle by day nor night, signifying that his people ought alwayes to shine in good workes. *S. Beda li. 3. c. 1. de tabernac.*

CHAP. XXVIII.

God commandeth Moyses to make diuers sortes of vestures for Aaron and his sonnes, prescribing the matter, maner, and ornaments therof.

:: Vocation necessarie to spiritual function. *Heb. 5.*

TAKE vnto thee also Aaron thy brother with his sonnes, 1
from among the children of Israel, :: that they may doe
the function of priesthoode vnto me: Aaron, Nadab, and
Abiu, Eleazar, and Ithamar. † And thou shalt make an holie 2
vesture to Aaron thy brother for glorie and bewtie. † And 3
thou shalt speake to al the wise of hart, whom I haue repleni-
shed with the spirit of wisdome, that they make Aarons ve-
stures, wherin he being sanctified may minister to me. † And 4

:: These vestments signifie that Bishopes and Priestes must haue special vertues, discretion, puritie of life, sincere intention, contemplatiō of God, supportation of the peoples infirmitie, solicitude of their good, examplar life, sound doctrin, and band of vnion. *S. Hiero. ad Fabiol. de vestitu sacerdotum, to. 3.*

:: these shal be the vestments that they shal make: Rationale
and an Ephod, a tunike and a straite linnen garment, a mitre
and a girdle. They shal make the holie vestments for thy
brother Aaron and his sonnes, that they may doe the fun-
ction of priesthood vnto me. † And they shal take gold, and 5
hyacinth, and purple, and scarlet twise died, and silke. † And 6
they shal make the Ephod of gold and hyacinth and purple,
and scarlet twise died, and twisted silke, embrodered with
diuers colours. † It shal haue two edges ioyned in the toppe 7
on both sides, that they may be closed together. † The verie 8
Workemanship also and al the varietie of the worke shal be
of gold and hyacinth, and purple, and scarlet twise died,
and twisted silke. † And thou shalt take two Onyx stones, 9
and shalt graue in them the names of the children of
Israel: † six names in one stone, and the other six in 10
the other, according to the order of their natiuitie.
† After the worke of a grauer and the grauing of a lapidarie, 11
thou shalt graue them with the names of the children of
Israel, sette in gold and compassed about: † and thou shalt 12
put them in both sides of the Ephod, a memorial for the
children of Israel. And Aaron shal beare their names be-
fore the Lord vpon both shoulders, for a remembrance.
† Thou shalt make also hookes of gold, † and two litle 13 14
cheynes of most pure gold linked one to an other, which
thou shalt put into the hookes. † The Rationale of iudge- 15
ment also thou shalt make with embrodered worke of di-
uers colours, according to the workmanship of the Ephod
of gold, hyacinth, and purple, and scarlet twise died, and
twisted silke. † It shal be foure square and double: it shal 16
haue the measure of a palme aswel in length as in bredth.
† And thou shalt set in it foure rewes of stones: In the first 17
rew shal be the stone sardius, and topazius, and the emeraud:
† in the second the carbuncle, the sapphire, and the iasper: 18

† in the

19 20 † in the third a ligurius, an achates, an amethyst: † in the
fourth a chrysolith, an onyx, and beryllus. they shal be set
21 in gold by their rewes. † And they shal haue the names of
the children of Israel: with twelue names shal they be grauen,
euerie stone with the names of euerie one according to the
22 twelue tribes. † Thou shalt make in the Rationale cheynes
23 linked one to an other of the purest gold: † and two ringes
of gold, which thou shalt put in both the toppes of the Ra-
24 tionale: † and the golden cheynes thou shalt ioyne to the
25 ringes, that are in the edges therof: † and the endes of the
cheynes them selues thou shalt couple with two hookes on
both sides of the Ephod, which is toward the Rationale.
26 † Thou shalt make also two ringes of gold which thou shalt
put in the toppes of the Rationale, in the brimmes, that are
ouer against the Ephod, & looke toward the backe partes
27 therof. † Moreouer also other two ringes of gold, which are
to be set on both sides of the Ephod beneth, that looketh
toward the nether ioyning, that the Rationale may be fitted
28 with the Ephod, † and may be fastened by the ringes therof
vnto the ringes of the Ephod with a lace of hyacinth, that
the ioyning artificially wrought may continew, and the Ra-
tionale and Ephod may not be separated one from the other.
29 † And Aaron shal beare the names of the children of Israel
in the Rationale of iudgement vpon his brest, when he shal
enter into the Sanctuarie, a memorial before the Lord for
30 euer. † And thou shalt put in the Rationale of iudgement
:: Doctrine, and Veritie, which shal be on Aarons brest, when
he shal goe in before the Lord: and he shal beare the iudge-
ment of the children of Israel on his brest, in the sight of the
31 Lord alwayes. † And thou shalt make the tunike of the
32 Ephod al of hyacinth, † in the middes wherof aboue shal be
a hole for the head, and a border round about it wouen, as
is wont to be made in the vtmost partes of garments, that it
33 may not easely be broken. † And beneth at the feete of the
same tunike, round about, thou shalt make as it were pome-
granates, of hyacinth, and purple, and scarlet twise died,
34 litle belles interposed betwen, † so that there be a bel of
gold and a pomegranate: and againe an other bel of gold and
35 a pomegranate. † And Aaron shal be vested with it in the
office of his ministerie, that the sound may be heard, when
he goeth in and cometh out of the Sanctuarie, in the sight

:: Knowledge of the cause, and sincere proceding therin, are the two keyes of right iudgement.

of the Lord, and that he die not. † Thou shalt make also 36
a plate of the purest gold: wherin thou shalt graue after the
worke of a grauer, Holie to the Lord. † And thou shalt 37
tie it with a lace of hyacinth, and it shal be vpon the mitre,
† hanging ouer the forehead of the high Priest. And Aaron 38
shal carie the iniquities of those thinges, which the children
of Israel haue offered and sanctified, in al their giftes and
donaries. And the plate shal be alwayes in his forehead,
that the Lord may be wel pleased with them. † And thou 39
shalt gird the tunike with silke, and thou shalt make a
silken mitre, and a bawdrike of embrodered worke.
† Moreouer for the sonnes of Aaron thou shalt prepare 40
linnen tunikes, and bawdrikes and mitres for glorie and
bewtie: † And with al these thinges thou shalt vest Aaron 41
thy brother, and his sonnes with him. And thou shalt
consecrate the handes of them al, and shalt sanctifie them,
that they may doe the function of priesthood vnto me.
† Thou shalt make also linnen breches, to couer the flesh 42
of their turpitude from the reynes vnto the thighes: † and 43
Aaron and his sonnes shal vse them when they shal enter
into the tarberbernacle of testimonie, or when they
approch to the Altar to minister in the Sanctuarie, lest
guiltie of iniquitie they die. It shal be a law for euer to
Aaron, and to his seede after him.

CHAP. XXIX.

The maner of consecrating Aaron and other Priests: with burnt offerings, 26. and pacifiques, wherof Aaron and his sonnes shal participate. 38. The institution of the daylie Sacrifice of two Lambes, one in the morning, the other at euen.

:: Special preparation before Bishops and Priests be consecrated.

BVT this also shalt thou doe, :: that they may be conse- 1
crated to me in priesthood. Take a calfe from the heard,
and two rammes without spotte, † and vnleuened bread, 2
and a cake without leuen, tempered with oile, wafers also
vnleauened anoynted with oile: of wheaten flowre thou shalt
make al. † And being put in a basket thou shalt offer them: 3
and the calfe and the two rammes. † And thou shalt bring 4
Aaron and his sonnes to the doore of the tabernacle of testi-
monie. And :: when thou hast washed the father with his

:: The first pre-

sonnes

5 sonnes in water, † thou shalt vest Aaron with his vestments, paration in
that is, with the linnen garment and the tunicke, and the the partie to
Ephod and the Rationale, which thou shalt gird with be consecrated
6 the baudrike. † And thou shalt put the mitre vpon his is cleansing
7 head, and the holie plate vpon the mitre, † and thou shalt from sinne.
powre the oile of vnction vpon his head: and by this rite then to be ad-
8 shal he be consecrated. † His sonnes also thou shalt bring, orned with
and shalt inuest them with the linnen tunickes, and gird the vertues a-
9 them with a bawdrike, † to witte, Aaron and his chil- boue mentio-
dren, and thou shalt put mitres vpon them: and they shal ned. pag. 234.
be priestes to me by a perpetual religion. After that
10 thou shalt haue consecrated their handes, † thou shalt
present also the calfe before the tabernacle of testimonie.
And Aaron and his sonnes thal lay their handes vpon his
11 head, † and thou shalt kil him in the sight of the Lord,
12 beside the doore of the tabernacle of testimonie. † And
that which thou takest of the bloud of the calfe, thou
shalt put vpon the hornes of the Altar with thy finger,
and the rest of the bloud thou shalt powre at the botome
13 therof. † Thou shalt take also the whole fatte that
couereth the entralles, and the caule of the liuer, and the
two kidneys, and the fatte that is vpon them, and
14 shalt offer a burnt sacrifice vpon the Altar: † but the
flesh of the calfe and the hide and the dung, thou shalt
burne abrode without the campe, because it is for sinne.
15 † Thou shalt take also one ramme, vpon the head
wherof Aaron & his sonnes shal lay their handes.
16 † Which when thou hast killed, thou shalt take of the
17 bloud therof, and powre round about the Altar. † And
the ramme it selfe thou shalt cut into peeces, and his
entralles and feete being washed, thou shalt put vpon the
18 flesh cut in peeces, and vpon his head. † And thou shalt
offer the whole ramme for a burnt sacrifice vpon the Altar:
it is an oblation to the Lord, a most sweete sauoure of the
19 victime of the Lord. † Thou shalt take also the other
ramme, vpon whose head Aaron and his sonnes shal lay
20 their handes. † Which when thou hast immolated, thou
shalt take of his bloud, and put vpon the tippe of the right
eare of Aaron and of his sonnes, and vpon the thumbes and
great toes of their right hand and foote, and thou shalt
21 powre the bloud vpon the Altar round about. † And

when thou haſt taken of the bloud that is vpon the Altar,
and of the oile of vnction, thou shalt ſprinkle Aaron and his
veſture, his ſonnes & their veſtmentes. And after they
and their veſtmentes are conſecrated, † thou shalt take 22
the fatte of the ramme, and the tayle & the talow, that co-
uereth the lunges, and the caule of the liuer, and the two
kidneies, and the fatte, that is vpon them, and the right
shoulder, becauſe it is the ramme of conſecration: † and a 23
peece of one loafe, a cake tempered with oile, a wafer out of
the basket of azymes, which is ſette in the ſight of the Lord:
† and thou shalt put al vpon the handes of Aaron and of his 24
ſonnes, and shalt ſanctifie them eleuating before the Lord.
† And thou shalt take al from their handes: and shalt burne 25
them vpon the Altar for an holocauſte, a moſt ſweete ſauour
in the ſight of the Lord, becauſe it is his oblation. † Thou 26
shalt take alſo the breſt of the ramme, wherwith Aaron was
conſecrated, and eleuating it thou shalt ſanctifie it before the
Lord, and it shal fal to thy part. † And thou shalt ſanctifie 27
both the conſecrated breſt, and the shoulder that thou didſt
ſeparate of the ramme, † wherwith Aaron was conſecra- 28
ted and his ſonnes, and they shal fal to Aarons part and his
ſonnes by a perpetual right from the children of Iſrael: be-
cauſe they are the primitiues and beginninges of their pa-
cifique victimes which they offer to the Lord. † And the 29
holie veſture, which Aaron shal vſe, his ſonnes shal haue
after him, that they may be anoynted, and their handes con-
ſecrated in it. † He of his ſonnes that shal be appoynted 30
high prieſt in his ſteede, & that shal enter into the taber-
nacle of teſtimonie to miniſter in the Sanctuarie, shal weare
it ſeuen dayes. † And thou shalt take the ramme of the con- 31
ſecration, and shalt boyle the flesh therof in a holie place;
† which Aaron shal eate and his ſonnes. The loaues alſo, 32
that are in the basket, they shal eate in the entrie of the ta-
bernacle of teſtimonie, † that it may be a placable ſa- 33
crifice, and the handes of the offerers may be ſanctified. A
ſtranger shal not eate of them, becauſe they are holie.
† And if there remaine of the conſecrated flesh, or of the 34
bread til the morning, thou shalt burne the remaynes with
fire: they shal not be eaten, becauſe they are ſanctified.
† Al, that I haue commanded thee, thou shalt doe vpon 35
Aaron and his ſonnes. Seuen dayes shalt thou conſecrate
their

36 their handes: † and thou shalt offer a calfe for sinne euerie
day for expiation. And thou shalt cleanse the Altar when
thou hast offered the hoste of expiation, and shalt anoynt
37 it vnto sanctification. † Seuen dayes shalt thou expiate
the altar & sanctifie it, and it shal be most Holie. euerie
one, that shal touch it, shal be sanctified.
38 † This is it which thou shalt doe vpon the Altar: Two
39 lambes of a yeare old :: euerie day continually, † one lambe
40 in the morning, & an other at euen, † the tenth part of flowre
tempered with oile beaten, which shal haue in measure the
fourth part of an hin, and wine for libation of the same
41 measure to one lambe. † And the other lambe thou shalt
offer at euen, according to the rite of the morning oblation,
and according to that which we haue said, for a sauour of
42 sweetnesse: † it is a sacrifice to the Lord, by perpetual obla-
tion vnto your generations, at the doore of the tabernacle
of testimonie before the Lord, where I wil appoint to speake
43 vnto thee. † And there wil I command the children of
44 Israel, and the Altar shal be sanctified in my glorie. † I wil
sanctifie also the tabarnacle of testimonie with the Altar,
and Aaron with his sonnes, to doe the function of priest-
45 hood vnto me. † And I wil dwel in the middes of the
46 children of Israel, and wil be their God, † and they shal
know that I am the Lord their God, that haue brought them
out of the Land of Ægypt, that I might abide among them,
I the Lord their God.

:: Diuers things were offered at diuers times, and al signified Christs Sacrifice in his Church *s. Aug. li. 1. c. 18. cont. aduers. leg. & propher.* yet none daylie but a lambe: more particularly signifiing the *daylie* offering of the lambe of God and *perpetual* effect therof. *Origen. in Ioan.* 1.

CHAP. XXX.

How, and of what matter, the Altar of incense shal be made: 12. What money shal be gathered for the vse of the Tabernacle. 18. A brasen lauer is also to be made, 25. and holie oile of vnction.

1 THOV shalt make also an Altar to burne incense, of the
2 wood setim, † hauing a cubite of length, and an other
of bredth, that is, foure square, and two cubites in height.
3 The hornes shal procede out of the same. † And thou shalt
plate it with the purest gold, as wel the grate therof, as the
walles round about, and the hornes. And thou shalt make
4 to it a crowne of gold round about, † and two golden
ringes vnder the crowne on either side, that the barres may

be put

be put into them, and the Altar may be caried. † The barres 5
also them selues thou shalt make of the wood setim, and
shalt plate them with gold. † And thou shalt set the Altar 6
against the veile, that hangeth before the arke of testimonie
before the propitiatorie wherwith the testimonie is couered,
where I wil speake to thee. † And Aaron shal burne incense 7
vpon it, swetely fragrant, in the morning. When he shal
dresse the lampes, he shal burne it: † and when he shal place 8
them at euen, he shal burne incense euerlasting before the
Lord through your generations. † You shal not offer vpon 9
it incense of an other composition, nor oblation, and vi-
ctime, neither shal you offer libamentes. † And Aaron shal 10
pray vpon the hornes therof once a yeare, with the bloud of
that which was offered for sinne, and shal pacifie vpon it in
your generations. It shal be most Holie to the Lord. † And 11
our Lord spake to Moyses, saying: † When thou shalt take 12
the summe of the children of Israel according to their num-
ber, euerie one of them shal giue a price for their soules to
the Lord, and there shal be no scourge among them, when
they shal be reckened. † And this shal euerie one giue that 13
passeth to the naming, :: halfe a sicle according to the
measure of the temple. A sicle hath twentee :: aboles. The
halfe part of a sicle shal be offered to the Lord. † He that is 14
accounted in the number, for twentie yeares and vpward,
shal giue price. † The rich man shal not adde to halfe a sicle, 15
and the poore man shal diminish nothing. † And the money 16
being receiued, which was contributed of the children of
Israel, thou shalt deliuer vnto the vses of the tabernacle of
testimonie, that it may be a monument of them before the
Lord, and he may be propitious to their soules. † And our 17
Lord spake to Moyses, saying: † Thou shalt make also a 18
lauer with his foote of brasse, to wash in: and thou shalt set
it betwen the tabernacle of the testimonie and the Altar.
And water being put into it, † Aaron and his sonnes shal 19
wash therin their handes and feete, † when they are going 20
into the tabernacle of testimonie, and when they are to come
vnto the Altar, to offer on it incense to the Lord, † lest per- 21
happes they die. it shal be an euerlasting law to him, and to
his seede by succession. † And our Lord spake to Moyses, 22
† saying: Take spices, of principal and chosen myrrh fiue 23
hundred sicles, and of cinnamon halfe so much, that is, two
hundred

:: That is, 7. d ob. English. For a sicle of the Sanctuarie is about 15. d :: Obolus, 3. farthings.

hundred fiftie ſicles, of calamus in like maner two hundred
24 fiftie, † and of caſia fiue hundred ſicles after the weight of the
25 Sanctuarie, of oile of oliues the meaſure hin: † and thou ſhalt make the holie oile of vnction, an ointment compounded
26 by the art of an vnguentarie, † and therof thou ſhalt anoynt the tabernacle of teſtimonie, and the arke of the teſtament,
27 † and the table with the veſſel therof, the candleſticke, and
28 the furniture therof, the Altars of incenſe, † and of holocauſte, and al the furniture that perteyneth to the ſeruice of
29 them. † And thou ſhalt ſanctifie al, and they ſhal be moſt
30 Holie: he that ſhal touch them, ſhal be ſanctified. † Thou ſhalt anoynt Aaron and his ſonnes, and ſhalt ſanctifie them,
31 that they may doe the function of prieſthood vnto me. † To the children of Iſrael alſo thou ſhalt ſay: This oile of vnction
32 ſhal be holie vnto me through your generations. † The fleſh of man ſhal not be anoynted therewith, and you ſhal make none other after the compoſition of it, becauſe it is ſanctifi-
33 fied, and ſhal be holie vnto you. † What man ſoeuer ſhal compound ſuch, and ſhal giue therof to a ſtranger, ſhal be
34 abandoned out of his people. † And our Lord ſaid to Moyſes: Take vnto thee ſpices, ſtactee, and onycha, galbanum of ſwete ſauour, and the cleareſt frankincenſe, al ſhal be of
35 equal weight: † and thou ſhalt make incenſe compounded by the worke of an vnguentarie, exactly tempered, and pure,
36 and moſt worthie of ſanctification. † And when thou haſt beaten al into verie ſmal pouder, thou ſhalt ſet of it before the tabernacle of teſtimonie, in the place where I wil appeare
37 to thee. Moſt Holie ſhal the incenſe be vnto you. † Such confection you ſhal not make vnto your owne vſes, becauſe
38 it is holie to the Lord † What man ſoeuer ſhal make the like, to enioy the ſmel therof, ſhal perish out of his people.

CHAP. XXXI.

Beſeleel and Ooliab are deputed by our Lord to make the Tabernacle, and the things belonging thereto. 12. The obſeruation of the ſabbath day is againe commanded. 18 And our Lord deliuereth to Moyſes two tables Written With the finger of God.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Behold, I haue called by name Beſeleel the ſonne of Vri the

sonne of Hur of the tribe of Iuda, † and I haue replenished 3
him with the spirit of God, with wisdome, & vnderstanding,
and knowledge in al worke, † to deuise whatsoeuer may 4
be artificially made of gold, and siluer, and brasse, † of mar- 5
ble, and precious stones, and diuersitie of wood. † And I 6
haue geuen him for his felow Ooliab the sonne of Archisa-
mech of the tribe of Dan. And in the hart of euerie skilful
man haue I put wisdome: that they may make al things which
I haue commanded thee, † the tabernacle of couenant, and 7
the arke of testimonie, and the propitiatorie, that is ouer it,
and al the vessel of the tabernacle, † and the table and the 8
vessel therof, the candlesticke most pure with the vessel
therof, and the Altares of incense, † and of holocauste, and 9
al their vessel, the lauer with his foote, † the holie vestments 10
in the ministerie for Aaron the priest, and for his sonnes,
that they may execute their office, about the sacred things:
† the oile of vnction, and the incense of spices in the San- 11
ctuarie, al thinges which I haue commanded thee, shal they
make. † And our Lord spake to Moyses, saying: † Speake 12 13
to the children of Israel, and thou shalt say to them: See that
you keepe my sabbath: because it is a signe betwen me and
you in your generations: that you may know that I am the
Lord, which sanctifie you. † Keepe you my sabbath: for it 14
is holie vnto you: he that shal pollute it, dying shal die: he
that shal doe worke in it, his soule shal perish out of the
middes of his people. † Six dayes shal you doe worke: in the 15
seuenth day is the sabbath, the holie rest to the Lord. Euerie
one that shal doe any worke in this day, shal die. † Let the 16
children of Israel keepe the Sabbath, and celebrate it in their
generations. It is an euerlasting couenant † betwen me and 17
the children of Israel, and a signe perpetual. for in six dayes
the Lord made heauen and earth, and in the seuenth he cea-
sed from worke. † And our Lord, when he had ended such 18
speaches in mount Sinai, gaue vnto Moyses two stone tables
of testimonie, written :: with the finger of God.

:: Not by Moyses, but by an Angel, at Gods appointment. Gal. 3. v. 19.

CHAP. XXXII.

The people (Aaron consenting) make & adore the image of a calfe. 7. Which God reueiling to Moyses, 11. he praieth our Lord, for Abraham, Isaac, and Iacobs sake to spare the people, and performe his promise. 14. Wher-

14. Wherwith God is pacified. 15. Yet Moyses coming from the Mount, and seeing the calfe, and idolatrie, throweth downe the tables and breaketh them. 20. destroyeth the idol, 21. blameth Aaron, 27. causeth manie Idolaters to be slaine, 31. and againe prayeth for the people.

1 AND the people seeing that Moyses made tariance ere he came downe from the mount, being assembled against Aaron, they sayd: Arise, make vs :: goddes, that may goe before vs: for what hath chanced to this Moyses the man that brought vs out of the Land of Ægypt, we
2 know not. † And Aaron sayd to them: Take the golden earlettes from the eares of your wiues, and sonnes and daugh-
3 ters, & bring them to me. † And the people did that he had
4 cõmanded, bringing the earlettes to Aaron. † Which when he had receiued, he formed them by founders worke, and made of them " a molten calfe. And they sayd: These are thy goddes Israel, that haue brought thee out of the land
5 of Ægypt. † Which when Aaron had senne, he builled an altar before it, and by a cryers voice proclaimed saying: To
6 morow is the solemnitie of the Lord. † And rysing in the morning, they offered holocaustes, and pacifique hostes, and the people sate downe to eate, and to drinke, and they rose
7 vp :: to play. † And our Lord spake to Moyses, saying: Goe, get thee downe: thy people, which thou hast brought out
8 of the Land of Ægypt, hath sinned. † They haue quickly reuolted from the way, that thou didst shew them: and they haue made to them selues a molten calfe, and haue adored, and immolating hostes vnto :: it, haue sayd: These are thy goddes Israel, that haue brought thee out of the Land of
9 Ægypt. † And againe our Lord said to Moyses: I see that
10 this people is stiffenecked: † :: suffer me, that my furie may be angrie against them, and that I may destroy them, and I
11 wil make thee into a great nation. † But " Moyses besought the Lord his God, saying: Why Lord, is thy furie angrie against thy people, whom thou hast brought forth of the
12 Land of Ægypt, in great power, and in a strong hand? † Let not the Ægyptians say I beseech thee: He hath craftely brought them forth, that he might kil them in the mountaynes, and destroy them from the earth: let thyn anger cease, and be pacified vpon the wickednes of thy people.
13 † " Remenber Abraham, Isaac, and Israel :: thy seruantes,

:: Aaron knew what goddes they ment, to wit, such as they had senne worshipped in Ægypt, and therfore he made them a molten calfe. v. 4.

:: Excesse in play called fooliſh mirth, is the daughter of gluttonie, and mother of Idolatrie. *S. Greg. li. 31. c. 31. Moral.*

:: To the molten calfe, which they had made.

:: God saying, *Suffer me*, signifieth that he could be hindered *S. Hierom. in Ione. 1.*

:: Not only Gods promise,

but also his seruants merites are here proposed for procuring mercie to the people. *See the Annotation.*

to whom thou swareſt by thine owne ſelf, ſaying: I wil multiplie your ſeed as the ſtarres of heauen: and this whole land, wherof I haue ſpoken, I wil giue to your ſeed, and you ſhal poſſeſſe it alwayes. † And our Lord was pacified from doing 14
the euil which he had ſpoken againſt his people. † And 15
Moyſes returned from the mount, carying the two tables of teſtimonie in his hand, written on both ſides, † and made 16
by the worke of God: the writing alſo of God was grauen in the tables. † And Ioſue hearing the tumult of the people 17
crying out, ſaid to Moyſes: The noyſe of battaile is heard in the campe. † Who anſwered: It is not the crie of men en- 18
couraging of fight, nor the ſhoute of men compelling to flee: but I doe heare the voice of ſingers. † And when he appro- 19
ched to the campe, he ſaw the calfe, and the daunces: and being :: vety wrath, he threw the tables out of his hand, and brake them at the foote of the mount. † and catching the 20
calfe which they had made, he burnt it, and bette it into powder, which he ſtrawed into water, and gaue thereof drinke to the children of Iſrael. † And he ſaid to Aaron: 21
What hath this people done to thee, that thou ſhouldeſt bring vpon them an heinous ſinne? † To whom he anſwered: Let 22
not my lord be offended: for thou knoweſt this people, that it is prone to euil: † they ſaid to me: Make vs goddes, that 23
may goe before vs: for vnto this ſame Moyſes, that brought vs forth out of the Land of Ægypt, we know not what is chanced. † To whom I ſaid: Which of you hath gold? They 24
tooke, and brought to me: and I caſt it into the fire, and :: this calfe came forth. † Moyſes therfore ſeeing the people 25
that they were made naked (for Aaron had ſpoiled them for the ignominie of filth, and had ſet them naked among their enemies) † and ſtanding in the gate of the campe, he ſaid: If 26
any man be our Lords, let him ioyne to me. And there garhered vnto him al the ſonnes of Leui: † to whom he ſaid: 27
This ſaith the Lord God of Iſrael: Put euerie man his ſword vpon his thigh: goe, & returne from gate to gate through the middes of the campe, and euerie man kil his brother, and frend, and neighbour. † And :: the ſonnes of Leui did accor- 28
ding to the ſaying of Moyſes, and there were ſlaine in that day about three thouſand men. † And Moyſes ſaid: You haue 29
conſecrated your handes this day to our Lord, euerie man in his ſonne & in his brother, that bleſſing may be giuen to you

† And

:: Moyſes the meekeſt man on earth. (Nu. 12.) in Gods cauſe was moſt zelous againſt ſinne. *S. Aug. q. 144. in Exod.*

:: Aaron confeſſed the fault briefly, not intending a friuolous excuſe: for he could not thinke, but Moyſes knew the truth. *S. Aug. q. 145 in Exod.*

:: Their zeale vſed with authoritie and order is here rewarded: which otherwiſe wanting, when Simeon and Leui ſlew the Sichemites, was blamed by Iacob. *Gen. 34. & 49.*

30 † And when the next day was come, Moyses spake to the people: You haue sinned a verie great sinne: I wil goe vp to our Lord, if by anie meanes I may be able to intreate him
31 for your sinful fact. † And returning to our Lord, he said: I beseech thee: this people hath sinned a heinous sinne, and they haue made to them selues goddes of gold: either forgiue
32 them this trespasse, † or if thou doe not, :: strike me out
33 of the booke that thou hast written. † To whom our Lord answered: He that hath sinned to me, him wil I strike out
34 of my booke: † but goe thou, and leade this people whither I haue told thee: myne Angel shal goe before thee. And I in the day of reuenge wil visite this sinne also of theirs.
35 † Our Lord therfore smote the people for the fault concerning the calfe, which Aaron had made.

:: Moyses not content with his owne saluation, would rather perish with the people, then they should al be destroied: and therfore at his instance God pardoned them. *S. Hiero. Ep. 12. ad Gaud. & in Ione. 1. S. Aug. q. 147. in Exod.*

ANNOTATIONS.

CHAP. XXXII.

4. *A molten calfe*] No other reason can be imagined, why the people falling to Idolatrie, required the image of a calfe, rather then of anie other thing, but for that they thought the blacke calfe with white spottes, called *Apis*, or *Serapis*, whom they sawe the Ægyptians estemed most of al their goddes, to be the chiefe, or onlie God. And therfore to this famous Idol, they ascribed the benefite of their deliuerie from bondage, saying: *These are thy goddes, o Israel, that haue brought thee out of the Land of Ægypt.* So they ment not to worship our Lord, the true God, in that image, as Caluin would haue it, but the very calfe whose image it was, for adoring immediatly the calues image, *and immolating hostes to it* (v. 8.) they protested that to be their God, which the image represented. This appeareth also, Deut. 32. v. 18. *God that begat thee thou hast forsaken: and hast forgotten our Lord thy creatour.* And Psal. 105. v. 21. *They forgat God, which saued them.*

S. Aug. li. 18. c 5. ciuit. *li. 1. c. 11. para. 9. Instit.*

This people thought the calfe to be the true God.

They adored that which the image represented.

11. *Moyses besought.*] Albeit Moyses with most humble submission prayed for the people, which God so accepted, that he was therby pacified, (v 14.) yet Caluin here condemneth him of arrogancie, and pride, as though he imperiously prescribed law to God, spoyling him of his iustice. Much otherwise S. Hierom (*Epist. 12. ad Gaudent.*) commending his feruent charitie, doubteth not to say. *Des potentiam serui preces impediebant The seruantes prayers hindered Gods powver*, because God himself saying, *suffer me, that my furie may be angrie against them, and that I may destroy them:* shewed his diuine prouidence to be such, as *he might be staied, from doing that which he threatned.*

In hunc locum.

Caluin chargeth Moyses with arrogancie.

Moyses charitie concurred with Gods prouidence.

13. *Remember Abraham,*] It much trubled Caluin, that for obtaining pardon for the people, the Patriarches are mentioned, for whose sake and merites, mercie, and protection was promised by God (Gen. 18. 22. 26.) prophecied by Iacob, (Gen. 48.) performed here, and in manie other places. And it is a vaine euasion to say; God shewed his mercie for his promise sake only; for he promited the same for their merites; as appeareth in the places alleaged. Though al merites procede from Gods grace, first geuen without merites. 1. *Cor.* 4. v. 7. *S. Aug. de grat. & lib. arb. c. 6.*

S. Aug. q. 149 in Exod. S. Chrys. in Psa. 42. in Gen. Theod. q 67. in Exo.

God sheweth mercie for the merites of his seruants.

Grace goeth before merites.

CHAP. XXXIII.

Gods wrath being mitigated by Moyses, the people mourne for their sinne, 7. Moyses pitcheth the tabernacle without the campe, and therin conuerseth familiarly with God. 18. desiring to see his glorie.

AND our Lord spake to Moyses, saying: Goe, get thee 1
vp from this place, thou and thy people which thou
hast brought out of the Land of Ægypt, into the land
wherof I sware to Abraham, Isaac, and Iacob, saying:
To thy seede I wil giue it: † and I wil send an Angel thy 2
precusor, that I may cast out the Chananeite, and A-
morrheite, and Hetheite, and Pherezeite, and Heueite,
and Iebuseite, † and thou maiest enter into the land that 3
floweth with milke and honey: for :: I wil not goe vp with
thee, because thou art a stiffenecked people: lest perhappes
I destroie thee in the way. † And the people hearing this 4
verie il saying, mourned: and no man put on his ornamentes
after the custome. † And our Lord sayd to Moyses: Speake 5
to the children of Israel: Thou art a stiffenecked people,
once I shal goe vp in the middes of thee, and shal destroy
thee. Now presently lay away thy ornamentes, that I may
know what to doe vnto thee. † Therfore the children of 6
Israel layd away their ornamentes from mount Horeb.

† Moyses also taking the tabernacle, pitched it without the 7
campe a farre of, and called the name thereof, The Taber-
nacle of couenant. And al the people, that had anie question,
went forth to the Tabernacle of couenant, without the
campe. † And when Moyses went forth to the tabernacle, 8
al the people rose vp, and euerie one stoode in the dore of his
pauilion, and they beheld the backe of Moyses, til he entred
into the tabernacle. † And when he was entred into the 9
Tabernacle of couenant, the piller of the cloude came downe,
and stoode at the doore, and he spake with Moyses, † al they 10
beholding that the piller of the cloud stoode at the doore of
the Tabernacle. And they stoode, and adored at the doores
of their tabernacles. † And our Lord spake vnto Moyses 11
face to face, as a man is wont to speake to his frend. And
when he returned into the campe, his minister Iosue the one
of Nun, a yong man, departed not from the Tabernacle.
† And Moyses said to our Lord: Thou commandest me to 12
leade,

:: God would not in this passage worke such miracles, as he did, bringing them forth of Ægypt. So it is a comination because they were stubborne and stiffe necked.

leade forth this people: and doest not shew me whom thou wilt send with me, especially wheras thou hast said: I know
13 thee by name, and thou hast found grace in my sight. † If therfore I haue found grace in thy sight, shew me thy face, that I may know thee, and may find grace before thine eyes,
14 looke vpon thy people this nation. † And our Lord said:
15 My face shal goe before thee, and I wil giue thee rest. † And Moyses sayd: If thy selfe doest not goe before, bring vs not
16 out of this place. † For whereby shal we be able to know I and thy people, that we haue found grace in thy sight, vnles thou walke with vs, that we may be glorified of al peoples,
17 that dwel vpon the earth? † And our Lord said to Moyses: This word also, which thou hast spoken, wil I doe: for thou hast found grace before me, and thy selfe I haue knowen by
18 19 name. † Who said: Shew me thy glorie. † He answered: I wil shew thee :: al good, and :: wil cal in the name of the Lord before thee: and I wil haue mercie on whom I wil,
20 and I wil be merciful to whom it shal please me. † And againe he sayd: Thou canst not see my face: :: for man shal not
21 see me, and liue. † And againe: Behold, quoth he, there is
22 a place with me, and thou shalt stand vpon the rocke. † And
Rom. 9. when my glorie shal passe, I wil sette thee in a hole of the rocke, and protect thee with my right hand, vntil I passe:
23 † and I wil take away my hand, and thou shalt see :: my backe-partes: but my face thou canst not see.

:: The vision of God in glorie, is *al good.*
:: God by his grace maketh his seruants to cal vpon his name. *S. Aug. q. 154. in Exod.*
::None in this life can see God as Saincts do in glorie. *1. Ioan. 3.*
:: Moyses saw more glorious workes & effectes of God, then other Prophets, yet not his substance and diuine nature. *Theodoret. q. 68. in Exod. S. Hier. de verb. Isa. vidi Dom. S. Chrysost. ho. 4. de in copie. Dei natura.*

CHAP. XXXIIII.

Moyses goeth againe into Mount Sinai, with new tables, praying for the people. 10. *to whom God promiseth to giue possession of the Land.* 12. *Prohibiteth al association with the Gentiles, for feare of Idolatrie,* 18. *geueth precepts concerning the first borne, the Sabbath, and other feastes.* 28. *After fourtie dayes fast, Moyses returneth to the people with the commandements, and his face appearing horned, he couereth it, whensoeuer he speaketh to the people.*

1 AND after this he said: :: Cut thee two tables of stone like vnto the former, and I wil write vpon them the wordes, which the tables had, which thou hast broken.
2 † Be readie in the morning, that thou maiest forwith go vp into the mount Sinai, and thou shalt stand with me vpon the
3 toppe of the mount. † Let no man go vp with thee, neither let anie man be sene throughout the whole mount: the oxen also

:: The first tables being broken, yet others are made: so though the first grace geuen in Baptisme be lost,

Yet there remaineth penance, as the second table of saftie after shipwrake. *S. Hiero. Epist. ad Demedriad.*

also and the sheepe let them not feede ouer against. † He 4
cut out therfore two tables of stone, such as had bene before:
and rising very early he went vp into mount Sinai, as our
Lord had commanded him, carying with him the tables.
† And when our Lord was descended in a cloude, Moyses 5
stoode with him, calling vpon the name of our Lord. † Who 6
passing before him, he said: * Dominatour Lord God, mer- * *chief ruler.*
ciful and clement, patient and of much compassion, and true,
† Which keepest mercie vnto thousandes: which takest away 7
iniquitie, and wicked factes, and sinnes, and no man of him
selfe is innocent before thee. Which doest render the iniquitie
of the fathers to the children, and to the nephewes vnto the
third and fourth generation. † And Moyses making hast, 8
bowed flatte vnto the earth, and adoring † he said: If I haue 9
found grace in thy sight o Lord, I beseech thee that thou wilt
goe with vs (for it is a stiffe necked people) and take away
our iniquities and sinnes, and possesse vs. † Our Lord answe- 10
red: :: I wil make a couenant in the sight of al, I wil do signes
that were neuer sene vpon the earth, nor in anie nations: that
this people may see, in the middes of whom thou art, the ter-
rible worke of the Lord which I wil doe. † Obserue al 11
thinges which this day I command thee: I my self wil cast
out before thy face the Amorrheite, and Chananeite, and
Hetheite, the Pherezeite also, and Heueite, and Iebuseite.
† Beware thou neuer ioyne amitie with the inhabitants of 12
that land, which may be thy ruine: † but destroy their altars, 13
breake their statues, and cut downe their groues: † adore 14
not a strange God. The Lord his name is Ielouse, God is an
emulatour. † Enter no traffick with the men of those regions: 15
lest, when they haue fornicated with their goddes, and haue
adored their idols, some man cal thee to eate of the thinges
immolated. † Neither shalt thou take a wife for thy sonnes 16
of their daughters: lest after them selues haue fornicated,
they make thy sonnes also to fornicate with their goddes.
† Molten goddes thou shalt not make to thee † Thou shalt 17 18
keepe the solemnitie of the azymes. Seuen dayes shalt thou
eate azymes, as I haue commanded thee, in the time of the
moneth of new corne: for in the moneth of spring time
thou didst goe out of Ægypt. † Al of the male kind, that 19
openeth the matrice, shal be mine. Of al beastes as wel oxen
as of sheepe, it shal be mine. † The firstborne of an asse 20

thou

:: Notwithstanding his former comminations *chap. 33. v 3.* God here promiseth new benefites.

thou shalt redeeme with a sheepe: but if thou wilt not giue a price for it, it shal be slaine. The firstborne of thy sonnes thou shalt redeeme: neither shalt thou appeare emptie in
21 my sight. † Six dayes shalt thou worke, the seuenth day thou
22 shalt cease to eare, and reape. † The solemnitie of weekes thou shalt make to thee, in the first fruites of corne of thy wheate harueſt, and the solemnitie, when the time of the
23 yeare returneth that al thinges are laid vp. † Three tymes of the yeare al thy male shal appeare in the sight of the
24 omnipotent Lord God of Israel. † For when I shal haue taken away the nations from thy face, and shal haue dilated thy borders, no man shal lie in wayte against thy land, when thou doest goe vp, and appeare in the sight of the Lord thy
25 God thrise in a yeare. † Thou shalt not immolate the bloud of my hoste vpon leauen: neither shal there remaine in the morning of the victime of the solemnitie of the Phase.
26 † The first of the fruites of thy ground thou shalt offer in the house of the Lord thy God. Thou shalt not boile a kidde
27 in the milke of his damme. † And our Lord said to Moyses: Write thee these wordes, in which I haue made a couenant
28 both with thee and with Israel. † Therfore he was there with our Lord fourtie dayes and fourtie nightes: he did not eate bread, and he dronke no water, and :: he wrote in the tables
29 the wordes of the couenant, :: tenne. † And when Moyses came downe from the mount Sinai, he held the two tables of testimonie, and he knew not that his face was :: horned
30 by the conuersation of the talke of our Lord. † And Aaron and the children of Israel seing the face of Moyses horned,
31 they were afraid to come neere. † And being called of him, they returned as wel Aaron as the princes of the synagogue.
32 And after that he spake to them, † al the children of Israel also came to him: whom he commanded al thinges that he
33 had heard of our Lord in mount Sinai. † And hauing ended
34 his talke, he put :: a veile vpon his face. † Which going in to our Lord, and speaking with him, he toke away vntil he went forth, and then he spake to the children of Israel al
35 thinges that had bene commanded him. † Who saw that the face of Moyses coming forth was horned, but he couered his face againe, if at anie time he spake to them.

:: God by an Angel not Moyses. *Supra v. 1. & Deut. 10. v. 2. & 4.*

:: How soeuer the commandments are diuided in both tables, here it is certaine, that there be no more nor fewer then tenne in al.

:: So his face appeared to the beholders, by reason of the glistering beames of his countenance shining gloriously, after his conuersation with God fourtie dayes: which signifieth that *much more that which abideth* (in al eternitie) *is in glorie. 2. Cor. 3.*

:: The same veile (saieth S. Paul) remaneth vpon the hart of the Iewes, that they can not see Christ, til by his special grace they shal be illuminated: 2 *Cor.* 3. The like is vpon the hart of Heretikes that can not see the Church. *S. Aug. in Psal. 30. con. 2.*

The precept of the Sabbath is yet renewed. 4. First fruites, and other giftes are required, and duly offered, for the making of the tabernacle and other thinges therto belonging, which are here recited. 30. Beseleel and Ooliab are appointed workmen for this purpose.

::After the fall of the people to Idolatrie, their punishment, and repentace, their reconciliation to God and new tables of the commandments made and written, Moyses repeteth the former precept, of keping the Sabbath, and prouideth al necessaries to the making of the Tabernacle, wherto the Princes and people most promptly and liberally contribute *S. Aug. q. 172. in Exo.*

THERFORE :: al the multitude of the children of Israel being gathered together, he said to them: These are the thinges which our Lord hath commanded to be done. † Six dayes you shal do worke: the seuenth day shal be holie vnto you, the sabbath, and rest of our Lord: he that shal do anie worke in it, shal be slaine. † You shal not kindle fire in al your habitations on the sabbath day. † And Moyses said to al the assemblie of the children of Israel: This is the word that our Lord hath commanded, saying: † Separate with you first fruites to the Lord. Let euerie one that is willing and hath a readie hart, offer them to the Lord: gold and siluer, and brasse, † hyacinth and purple, and scarlet twise died, and silke, the haire of goates, † and rammes skinnes died redde, and ianthin skinnes, the wood setim, † and oile to maintaine lightes, and to make ointment, and most sweete incense, † Onyx stones, and pretious stones, for the adorning of the Ephod and the Rationale. † Whosoeuer of you is wise, let him come, and make that which our Lord hath commanded: † to wit, the Tabernacle, and the roofe therof, and the couer, the ringes, and the bordeworke with the barres, the pinnes and the feete: † the Arke and the staues, the propitiatorie, and the veile, that is drawen before it: † the Table with the barres and the vessel, and the loaues of proposition: † the Candlesticke to beare vp the lightes, the vessel therof and the lampes, and the oile to the nourishing of fires: † the Altar of incense, and the barres, and the oile of vnction and the incense of spices: the Hanging at the doore of the tabernacle: † the Altar of holocauste, and his grate of brasse, with the barres and vessel therof: the Lauer and his feete: † the Curtines of the court with the pillers and the feete, the hanging in the doores of the entrie, † the pinnes of the tabernacle and of the court with their litle cordes: † the Vestimentes, that are to be vsed in the ministerie of the sanctuarie, the vesture of Aaron the high

Priest,

Prieſt, and of his ſonnes, to do the function of Prieſthood
20 vnto me. † And al the multitude of the children of Iſrael
21 going forth from the ſight of Moyſes, † offered firſt fruites to our Lord with a moſt prompt and deuoute minde, to make the worke of the tabernacle of the teſtimonie. Whatſoeuer was neceſſarie to the ſeruice therof and to the holie veſtiments, † both men and wemen did giue, tablettes and earlettes, ringes and bracelettes: euerie veſſel of gold was
22 ſeparated for the donaries of our Lord. † If anie man had hyacinth, and purple, and ſcarlet twiſe died redde, and ianthin
23 skinnes, † metal of ſiluer and braſſe, they offered to our
24 Lord, and the wood ſetim for diuers vſes. † But the skilful
25 wemen alſo gaue ſuch thinges as they had ſponne, hyacinth,
26 purple, and ſcarlet, and ſilke, † and goates haire, geuing al
27 of their owne accord. † But the princes offered onyx ſtones, and pretious ſtones, for the Ephod and the Rationale,
28 † and ſpices and oile to maintaine the lightes, and for the preparing of ointment, and to make the incenſe of moſt
29 ſweete ſauour. † Al men and wemen with deuoute mind offered donaries, that the workes might be made which our Lord had comanded by the hand of Moyſes. Al the children of Iſrael did dedicate voluntarie thinges to our Lord.

30 † And Moyſes ſaid to the children of Iſrael: Behold, our Lord hath :: called by name Beſeleel the ſonne of Vri
31 the ſonne of Hur of the tribe of Iuda. † And hath filled him with the ſpirit of God, with, wiſdome and intelligence,
32 and ſcience and al learning † to deuiſe and to make worke
33 in gold and ſiluer, and braſſe, † and in grauing ſtones, and in carpenters worke. Whatſoeuer can be deuiſed arti-
34 ficially, † he hath giuen in his hart: Ooliab alſo the ſonne
35 of Achiſamech of the tribe of Dan: † both hath he inſtructed with wiſedome, to make the workes of a carpenter, a tapeſter, an embroderer of hyacinth and purple, and ſcarlet twiſe died, and ſilke, and to weaue al thinges, and to inuent al new things.

:: As matter alone is not ſufficient for a building without artificers, to whom God geueth ſpecial skil: ſo for expounding holie Scripture God geueth particular knowledge to *Paſtors and Doctors, to the conſummation of Saincles, to the vvorke of the miniſterie, to the edifying of the bodie of Chriſt.* (the Church.) *Epheſ. 4.*

CHAP. XXXVI.

More being geuen then was needeful. 6. Moyſes made to be proclamed that no more ſhould be offered. 8. So the curtines, 13. ringes, 18. buckles, 19. the couer, 20. bordes, 21. barres, 35. a veile, 36. pillers, and a hanging are made readie.

BESELEEL therfore, and Ooliab, and euerie wise man, 1
to whom our Lord gaue wisedome and vnderstanding,
to know how to worke artificially, made the thinges that
are necessarie for the vses of the Sanctuarie, and which our
Lord did command. † And when Moyses had called them, 2
and euerie cunning man, to whom our Lord had geuen
wisedome, and such as of their owne accord had offered them
selues to the making of the worke, † he deliuered al the 3
donaries of the children of Israel vnto them. Who being
earnest about the worke, the people daily in the morning
did offer their vowes. † Whereupon :: the artificers being 4
constrained to come, † said to Moyses: The people offereth 5
more then is necessarie. † Moyses therfore commanded pro- 6
clamation to be made by the criers voice: Let neither man
nor woman offer anie more in the worke of the Sanctuarie.
And so they ceased from offering giftes, † because the thinges 7
that were offered did suffice and were ouer much. † And 8
al the wise harted men, to accomplish the worke of the ta-
bernacle, made ten curtines of twisted silke, and hyacinth,
and purple, and scarlet twise died, with varied worke, and
the art of embrodering: † of which one had in length 9
twentie eight cubites, and in bredth foure: there was one
measure of al the curtines. † And he ioyned fiue curtines, 10
one to an other, and the other fiue be coupled to themselues
one with an other. † He made also loupes of hyacinth in the 11
edge of one curtine on either side, and in the edge of the
other curtine in like maner, † that the loupes might meete 12
one against an other, and might be ioyned eech with other.
† Whereupon also he did cast fiftie ringes of gold, that might 13
catch the loupes of the curtines, and might be made one
tabernacle. † He made also eleuen curtines of goates haire 14
to couer the roofe of the tabernacle: † one curtine in length 15
had thirtie cubites, & in bredth foure cubites: al the curtines
were of one measure: † of which fiue he ioyned apart, & the 16
other six apart. † And he made fiftie loupes in the edge of one 17
curtine, and fiftie in the edge of an other curtine, that they
might be ioyned one to an orher. † And fiftie buckles of 18
brasse wherwith the roofe might be knitte together, that of
al the curtines there might be made one couering. † He made 19
also a couer for the tabernacle of rammes skinnes died redde:
& an other couer ouer that of ianthin skinnes. † He made 20
also

:: As the people abounded in deuotion, so the workmen of modestie and religion would haue no more then necessarie *S. Augustin q. 171. in Exod.*

also the bordes of the tabernacle of the wood setim standing.
21 † The length of one borde was ten cubites: and the bredth
22 contained one cubite and an halfe. † There were two mor-
tefes throughout euerie borde, that one might be ioyned to
23 the other. So made he in al the bordes of the tabernacle. † Of
the which twentie were at the south side against the South,
24 † with fourtie feete of siluer. Two feete were put vnder one
borde on either side of the corners, where the mortefes of the
25 sides end in the corners. † At that side also of the tabernacle,
that looked toward the North, he made twentie bordes,
2627† with fourty feete of siluer, two feete for euery borde. † But
against the west, to witte, at that side of the tabernacle, which
28 looketh to the sea, he made six bordes, † and two other at ech
29 corner of the tabernacle behind: † which were also ioyned
from beneth vnto the toppe, & they grew together into one
30 connexion. So he made on either side at the corners † that
there were in al eight bordes, and had sixteene feete of siluer,
31 to witte, two feete vnder euerie borde † He made also barres
of the wood setim, fiue to hold together the bordes of one
32 side of the tabernacle, † and fiue other to ioyne together
the bordes of the other side: and besides these, fiue other
33 barres at the west side of the tabernacle against the sea. † He
made also an other barre, that might come by the middes of
34 the bordes from corner vnto corner. † And the bordeworke
it selfe he plated with gold. And their ringes he made of gold,
through which the barres might be drawen: the which also
35 themselues he couered with plates of gold. † He made also
a veile of hiacinth, and purple, scarlette, and twisted silke,
36 with embrodered worke, varied and distinguished: † and
foure pillers of the wood setim, which with their heades he
37 plated with gold, casting their feete of siluer. † He made
also a hanging in the entrie of the tabernacle of hyacinth,
purple, scarlet, and twisted silke, with the worke of an em-
38 broderer: † and fiue pillers with their heades, which he
couered with gold, and their feete he did cast of brasse.

CHAP. XXXVII.

Beseleel maketh the Arke. 6 the Propitiatorie, with Cherubimes, 10. the Table, with vessel belonging therto, 17. the Candlestcke with bowles and branches 23. seuen lampes with snuffers, 25. the Altar of incense, 29. and compoundeth the incense.

AND Beseleel made also the arke of the wood setim, 1
hauing two cubites and an halfe in length, and a cubite
and an halfe in bredth, the height also was of one cubite and
an halfe: and he plated it with the purest gold within
and without. † And he made to it a crowne of gold round 2
about, † casting foure ringes of gold at the foure corners 3
thereof: two ringes in the one side, and two in the other.
† Barres also he made of the wood setim, which he plated 4
with gold, † and which he put into the ringes, that were at 5
the sides of the arke to carie it. † He made also the Propi- 6
titorie, that is, the Oracle, of the purest gold, two cubites
and an halfe in length, and a cubite and an halfe in bredth.
† Two Cherubis also of beaten gold, which he sette on 7
either side of the Propitiatorie: † One Cherub in the toppe 8
of one side, and the other Cherub in the toppe of the other
side: two Cherubins in each toppe of the Propitirtorie,
† spreading their winges, and :: couering the Propitiatorie, 9
and looking one toward the other and toward it. † He made 10
also the table of the wood setim in length two cubites, and
in bredth one cubite, which had in height a cubite & an halfe.
† and he did compasse it with the finest gold, and he made 11
to it a golden ledge round about, † and to the ledge it selfe a 12
golden crowne enterpolished of foure fingers, and vpon the
same an other golden crowne. † And he cast foure ringes of 13
gold, which he put in the foure corners at euerie foote of the
table † against the crowne: and he put the barres into them, 14
that the table might be caried. † The barres also them selues 15
he made of the wood setim, and compassed them with gold.
† And the vessel for the diuers vses of the table, sawcers, 16
phiales, and goblettes, and censars, of pure gold, wherein
the libamentes are to be offered. † He made also the candle- 17
sticke beaten of the finest gold. From the shaft wherof the
branches, cuppes, and boules and lilies did proceede: † six 18
on both sides, three branches on one side, and three on the
other: † three cuppes in maner of a nutte on euerie branch, 19
and boules with al and lilies: and three cuppes of the fashion
of a nutte in an other branch, and boules withal and lilies.
The worke of the six branches, that proceded from the shaft
of the candlesticke, equal. † And in the shaft it selfe were 20
foure cuppes after the maner of a nutte, and boules withal
at euerie one and lilies: † and boules vnder two branches in 21
three

:: The Cherubins couering al vpon and within the arke signifie (saith S. Gregorie Nyssen) that the Scriptures haue a hiegher sense then the literal. *de vita Moyseos post medium.*

three places, which together make six branches proceding
22 from one shaft. † both the boules therfore, & the branches
23 were out of it, al beaten of the purest gold. † He made also the seuen lampes with their snuffers, and the vessel, where
24 the snuffings should be put out, of most pure gold. † The candlesticke withal the vessel therof did weigh a talent of
25 gold. † He made also the altar of incense of the wood setim, hauing a cubite euerie way foure square, and in height two:
26 from the corners wherof the hornes did procede. † And he plated it with the purest gold, with the grate and the
27 walles and the hornes. † And he made to it a crowne of gold round about, and two golden ringes vnder the crowne at either side, that the barres may be put into them, and the
28 altar may be caried. † And the barres them selues he made also of the wood setim, and couered them with plates of gold.
29 † He compounded also oile for the ointment of sanctification, and incense of the purest spices with the worke of a pigmentarie.

CHAP. XXXVIII.

The same Beseleel maketh the Altar of Holocauste. 8. the brasen lauer. 9. the court with pillers and hanginges. 21. The giftes that were offered are recited.

1 HE MADE also the Altar of Holocauste of the wood setim, fiue cubites foure square, and three in height:
2 † the hornes wherof did procede from the corners, and he
3 couered it with plates of brasse. † And for the vses therof he prepared of brasse diuers vessels, cauldrons, tonges, flesh-
4 hookes, pothookes, & firepannes. † And the grate therof in maner of nette he made of brasse, and vnder it in the
5 middes of the altar an hearth, † casting foure ringes at as
6 manie toppes of the nette, to put in barres to carie it: † the which themselues also he made of the wood setim, and co-
7 uered them with plates of brasse: † and he drew them through the ringes, that stoode out in the sides of the altar. And the altar it selfe was not massie, but holow of bordes,
8 and within emptie. † He made also the lauer of brasse, with the foote therof, of wemens glasses, :: that watched in the
9 doore of the tabernacle. † He made also the court, in the south side wherof were hanginges of twisted silke, of an
10 hundred cubites, † twentie pillers of brasse with their feete,

:: These women watched there for deuotion, and it semeth the same custome continued til Christs time. For Anna the widow obserued this state of life. *Luc. 2.*

the

the heades of the pillers, & the whole grauing of the worke,
of siluer. † In like maner at the north side the hanginges, 11
pillers, and feete and the heades of the pillers were of the
same measure, and worke and metal. † But on that side that 12
looketh to the West, there were hanginges of fiftie cubites,
ten brasen pillers with their feete, and the heades of the
pillers, and al the grauing of the worke, of siluer. † More- 13
ouer against the East he prepared haginges of fiftie cubites:
† of the which, one side conteyned fiftene cubites of three 14
pillers, with their feete: † and on the other side (because 15
betwen both he made the entrie of the tabernacle) there
were hanginges equally of fiftene cubites, and three pillers,
and feete as manie. † Al the hanginges of the court were 16
wouen of twisted silke. † The feete of the pillers were of 17
brasse, and their heades with al their grauinges of siluer: but
the pillers also of the court them selues he plated with siluer.
† And in the entrie therof he made with embrodered worke 18
a hanging of hyacinth, purple, scarlet, and twisted silke, that
had twentie cubites in length, but the height was fiue cu-
bites according to the measure, which al the hanginges of
the court had. † And the pillers in the entrie were foure 19
with feete of brasse, and their heades and grauinges of siluer.
† The pinnes also of the tabernacle and of the court round 20
about he made of brasse. † These are the iustrumentes of the 21
taberbacle of testimonie, which were numbred according to
the precept of Moyses, in the ceremonies of the Leuites by
the hand of Ithamar the sonne of Aaron the priest: † which 22
Beseleel the sonne of Vri, the sonne of Hur, of the tribe of
Iuda had accomplished, as our Lord commanded by Moyses,
† hauing ioyned to him selfe for his compagnion Ooliab the 23
sonne of Achisamech of the tribe of Dan: who was himself
also an egregious artificer in wood, and a tapister and embro-
derer of hyacinth, purple, scarlet, and silke. † Al the gold 24
that was spent in the worke of the Sanctuarie, and that was
offered in donaries, was nine and twentie talentes, and seuen
hundred thirtie sicles according to the measure of the San-
ctuarie. † And it was offered of them that passed to the num- 25
ber, from twentie yeares and vpward, of six hundred three
thousand, and fiue hundred fiftie, able men to beare armes.
† There were moreouer an hundred talentes of siluer, wherof 26
were cast the feete of the Sanctuarie, and of the entrie where

the

27 the veile hangeth. † An hundred feete were made of an hundred talentes, one talent being accoũted for euerie foote.
28 † And of the thousand seuen hundred, and seuentie fiue he made the heades of the pillers, which them selues he also
29 plated with siluer. † Of brasse also there were offered seuentie two thousand talentes, and foure hundred sicles be-
30 sides, † of the which were cast the feete in the entrie of the tabernacle of testimonie, and the altar of brasse with the grate therof, and al the vessel, that pertayne to the vse ther-
31 of, † and the feete of the court aswel in the circuite as in the entrie therof, and the pinnes of the tabernacle and of the court, round about.

CHAP. XXXIX.

Al the ornamentes of Aaron and his sonnes are made. 31. and the Whole Worke of the Tabernacle is perfited.

1 MOREOVER of hyacinth and purple, scarlet and silke he made the vestures, that Aaron should weare when
he ministred in the holie places, as our lord commanded
2 Moyses. † He made therfore an Ephod of gold, hyacinth,
3 and purple, and scarlet twise died, and twisted silke, † with embrodered worke, and he did cut thinne plates of gold, and drew them smal into threedes, that they might be twisted
4 with the wouse of the former colours, † and two edges
5 coupled one to the other in the toppe on either side, † and a bawdrike of the same colours, as our Lord had commanded
6 Moyses. † He prepared also two Onyx stones, fast sette and closed in gold, and grauen by the art of a lapidarie, with the
7 names of the children of Israel: † and he set them in the sides of the Ephod for a moniment of the children of Israel,
8 as our Lord had commanded Moyses. † He made also a Rationale with embrodered worke according to the worke of the Ephod, of gold, hyacinth, purple, and scarlet twise died,
9 and twisted silke: † foure square, duble, of the measure of a
10 palme. † And he set foure rewes of precious stones. In the
11 first rewe was sardius, topazius, an emeraud. † In the second,
12 a carbuncle, a saphire, and a iasper. † In the third, a ligurius,
13 an achates, and an amethist. † In the fourth a chrysolith, an onyx, and beryllus, compassed and enclosed in gold by their

rewes. † And the twelue ſtones them ſelues, were grauen 14
with the names of the twelue tribes of Iſrael, euerie one
with his ſeueral name. † They made alſo in the rationale litle 15
cheynes linked one to an other of the pureſt gold, † and two 16
hookes, and as manie ringes of gold. Moreouer the ringes
they ſet on either ſide of the Rationale, † on the which 17
the two golden cheynes ſhould hang, which they put into
the hookes, that ſtoode out in the corners of the Ephod.
† Theſe both before and behind did ſo agree with them ſel- 18
ues, that the Ephod and the Rationale might be knit one to
the other, † tyed to the bawdrike and with ringes ſtrongly 19
coupled, which a lace of hyacinth ioyned, leſt they ſhould
flagge looſely, and be moued one from the other, as our Lord
commanded Moyſes. † They made alſo the tunike of the 20
Ephod al of hyacinth, † and a hole for the head in the vpper 21
part againſt the middes, and the border of the hole round
about wouen: † and beneth at the feete pomegranates of 22
hyacinth, purple, ſcarlet, and twiſted ſilke: † and litle bel- 23
les of the pureſt gold, which they did put betwen the pome-
granates in the vtmoſt part of the tunike round about: † to 24
witte, a bel of gold, and a pomegranate, wherwith the high
prieſt went adorned, when he executed his miniſterie, as our
Lord had commanded Moyſes. † They made alſo ſilken tu- 25
nikes with wouen worke for Aaron and his ſonnes: † and 26
mitres with their litle crownes of ſilke: † linnen breeches 27
alſo, of fine line: † and a girdle of twiſted ſilke, hyacinth, pur- 28
ple, & ſcarlet twiſe died, with the art of embrodering, as our
Lord had commanded Moyſes. † They made alſo the plate 29
of :: ſacred veneration of moſt pure gold, and they wrote
in it with the worke of a lapidarie: The Holie of our Lord:
† and they tyed it to the mitre with a lace of hyacinth, as 30
our Lord had commanded Moyſes. † Therfore al the worke 31
of the tabernacle & of the roofe of teſtimonie was perfited:
and the children of Iſrael did al thinges which our Lord had
commanded Moyſes. † And they offered the tabernacle and 32
the roofe and the whole furniture, ringes, bordes, barres,
pillers and their feete, † the couer of rammes skinnes died 33
redde, and the other couer of ianthin skinnes, † the veile, 34
the arke, the barres, the propitiatorie, † the table with the 35
veſſel therof and the loaues of propoſition: † the candle- 36
ſticke, the lampes, and the furniture of them with the oyle:

:: Alexander the great ſeeing Iaddus the hiegh Prieſt, bearing this venerable plate on his forehead, with great reuerence went vnto him, and adored the name of God written in the plate. *Iosephus. li. 11. c. 8. Antiq.*

† the

37 † the altar of gold, and the ointment, and the incense of
38 spices: † and the hanging in the entrie of the tabernacle:
39 † the altar of brasse, the grate, the barres, and al the vessel
therof: the lauer with the foote therof: the hanginges of
40 the court, and the pillers with their feete: † the hanging in
the entrie of the court, and the litle cordes, and the pinnes
therof. Nothing wanted of the vessel, that was commanded
to be made for the ministerie of the tabernacle, and for the
41 roofe of couenant. † The vestimentes also, which the
priestes vse in the Sanctuarie, to witte, Aaron and his sonnes,
42 † the children of Israel offered, as our Lord had comman-
43 ded. † Which thinges after that Moyses saw al finished, he
blessed them.

CHAP. XL.

According to Gods commandment Moyses erecteth the Tabernacle, with al thinges appertayning, the first day of the second yeare after their deliuerie from Ægypt. 32. God replenisheth the same with his Maiestie, a cloude remaining ouer it by day, and a piller of fire by night, but when they shal march, the same passeth before them.

1 2 AND our Lord spake to Moyses, saying: † The :: first
moneth, the first day of the moneth, thou shalt erect
3 the tabernacle of the testimonie, † and shalt put in it the arke,
4 and shalt let downe before it the veile: † and bringing in the
table, thou shalt set vpon it the thinges that are commanded
after the rite. The candlesticke shal stand with the lampes
5 therof, † and the altar of gold whereon the incense is bur-
ned, before the arke of testimonie. Thou shalt put the hang-
6 ging in the entrie of the tabernacle, † and before it the al-
7 tar of holocauste: † the lauer betwen the altar and the
8 tabernacle, which thou shalt fil with water. † And thou
shalt compasse about the court with hanginges, and the entrie
9 therof. † And taking the oile of vnction thou shalt anoynte
the tabernacle with the vessel therof, that they may be san-
10 ctified: † the altar of holocauste and al the vessel therof:
11 † the lauer with the foote therof; al shalt thou consecrate
with the oile of vnction, that they may be :: most Holie.
12 † And thou shalt bring Aaron and his sonnes to the doore
of the tabernacle of testimonie, and hauing washed them
13 with water, † thou shalt reuest them with the sacred vesti-

:: The Tabernacle, prepared in the first yeare and erected the first day of the second yeare, signifieth the Church of Christ prepared in the old Testament & established, exalted, and confirmed in the new.

:: More holie then anie thig without the Sanctuarie, but the *Sancta Sanctorum* it selfe was then most holie of al places in this world.

mentes, that they may minister to me, and the vnction of them may prosper to an euerlasting priesthood. † And Moyses did al thinges which our Lord had commanded. † Therfore the first moneth of the second yeare, the first day of the moneth, the tabernacle was placed. † And Moyses erected, it, and put the bordes and feete and barres, and reared the pillers, † and spred the roofe ouer the tabernacle, putting ouer it a couer, as our Lord had commanded. † He put also the testimonie in :: the arke, thrusting barres vnderneth, and the oracle aboue. † And when he had brought the arke into the tabernacle, he drew before it the veile to fulfil the commandement of our Lord. † He sette the table also in the tabernacle of testimonie at the north side without the veile, † ordering the bread of proposition before it, as our Lord had commanded Moyses. † He sette the candlesticke also in the tabernacle of testimonie ouer against the table on the south side, † placing the lampes in order, according to the precept of our Lord. † He set also the altar of gold vnder the roofe of testimonie against the veile, † and burned vpon it the incense of spices, as our Lord had commanded Moyses. † He put also the hanging in the entrie of the tabernacle of testimonie, † and the altar of holocauste in the entrie of the testimonie, offering on it the holocauste, and the sacrifices, as our Lord had commanded. † The lauer also he set between the tabernacle of testimonie and the altar, filling it with water. † And Moyses and Aaron, and his sonnes washed their handes and feete, † when they entred the roofe of couenant, and went to the altar, as our Lord had commanded Moyses. † He erected also the court round about the tabernacle and the altar, drawing the hanging in the entrie therof. After al thinges were perfited, † the cloude couered the tabernacle of testimonie, and the glorie of our Lord filled it. † :: Neither could Moyses enter the roofe of couenant, the cloude couering al thinges, and the maiestie of our Lord shining, because the cloude had couered al thinges. † If at anie time the cloud did leaue the tabernacle, the children of Israel went forward by their troupes: † If it hong ouer, they remained in the same place. † For the cloude of our Lord honge ouer the tabernacle by day, and a fire by night, in the sight of al the children of Israel throughout al their mansions.

14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36

:: A gomor of Manna was now put in the arke mentioned before. chap. 16.

:: VVithout al doubt (saith S. Augustin. q. 173. in Exod.) Moyses prefigured other persons when he entred into the cloud on mount Sinai, and others now when he could not enter into the tabernacle replenished with the glorie of God. In Sinai he signified those that penetrate the profound mysteries of Christ, here the Iewes who vnderstād not the same.

THE

THE ARGVMENT OF LEVITICVS.

Exod. vlt.

VVHEN the Tabernacle was erected, nereto Mount Sinai, the first day of the second yeare, after the children of Israel parted from Ægypt, and was so replenished With Gods Maiestie, that none, no not Moyses himself could enter in, our Lord speaking from thence, called Moyses, and declared to him the offices of the Leuites; whom only, and no others, he deputed for the administration, and charge of sacred things: wherof this booke (Wherin they are written) is called Leuiticus. In which saith S. Hierom, al and euerie Sacrifice, yea almost euerie sillable, and Aarons vestments, and the whole Leuitical order breath forth heauenlie sacraments, or mysteries. For first God here prescribeth What sacrifices he wil haue, in what manner, and to what purposes. Then What partes and qualities he requireth in Priests; how they shal be vested and consecrated, seuerly punishing some that transgressed: with commandment neither to offer in sacrifice, nor to eate things reputed Vncleane, and the maner of purifying such things, and persons, as by diuers occasions were polluted: Interposing also some moral, and iudicial precepts; appointeth certaine solemne feasts, times of rest, and Iubilie yeare. Finally promiseth rewardes, and threatneth punishments to those that kepe or breake his commandments: with particular admonition touching Vowes and tithes. So this booke may be diuided into fiue special partes. The first, of diuers sortes of Sacrifices: in the seuen first chapters. The second, of consecrating Priests, and their vestments, With punishment for offering strange fire. in the three next chapters. The third, of distinction betwen cleane and vncleane, With the maner of purifying certaine legal Vncleanes, and other precepts moral and iudicial. from the 11. chap. to the 23. The fourth, of feasts, times of rest, and Iubilie With priuiledges, rewardes, and punishments. from the 23. chap. to the 27. The fifth, of Vowes, and tithes. in the last chapter.

Num. 1.

Epist. ad Paulinum. Leuit.

1.

3.

11.

12.

18.

13.

16.

17.

So soone as the Tabernacle was erected God declared the offices of the Leuites, written in this booke: wherof it is called Leuiticus.

The contents of this booke.

Diuided into fiue parts.

THE BOOKE LEVITICVS, IN HEBREW VAICRA.

CHAP. I.

Diuers rites in offering holocaustes, as wel of cattle, 14. as of birdes.

The first part of this booke. Of diuers sortes of Sacrifices.

AND OVR LORD called Moyses, and spake to him out of the tabernacle of testimony, saying: † Speake to the children of Israel; & thou shalt say to them: " The man of you, that shal offer an hoste to our Lord, of beastes, that is of oxen & sheepe, offering victimes † if his oblation be " an holocauste, and of the heard; he shal offer :: a male, without spotte, at the dore of the tabernacle of testimonie, to propitiate our Lord vnto him: † and he shal put his handes vpon the heade of the hoste, and it shal be acceptable, and profitable to his expiation. † And he shal immolate the calfe before our Lord, and the children of Aaron the priestes shal offer the bloud therof, powring it in the circuite of the altar, which is before the dore of the tabernacle. † And the skinne of the hoste being plucked of, the ioyntes they shal cut into peeces, † and shal put fire vnderneth in the altar, hauing before laid a pyle of wood in order: † and the ioyntes that are cut out, laying in order thereupon, to wit, the head, & al thinges that cleaue to the liuer, † the entralles and feete being washed with water, and the priest shal burne them vpon the altar for an holocauste, and " sweete sauoure to our Lord. † And if the oblation be of flockes, an holocauste of sheepe or of goates, a lambe of a yeare old without spot shal he offer: † and he shal immolate it at the side of the altar that looketh to the

1 2 3 4 5 6 7 8 9 10 11

:: The best and perfectest of euerie kind is to be offered to God, not the blind lame, or weake. *Gen.* 4. *Malach.* 1.

to the North, before our Lord: but the bloud therof the
sonnes of Aaron shal poure vpon the altar round about:
12 † and they shal diuide the ioyntes, the head, and al that
cleaue to the lyuer: and shal lay them vpon the wood, vnder
13 which the fire is to be put: † but the entrales and the feete
they shal wash with water. And the whole the priest shal
offer, and burne vpon the altar for an holocaust, and most
14 sweete sauoure to our Lord. † But if the oblation of holocaust
15 to our Lord be of birdes, of turtles and young pigions, † the
priest shal offer it at the altar: and writhing the head to
the necke, and breaking the place of the wound, he shal
make the bloud to runne downe vpon the brimme of the
16 altar: † but the croppe of the throate, and the fethers he
shal cast nigh to the altar at the east side, in the place where
17 the ashes are wount to be powred out, † and he shal breake
the pinnions therof, and shal not cut, nor diuide it with a
knife, and shal burne it vpon the altar, putting fire vnder
the wood. It is an holocaust and oblation of most sweete
sauoure to our Lord.

ANNOTATIONS.

CHAP. I.

2. *The man that shal offer*] Sacrifice being the most special external seruice, wherby man acknowledgeth the supreme dominion of God, and his owne subiection and homage to his diuine Maiestie, was so wel knowen to be necessarie (as being in most frequent vse in the law of nature, and in al nations) that here neded not anie new precept in general, that the people of God should offer sacrifice, though for special purposes, certaine particular sacrifices were some times appointed, but this dutie & obligation presupposed, our Lord first admonishing to offer the best, and perfectest things in euerie kind, prescribeth with what rites, and ceremonies it shal be done. As in offering an holocaust of the heard, it must be *a male vvithout spotte*; and be offered *at the dore of the tabernacle*, the offerer *putting his handes vpon the head of the hoste; the priests must offer the bloud, powring it in the circuite of the altar; plucke of the skinne; cut the ioyntes in peeces; lay them in order; the entrales and feete being vvashed, burne al vpon the Altar*: And the like in other sacrifices, al for iust and reasonable causes, without which the wisdome of God doth nothing. Sap. 7. & Psal. 103. v. 24. Sacrifice presupposed to be necessary. God prescribeth the rites to be obserued therin.

3. *An holocaust*] In respect of diuers things offered, the diuers maner, and causes of offering, there were manie sortes of Sacrifices: but al are reduced to three kindes. The first was Holocaust, in which al was burned in the honour of God, and resolued into vapour, which ascendeth vpwards in signe that al we haue is of God. The second was Sacrifice for sinne, & that of diuers sortes, for the varietie of sinnes and persons; and part of this sacrifice was burned, the other part belonged to the Priests. The third was Pacifique sacrifice, wherof one part was burnt, an other pertayned to the Priests, and an other to them, that gaue the oblation. And of this kinde there were two sortes, one of thaak-

Three kindes of Sacrifice.
Holocauste.
Sacrifice for sinne.
Pacifique Sacrificce.

For benefites receiued: or desired.

thanksgeuing for benefites receiued: the other to procure fauoure in anie good enterprise, or desire. Al the which did prefigure and forshew one only Sacrifice of Christs bodie and bloud, offered by him in two maners; bloudie on the Crosse once for euer, wherof S. Paul expressly speaketh (Heb 9) vnbloudie in formes of bread and wine, wherof the same S. Paul speaketh (Heb. 13. v. 10.) shewing that Christians *haue an Altar*, and consequently a Sacrifice farre excelling those of the Tabernacle; and our Sauiour him selfe (*Matth. 26. v. 25.*) speaking of the contents in the chalice, said: it was *his bloud of the newe Testament*, which he then instituted and dedicated, as is there noted. And the ancient Fathers (by Caluins confession *in Hebr. 9.*) generally vse this distinction of the same Sacrifice offered in bloudie, & in vnbloudie maner. They likewise teach that al lawful Sacrifices of the Law of nature, and of Moyses did end, and were complete in this one, which is our daylie Sacrifice, our immaculate lambe, our manna, our libament, our holocaust, our Sacrifice for sinne, our Pacifique Sacrifice for al purposes, and in steede of al old Sacrifices. So *S. Augustin lib. 8. c. 27. lib. 17. c. 20. de ciuit. lib. 3. de Bapti. c. 19. lib. 1. cont. aduers. leg & prophet. c. 18. & 20. S. Chrysost. in Psal. 95. S. Leo. ser. 8. de Pass.* and other fathers teach.

Al sacrifices of the old Testament prefigured Christs Sacrifice on the Crosse, and in the Eucharist.

Not the external worke for it selfe but sincere deuotion pleaseth God.

9. *Sweete sauour.*] Not that the sauour of corporal things (though it were sweter then of burnt flesh and bones) delighteth Gods most pure substance: but for that mans frailtie in some good sorte performing his dutie, is very acceptable to his diuine goodnes. For otherwise he required not these Sacrifices, nor other external Rites for him self, but he would haue his people for their owne good to be exercised therein: especially for three causes.

External sacrifices were ordained:

1. to keepe the people from Idolatrie.

2. To induce them to internal vertues.

First to kepe them from Idolatrie, whereto they were very prone, as appeareth by their often falling, notwithstanding continual admonitions to the contrarie. For being as it were burdened with manie ceremonies, pertaining to Gods true seruice, they might haue lesse mind, leysure, and occasion to serue Idols. Secondly, for so much as man consisteth of soule and bodie, as the soule must interiorly *worship God in spirite and veritie*, so the bodie must also honour him exteriorly, *seruing iustice vnto sanctification*: that is by external good workes to increase iustice, and sanctitie, when by them the mind is instructed and inuited to know and honoure God. For otherwise saieth S Dionyse (*c. 1. celest. Hierar.*) vnles mans vnderstanding vse the helpe of corporal things, diuine veritie can not be attained. And S. Augustin (*lib. 10 c. 5 ciuit.*) teacheth that God commanded external Sacrifices, thereby to lead his seruants vnto mortified spirites, contrite and humbled harts, to mercie and compassion towards others. In briefe (*c. 2. Enchir.*) to the true and perfect seruing of his Diuine powre by faith, hope, and charitie. Thirdly, that these external Sacrifices and Rites might prefigure and signifie greater, more excellent, and more effectual Mysteries of the new Testament. For as S. Paul speaketh (*Heb 10.*) *the lawe* (of Moyses) *hauing a shadow of good things to come, not the verie image of the things*, brought not to perfection: *nor tooke away sinnes by the bloud of oxen or goates*, but being (as is said) *a shadow*, rather shaded then perfectly shewed the great benefites, which the new law as a perfect image liuely representeth: especially Christs passion, which is the verie fountaine of grace and mercie. And whereas the old law could not iustifie (*Gal. 3.*) the law of Christ doth in dede iustifie, as the Gospel witnesseth, saying: (Ioan. 1 v. 17.) *The lawe was geuen by Moyses, grace and veritie was made by Iesus Christ.*

3. To signifie greater Mysteries of the new Testament.

Io. 4. v. 24. Rom. 6 v. 19.

Psal. 50

CHAP.

CHAP. II.

How to offer flowre, 4. loaues, wafers, with oile and incense, without leauen or honie, 12. also first fruictes. 13. And salt in euerie oblation.

1 WHEN a soule shal offer an oblation of sacrifice to our Lord, :: fine flowre shal be his oblation.
2 and he shal poure oyle vpon it, and put franckincense, † and shal carie it to the sonnes of Aaron the priests: of whom one shal take a handful of the flowre, and the oile, and al the franckincense, and shal put it a memorial vpon the Altar
3 for a most sweete sauour to our Lord. † And that which shal be left of the sacrifice, shal be Aarons, and his sonnes,
4 Holie of holies among the oblations of our Lord. † But when thou offerest a sacrifice baked in the ouen: of flowre, to wit, loaues without leauen, tempered with oyle, and
5 wafers vnleauened layd ouer with oyle. † If thine oblation be of the fryying panne, of flowre tempered with oyle, and
6 without leuen, † thou shalt diuide it into litle peeces, & shalt
7 poure oyle vpon it. † And if the sacrifice be from the gridiron, in like maner the flowre shal be tempered with oyle,
8 † which offering to our Lord, thou shalt deliuer to the handes
9 of the priest. † Who hauing offered it, shal take a memorie of the sacrifice, & burne it vpon the altar for a swete sauour
10 to our Lord, † and whatsoeuer is left, shal be Aarons, and his sonnes, Holie of holies among the oblations of our Lord.
11 † Euerie oblation, that is offered to our Lord, shal be made :: without leauen, neyther shal any leauen and :: honie be
12 burned in the sacrifice of our Lord. † The first fruites only of them and the giftes you shal offer: but vpon the altar they
13 shal not be put, for a sauour of swetnes. † What sacrifice soeuer thou offerest, thou shalt season it with salt neither shalt thou take away the salt of the couenant of thy God from thy
14 sacrifice. In euerie oblation thou shalt offer :: salt. † But if thou offer a gyfte of the first fruites of thy corne to our Lord, of the eares being yet greene, thou shalt drie it at the fire, and bruise it in maner of meale, and so shalt thou offer thy first
15 fruites to our Lord, † powring oyle vpon it, and putting on franckincense, because it is the oblation of our Lord.
16 † Wherof the priest shal burne for memorie of the gift, part of the meale bruised, and of the oile, and al the frankincense.

:: These oblations were spe cially for the poorest sorte. So God tempered his law to the abilitie of euerie one. *Theod. q. 1. in Leuit.*

:: As literally no leauen, nor honey might be offered in sacrifice: so al sinne and carnal delectatiõ must be excluded in christian life.

:: That salt signifieth discretion, appeareth by S. Paul exhorting to season al our talke with salt *Colos. 4. v. 6.*

CHAP. III.

How the pacifique hostes must be offered of beeues, 6. shepe, 7. lambes, 12. and goates.

AND if his oblation be an hoste of pacifiques, and he wil offer of beues, male or :: female, without spot shal he offer them before our Lord. † And he shal lay his hand vpon the head of his victime, which shal be immolated in the entrie of the tabernacle of testimonie, and the sonnes of Aaron the priest shal poure the bloud in the circuite of the altar. † And they shal offer of the hoste of pacifiques, for an oblation to our Lord, the fatt that couereth the entralles, and whatsoeuer fatt is within: † the two kidneys with the fatt wherwith the guttes are couered, and the caule of the liuer with the two little kydneys. † And they shal burne them vpon the altar, for an :: holocaust, putting fire vnder the wood: for an oblation of most swete sauour to our Lord. † But if his oblation, and the hoste of pacifiques be of flocks, whether he offer male, or female, they shal be without spot. † If he offer a lambe before our Lord, † he shal put his hand vpon the head of his victime; which shal be immolated in the entrie of the tabernacle of testimonie: and the sonnes of Aaron shal powre the bloud therof in the circuite of the altar. † And they shal offer of the hoste of pacifiques, a sacrifice to our Lord: the fatt and the whole rumpe, † with the kidneys, and the fatt that couereth the bellie and al the vital partes, and both little kydneys, with the fatt that is about the guttes, and the caule of the liuer with the two little kidneys. † And the priest shal burne them vpon the altar, to the foode of the fire, and of the oblation of our Lord. † If his oblation be a goate, and he offer it to our Lord, † he shal put his hand vpon the head therof: and shal immolate it in the entrie of the tabernacle of testimonie. And the sonnes of Aaron shal poure the bloude therof in the circuite of the altar. † And they shal take of it to the foode of our Lords fire, the fatt that couereth the bellie, and that couereth al the vital partes: † the two little kydneys with the caule, that is vpon them about the guttes, and the tallowe of the liuer with the little kidneys: † and the priest shal burne

:: In holocaust onlie the male was offered, *chap.* 1. in other sacrifices both sexes were acceptable.

:: These partes and the fatte were burned as an Holocaust, the rest of the oblation being pacifique.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

burne them vpon the altar, to the food of the fire, and of a
17 moſt ſweete ſauour. Al the fatt shal be our Lordes † by a perpetual right in your generations, and in al your habitations: you shal eate no bloude nor fat at al.

CHAP. IIII.

Hovv a Prieſt, 13. the multitude, 22. a Prince, 27. or anie one of the people, ſinning of ignarance, muſt offer boſtes.

1 2 AND our Lord ſpake to moyſes, ſaying: † Speake to the children of Iſrael: The ſoule that ſinneth by :: ignorance, and doth anie thing of al the commandmentes of
3 our Lord, which he commanded not to be done. † If the prieſt that is anointed ſinne, making the people to offend, he thal offer for his ſinne, a calfe without ſpott to our Lord:
4 † and he shal bring it to the dore of teſtimonie before our Lord, and shal put his hand vpon the head therof, and shal
5 immolate it to our Lord. † He shal drawe alſo of the bloud of the calfe, carying it into the tabernacle of teſtimonie.
6 † And when he hath dipped his finger in the bloud he shal ſprinckle it :: ſeuen times before our Lord, againſt the veile
7 of the Sanctuarie. † and of the ſame bloud he shal put vpon the hornes of the altar of incenſe moſt acceptable to our Lord, which is in the tabernacle of teſtimonie. And al the reſt of the bloud he shal powre at the foote of the
8 altar of holocauſte in the entrie of the tabernacle. † And the fatt of the calfe he shal take away for the ſinne, aſwel that which couereth the entralles, as al the partes that are within.
9 † The two little kidneys, and the caule that is vpon them beſide the guttes, and the fatt of the liuer with the two litle
10 kidneis, † as is taken away from the calfe which is an hoſt of pacifiques, and he shal burne them vpon the altar of hol-
11 locauſte. † But the skinne and al the flesh with the heade
12 and feete and boweles and dung, † and the reſt of the bodie he shal carie forth without the campe into a cleane place, where the ashes are wount to be powred out: and he shal burne them vpon a pyle of wood, which shal be burnt in the
13 place where the ashes are powred out. † And if al the multitude of Iſrael be ignorant, and through ignorance do that
14 which is againſt the commandement of our Lord, † and

:: Ignorance of that we are bond to know is ſinne: and more in Prieſts then in others.

:: We ſee here and in manie other places that numbers are myſtical, not alwayes ſuperſticious.

afterward vnderstand their sinne, they shal offer for their sinne
:: A Priest, and the whole multitude offered the same sacrifice of a calfe, for their sines: the Prince offered a male goate, a priuate person a femal. *See Theodoret. q. 1. in Leuit. versus finem.*

:: a calfe, and shal bring it to the dore of the tabernacle. † And 15
the ancientes of the people shal put their handes vpon the
head therof before our Lord. And the calfe being immolated
in the sight of our Lord, † the priest that is anoynted, shal 16
carie of the bloud into the tabernacle of testimonie, † dipping 17
his finger, and sprinkling seuen times against the veile. † and 18
he shal put of the same bloud on the hornes of the altar, that
is before our Lord, in the tabernacle of testimonie: and the
rest of the bloud, he shal poure at the foote of the altar of
holocauste, which is at the dore of the tabernacle of testi-
monie. † And al the fatte therof he shal take vp, & shal 19
burne it vpon the altar: † doing so with this calfe, as he did 20
also before: and the priest praying for them, our Lord wil be
propitious vnto them. † But the calfe it selfe he shal carie 21
forth without the campe, and shal burne it like as the former
calfe: :: because it is for the sinne of the multitude. † If a 22
Prince sinne, and by ignorance do of manie thinges one, that
by the law of our Lord is forbidden: † and afterward vnder- 23
standeth his sinne, he shal offer an hoste to our Lord, a bucke
of the goates without spotte. † And he shal put his hand 24
vpon the head therof: and when he hath immolated it in the
place where holocauste is wont to be slaine before our Lord,
because it is for sinne, † the priest shal dippe his finger in the 25
bloud of the hoste for sinne, touching the hornes of the altar
of holocauste, and the rest powring at the foote therof.
† But the fatt he shal burne vpon it, as is wont to be done in 26
the victimes of pacifiques: and the priest shal pray for him,
and for his sinne, and it shal be forgiuen him. † And if a 27
soule of the people of the land shal sinne through ignorance,
doing anie of those thinges, that by the law of our Lord are
forbidden, and offending, † and knoweth his sinne, he shal 28
offer a she goate without spotte. † And he shal put his hand 29
vpon the head of the host that is for sinne, and shal immolate
it in the place of holocauste. † And the priest shal take vp of 30
the bloud with his finger: and touching the hornes of the al-
tar of holocauste, the rest he shal powre out at the foote therof.
† But taking away al the fatt, as is wont to be taken away 31
of the victimes of pacifiques, he shal burne it vpon the altar,
for a swete sauour to our Lord; and he shal pray for him,
and it shal be forgeuen him. † But if he offer of the flocke 32
a victime,

:: Though in ordinarie sacrifices for sinne, one part was alotted to the Priests (by whose ministerie God remitted sinnes) yet of the sacrifice for a priests sinnes, or for the sines of the multitude, the priests had no part, lest they should saue cost, or reape commoditie by sacrifice for their owne or the whole peoples sines. but al was burned as in a holocaust. *Theodoret. q. 3. in Leuit. S. Tho. 1. 2. q. 102. a. 3. ad. 8.*

33 a victime, for his sinne, to wit, an ewe without spotte; † he
shal put his hand vpon the head therof, and shal immolate
it in the place where the hostes of holocausts are wont to be
34 slayne. † And the priest shal take of the bloud therof with
his finger, and touching the hornes of the altar of holocaust,
35 the rest he shal powre at the foote therof. † Al the fatte also
he shal take away, as the fatte of the ramme, that is offered
for pacifiques, is wont to be taken away: and shal burne it
vpon the altar, a burnt sacrifice of our Lord: and he shal pray
for him, and for his sinne, and it shal be forgiuen him.

CHAP. V.

Of hostes, for the sinne of concealing an others periurie. 2. for Vncleanes 4. for Vain swearing. 14. for error in exercising holie rites, 17. & for anie sinne committed by ignorance.

1 IF a soule sinne, and heare the voice of one swearing, and
be witnes becausе either he him selfe sawe, or is priuie
2 to it: :: vnlesse he vtter it, he shal beare his iniquitie. † The
soule that toucheth anie vncleane thing, either that which
was killed of a beast, or died of it selfe, or anie other thing
that creepeth: and forgeteth his vncleannes is guiltie, and
3 hath offended: † and if he touch anie thing of the vnclean-
nesse of man, according to anie impuritie wherwith he is
wount to be polluted, & hauing forgotten, doe knowe it
4 afterward, he shal be guiltie of an offence. † The soule that
sweareth, and vttereth with his lippes, that he would doe
:: either il; or wel, and bindeth the same with an oathe,
and his word, & hauing forgotten afterward vnderstan-
5,6 deth his offence, † let him do penance for his sinne, † and
offer of the flockes an ewe lambe, or a shee goate, and the
7 priest shal pray for him and for his sinne: † but if he be not
able to offer a beast, let him offer two turtles, or two young
pigions to our Lord, one for sinne, and the other for an holo-
8 caust, † and he shal geue them to the priest: who offering
the first for sinne, shal wryth backe the heade therof to the
litle pinions, so that it sticke to the necke, and be not alto-
9 geather broken of. † And of the bloud therof he shal
sprinckle the wall of the altar, and whatsoeuer is left, he shal
make it distil to the bottome therof, because it is for sinne.

:: VVhen periurie doth preiudice an others cause, he that knoweth the truth is bond to reueil it to the Iudges but with discretion to auoide scandal.

:: Swearing to do that is euil, or not doing that is lawfully sworne, is sinne.

† And the other he shal burne for an holocauste, as is wount to be done: and the priest shal pray for him, and for his sinne, and it shal be forgeuen him. † And if his hand be not able to offer two turtles, or two young pigions, he shal offer for his sinne, of floure the tenth part of an ephi. He shal not put oyle vpon it, nor cast anie frankincense theron, because it is for sinne, † and he shal deliuer it to the priest: who taking therof a ful handful, shal burne it vpon the altar for a moniment, of him that did offer it: † praying for him and making expiation, but the part that is left, him selfe shal haue for a gifte. † And our Lord spake to Moyses, saying: † If a soule transgressing the ceremonies, by errour shal sinne in those thinges that are sanctified to our Lord, he shal offer for his offence a ramme, without spotte out of the flockes, that may be bought for two sicles, according to the weight of the Sanctuarie: † and :: the damage it selfe which he did, he shal restore, and the fift part he shal adde besides, deliuering it to the priest, who shal pray for him, :: offering the ramme, and it shal be forgeuen him. † If a soule sinne by ignorance, and do one of those thinges which by the lawe of the Lord are forbidden, and being guiltie of sinne, vnderstand his iniquitie, † he shal offer a ramme without spotte of the flockes to the priest, according to the measure, and estimation of the sinne: who shal pray for him, because he did it vnwitting: and it shal be forgiuen him, † because by errour he offended against the Lord.

10 11 12 13 14 15 16 17 18 19

:: For remission of sinne restitution is first required if iniurie was done.

:: Besides restitution satisfaction is also necessarie for the offence to God. *Theodoret. q. 2. in Leuitic.*

CHAP. VI.

Oblation for sinne vvittingly committed. 8. The maner of offering holocauste. 12. Continual fire to be kept in the Altar. 14. The sacrifices vvhich Priests shal offer at their Consecration. 24. In general of hostes for sinne, and vvho shal eate of the same and vvhere.

OVR Lord spake to Moyses, saying: † The soule that shal sinne, and contemning the Lord, shal denie vnto his neighbour the thing deliuered to his custodie, which was committed to his credite, or shal by force extort anie thing, or do oppression, † or shal finde a thing lost, and denying it, be also foresworne, and shal doe anie other thing of manie, wherin men are wount to sinne, † being conuicted of the offence, † he shal render al thinges which by fraude,

1 2 3 4 5

fraude, he would haue obteyned, whole, and the fift part
6 besides to the owner vnto whom he did the damage. † But
:: for his sinne he shal offer a ramme without spot out of the
flocke, and shal geue it to the priest, according to the esti-
7 mation, and measure of the offence: † who shal pray for
him before the Lord, and he shal haue forgeuenes for euerie
8 thing that in doing he sinned. † And Our Lord spake to
9 Moyses, saying: † Command Aaron and his sonnes: This is
the Law of an holocaust: It shal be burnt vpon the altar, al
night vntil morning: the fire shal be vpon the same altar.
10 † The priest shal be reuested with the tunike and the linnen
femoralles: and he shal take vp the ashes, which the deuou-
11 ring fire burned, and putting them besides the altar, † shal
be vnuested of his former vestments, and being clothed with
others, shal carie them forth without the campe, and in a
most cleane place shal cause them to be consumed vnto dust.
12 † And the fire on the altar :: shal alwaies burne, which the
priest shal nourish, putting wood vnderneth, in the mor-
ning euerie day, and laying on the holocaust, therupon shal
13 burne the fatte of the pacifiques. † This fire is continual
14 which shal neuer faile on the altar. † This is the Law of the
sacrifice and libamentes, which the children of Aaron shal
15 offer before the Lord, and before the altar. † The priest shal
take vp a handful of the floure, that is tempered with oyle,
and al the frankincense, that is put vpon the floure: and he
shal burne it on the altar for a moniment of most sweete-
16 odour to the Lord: † and the part of the floure that is left,
shal Aaron eate with his sonnes, without leauen: and he shal
eate it in the Holie place of the court of the tabernacle.
17 † And therefore it shal not be leauened, because part therof
is offered for the burnt sacrifice of the Lord. It shal be most
18 Holie, as that for sinne, and for offence. † The males
onlie of Aarons stocke shal eate it. † It shal be an ordinance
and euerlasting in your generations of the sacrifices of the
19 Lord. Euerie one that toucheth them, shal be sanctified. † And
20 our Lord spake to Moyses, saying: † This is the oblation of
Aaron, and of his sonnes, which they must offer to the Lord,
in the day of their vnction. The tenth part of an ephi of
floure shal they offer in a sacrifice for euer, halfe therof in the
21 morning, and halfe therof at euen: † which being tempered
22 with oile shal be fried in a frying panne. † And the priest

that

:: Such examples of penace or satisfaction for sinne besides restitution of that was wrongfully taken, are frequent in Moyses Law.

:: This fire was first sent miraculously from God. (*infra. c. 9. v. 24.*) and according to this cōmandment, was perpetually conserued: from which al fire was to be taken that was vsed in the tabernacle *S. Aug. q. 31. & Theod. q 9. in Leuiticum.* Mystically it signified, that the fire of charitie being first kindled in mans hart by Gods grace, must be continually nourished and kept burning, from which al other good workes are deriued.

that by right succeedeth his father, shal offer it hote, for a most swete odour to the Lord, and it shal wholy be burnt on the altar. † For euerie sacrifice of the priest shal be consumed with fire, neither shal anie man eate therof. † And our Lord spake to Moyses, saying: † Speake to Aaron and his sonnes: This is the law of the hoste for sinne. In the place where the holocaust is offered, shal it be immolated before our Lord It is Holie of holies. † The priest that doth offer it, shal eate it in a holie place, in the courte of the tabernacle. † Whatsoeuer shal touch :: the flesh therof, shal be sanctified. If of the bloud therof a garment be sprinkled, it shal be washed in a holie place. † And the earthen vessel, wherin it was sodden, shal be broken. but if the vessel be of brasse, it shal be scoured, and washed with water. † Euerie male of the priestlie race shal eate of the flesh therof, becausse it is Holie of holies. † For the hoste that is slaine for sinne, whose bloud is caried into the tabernacle of testimonie to make expiation in the Sanctuarie, shal not be eaten, but shal be burnt with fire.

23 24 25 26 27 28 29 30

By flesh of penance is vnder stood, fasting, watchig, haircloth, teares, prayers, almes which whosoeuer duly toucheth shal be sanctified. *Hesychius Hierosol. li. 2. in Lenit. c. 6.*

CHAP. VII.

The maner of offering hostes for offences. 11. *and of pacifique victimes for thanksgeuing.* 22. *No fatte,* 26. *nor bloud is to be eaten.*

:: This text sheweth there is difference in the nature of a fault *committed*, commonly called *sinne*, & of dutie *omitted* here called *offence*. in latin *peccatū* and *delictum*. Yet both are alike offencife to God, in matter of equal importance. As appeareth, for that the same sacrifice was offered for both. *S. Aug. q. 20. in Lenit.*

THIS also is the lawe of an hoste for an offence, the most Holie: † therfore where the holocaust is immolated, the victime also for an offence shal be slaine: the bloud therof shal be poured round about the altar. † They shal offer therof the rumpe and the fatte that couereth the entralles: † the two little kidneys, and the fatte that is beside the guttes, and the caule of the lyuer with the two litle kidneys. † And the priest shal burne them vpon the altar: it is the burnt sacrifice of our Lord for an offence. † Euerie male of the priests stocke, in a holie place shal eate this flesh, becausse it is most Holie. † As the hoste for :: sinne is offered, so also that for an :: offence: the lawe of both hostes shal be one: to the priest that offereth it, it shal pertaine. † The priest that offereth the victime of holocaust, shal haue the skinne therof. † And euerie sacrifice of flowre, that is baked in the ouen, and whatsoeuer is prepared vpon the grediron, or in the frying panne, it shal be that priestes by whom

1 2 3 4 5 6 7 8 9

whom it is offered. † Whether they be tempered with oyle,
or drie, to al the sonnes of Aaron equal measure shal be di-
uided to euerie one. † This is the law of the hoste of paci-
fiques that is offered to our Lord. † If the oblation be for
thankes geuing, they shal offer loaues without leauen tem-
pered with oyle, and wafers vnleauened laid ouer with oyle,
and fryed floure, and manchets tempered with the mingling
of oyle: † loaues also leauened with the hoste of thankes,
which is offered for pacifiques: † wherof one for first frui-
tes shal be :: offered to our Lord, and shal be the priests that
shal poure out the bloud of the hoste. † the flesh wherof
shal be eaten the same day, neither shal anie of it remaine
vntil morning. † If anie man by vowe, or of his owne ac-
corde offer an hoste, it shal in like maner be eaten the same
day: but if ought remaine vntil the morrow, it is lawful to
eate it: † but whatsoeuer the third day shal find, fire shal
consume it. † If anie man eate of the flesh of the victime of
pacifiques the third day, the oblation shal be of none effect,
neither shal it profite the offerer: yea rather whatsoeuer
soule shal defile it selfe with such meate, shal be guiltie of
preuarication. † The flesh that hath touched any vncleane
thing, shal not be eaten, but shal be burnt with fire: he that
is cleane, shal eate therof. † A soule being polluted that
eateth of the flesh of the hoste of pacifiques, which is offered
to our Lord, shal perish from his people. † And that which
hath touched the vncleannes of man, or of beast, or of anie
thing that can pollute, and eateth of such kind of flesh,
shal perish from his people. † And our Lord spake to
Moyses, saying: † Speake to the children of Israel: The fatte
of a sheepe, and of an oxe, and of a goate you shal not eate.
† The fatte of the carcasse of cartaine, and of the beast, that
was caught of an other beast, you shal haue for diuers vses.
† If anie man eate the fatte, that should be offered for the
burnt sacrifice of our Lord, he shal perish out of his people.
† The bloud also of whatsoeuer beast you shal not take in
meate, aswel of birdes as of cattel. † Euerie soule that ea-
teth bloud, shal perish out of his people. † And our Lord
spake to Moyses, saying: † Speake to the children of Israel,
saing: He that offereth a victime of pacifiques to our Lord,
let him offer therwith a sacrifice also, that is, the libaments
therof. † He shal hold in his handes the fatte of the hoste,

:: Geuen or presented to our Lord, not offered vpon the Alrar. for no leauen could be offered in sacrifice. cap. 2. v. 11

and the breſt: and when he hath offered and conſecrated both to our Lord, he shal deliuer them to the prieſt, † who 31
shal burne the fatte vpon the altar, but the breaſt shal be Aarons, and his ſonnes. † The right shoulder alſo of the paci- 32
fique hoſtes shal fal for firſt fruites of the prieſt. † He of the 33
ſonnes of Aaron, that offereth the bloud, and the fatte, him ſelfe shal haue the right shoulder alſo for his portion. † For 34
the breſt of eleuation and the shoulder of ſeperation I haue taken of the children of Iſrael, from their pacifique hoſtes, and haue geuen them to Aaron the prieſt, and to his ſonnes, by a lawe for euer, of al the people of Iſrael. † This is the 35
anoynting of Aaron and his ſonnes, in the ceremonies of our Lord, in the day when Moyſes offered them, that they might doe the function of prieſthood, † and the thinges that 36
our Lord commanded to be geuen them of the children of Iſrael, by a perpetual religion in their generations. † This is 37
the lawe of holocauſte, and of the ſacrifice for ſinne, and for an offence, and for conſecration, and the victimes of pacifiques: † Which our Lord apointed to Moyſes in mount 38
Synai when he commanded the children of Iſrael, that they should offer their oblations to our Lord in the deſert of Synai.

CHAP. VIII.

Moyſes conſecrateth Aaron high Prieſt. 13. *and his ſonnes Prieſts,* 33. *continuing in the tabernacle ſeuen dayes and nights.*

The second part. Of conſecrating Prieſts, and their veſtmẽts: with puniſhment of ſome that tranſgreſſed.

AND Our Lord ſpake to Moyſes, ſaying: † Take Aa- 1 2
ron with his ſonnes, their veſtimentes, and the oyle of vnction, a calfe for ſinne, two Rammes, a basket with azymes, † and thou shalt gather al the aſſemblie to the dore of 3
the tabernacle. † And Moyſes did as our Lord had com- 4
maunded. And al the multitude being gathered before the dore of the tabernacle, † he ſaid: This is the word, that 5
our Lord hath commanded to be done. † And immediatly 6
he " offered Aaron & his ſonnes: and when he had :: waſhed them, † " he :: reueſted the high prieſt, with the ſtait linnen 7
garment, girding him with a bawdrike, and reueſting him with the tunike of hyacinth, and ouer it he put the Ephod, † which he ſtraitening with the girdle, fitted it to the Ra- 8
tionale, wherin was :: Doctrine and Veritie, † with the 9
mitre alſo he couered his head: and vpon it, againſt the forehead, he put the plate of gold conſecrated in ſanctification,

::VVaſhing ſignified puritie required in Prieſts.

:: Precious veſtiments their dignitie: and holie oile their authoritie.

:: VVhen the high Prieſt at

as our

10 as our Lord had commanded him. † He " tooke alſo the oyle
of vnction, wherwith he anoynted the tabernacle, with al
11 the furniture therof. † And ſanctifying them, and hauing
ſprinckled the altar ſeuen times, he anoynted it, and al the
veſſel therof, and the lauer with the foote therof he ſancti-
12 fied with the oyle. † The which pouring vpon Aarons head,
13 he anoynted, and conſecrated him: † his ſonnes alſo after
he had offered them, he reueſted with linnen tunikes, and
girded them with bawdrikes, and put mitres on them, as
14 our Lord had commanded. † He " offered alſo the calfe for
ſinne: and when Aaron and his ſonnes had put their handes
15 vpon the head therof, † he did immolate it: drawing the
bloud, and dipping his finger, touched the hornes of the
altar round about. Which being expiated, and ſanctified, he
16 poured the reſt of the bloud at the botome therof. † But
the fatte that was vpon the entralles, and the caule of the
liuer, and the two little kidneys, with their little tallow he
17 burnt vpon the altar: † the calfe with the skinne, and the
fleſh, and the dung, he burnt without the campe, as our
18 Lord had commanded. † He offered alſo a ramme for an
holocauſt: vpon the head wherof when Aaron and his ſonnes
19 had put their handes, † he did immolate it, and poured the
20 bloud therof in the circuite of the altar. † And cutting the
ramme it ſelfe into peeces, the head therof, and the ioyntes,
21 and the fatte he burnt with fire, † hauing firſt waſhed the
entralles, and the feete. and the whole ramme together he
burnt vpon the altar, becauſe it was an holocauſt of moſt
22 ſwete odour to our Lord, as he had commanded him. † He
offered alſo the ſecond ramme, for the conſecration of prieſts:
and Aaron, and his ſonnes did putte their handes vpon the
23 head therof: † which when :: Moyſes had immolated,
taking of the bloud therof, he touched the tippe of Aarons
right eare, and the thumbe of his right hand, in like maner
24 alſo of his foote. † He offered alſo the ſonnes of Aaron: and
when of the bloud of the ramme, being immolated, he had
touched the tippe of the right eare of euerie one, and the
thumbes of the right hand and foote, the reſt he poured on
25 the altar, round about: † but the fatte, and the rump, and
al the fatte that couereth the entralles, and the caule of the
liuer, and the two kidneies with their fatte, & with the right
26 shoulder, he ſeperated. † And taking out of the basket

anie time put the Ephod to the Rationale, God gaue anſwers to his demandes, in matters of *doctrine* and *veritie*. which king Dauid willed Abiathar to doe 1. Reg. 23. v. 9. Neuer could anie woman weue *doctrin & veritie*. but diuine *wisdom* did make ſuch garmēts. *S. Cyril. lib. 6. in Leuit.*

:: As wel by the function of cōſecrating Prieſts, as of offering Sacrifice it appeareth that Moyſes was a Prieſt. Yea the chiefe and hiegheſt Prieſt (*ſaieth S. Auguſtin*) for his more excellent mini-

Perie and extraordinarie calling: Aaron was hiegh priest for his Pontifical inueſture, and ordinarie vocation, which ſhould continew in his ſucceſſors. q 23 in Leuit.

of azymes, which was before our Lord, a loafe without leauen, and a manchet tempered with oile, and a wafer he put
them vpon the fatte, and the right ſhoulder, † deliuering 27
al to Aaron, and to his ſonnes. Who hauing lifted them vp
before our Lord, † he tooke them againe of their handes, 28
and burnt them vpon the altar of holocauſt, becauſe it was
the oblation of conſecration, for a ſweete odoure, of the ſa-
crifice to our Lord. † And he tooke of the ramme of conſe- 29
cration, the prieſt for his portion, eleuating it before our
Lord, as our Lord had commanded him. † And taking the 30
oyntment, and the bloud that was vpon the altar, he ſprinckled it vpon Aaron, and his veſtiments, & vpon his ſonnes and their veſtiments. † And when he had ſanctified them in 31
their veſtiments, he commanded them, ſaying: Boile the fleſh before the dore of the tabernacle, and there eate it. Eate ye alſo the loaues of conſecration, that are laid in the basket, as our Lord commanded me, ſaying: Aaron and his ſonnes ſhal eate them: † and whatſoeuer ſhal be left of the fleſh, 32
and the loaues, fire ſhal conſume. † Out of the dore alſo of 33
the tabernacle you ſhal not goe forth ſeuen daies, vntil the day wherein the time of your conſecration ſhal be expired. for in ſeuen dayes the conſecration is finiſhed: † as at this 34
preſent it hath bene done, that the rite of the ſacrifice might be accompliſhed. † Day & night ſhal you tarie in the ta- 35
bernacle obſeruing the watches of our Lord, leſt you die: for ſo it hath bene commanded me. † And Aaron, and his 36
ſonnes did al thinges which our Lord ſpake by the hand of Moyſes.

ANNOTATIONS.

CHAP. VIII.

Particular calling and conſecration neceſſarie to prieſtlie offices, & authoritie in ſpiritual cauſes.

6. *Offered Aaron*] By this maner of *taking*, *offering*, and *conſecrating* Aaron Hiegh Prieſt, S. Paul ſheweth that none may chalenge to them ſelues, nor preſume to exercife prieſtlie offices, or anie authoritie in ſpiritual cauſes, but ſuch as be orderly called thetto. Yea that Chriſt him ſelf would not haue exercifed this function, but that he was alſo called of God vnto it, ſaying: Euerie Hiegh Prieſt taken from among men, is appointed for men, *in thoſe thinges that pertaine to God*. Neither doth anie man take the honour to himſelf, but he that is called of God, as Aaron. So Chriſt alſo did not glorifie himſelf, that he might be made a Hiegh Prieſt: but he that ſpake to him: *Thou art a Prieſt for euer, according to the order of Melchiſedech*. Aarons ſonnes were alſo called, but to lower offices, dignitie, and authoritie. And both he and they were ordained and conſecrated by a peculiar Sacrament, to wit, by certaine determinate ex-

Heb.

Pſal. 109.

Ordeting of Prieſtes was a

ternal

ternal ceremonies and rites, ſignifying grace geuen them by God, for the due performing of their function. For firſt they were taken from the common ſtate of men, whereby is deſigned their ordinarie vocation; then purified by certaine waſhings and ſacrifice for ſinne, ſignifying ſpecial puritie required in them, afterwardes inueſted with holie and precious garmentes, which ſignified their ſacred function, and great dignitie, excelling al temporal dominion and principalitie; finally conſecrated in ſolemne maner with holie ointment, and bloud of pacifique ſacrifice offered for this purpoſe; other ſacrifice of holocauſt alſo offered in the ſame ſolemnitie. Sacrament in the law of Moyſes.

7. *Reuſted*] The hiegh Prieſt had ſeuen ſpecial ornaments in his veſture. Firſt, a ſtraict *linnen white garment*, ſignifying puritie of life moſt ſpecially required in Prieſtes. Secondly a girdle, or *Bavvdrike*, of twiſted ſilke and gold, embrodered worke, in coloures yelow, blew, purple, and ſcarlet; ſignifying diſcrete moderation of his actes, to the ſpiritual profite of al ſortes of people. Thirdly a *Tunike*, or long robe downe to the foote, of hyacinth, or blew ſilke, at the skirt therof like pomegranates wrought of twiſted ſilke, blew, purple and ſcarlet, and litle belles of pureſt (yelow) gold interpoſed one by the other rownd-about, of euch ſorte ſeuentie two; ſignifying heauenlie conuerſation vpon earth, alſo vnion and concord in faith and maners, with edification by good workes. Fourthly, an ornament vpon his ſhoulders, called an *Ephod*, of gold and twiſted ſilke, embrodered of the former coloures, reaching before to the girdle, with two precious Onyx ſtones cloſed in gold, one hauing engrauen ſix names of the tribes of Iſrael, ſet on one ſhoulder, the other hauing the other ſix names on the other shoulder; for a remembrance that he muſt ſupporte, and meekly beare the infirmities of the people. Fiftly, a breaſt plate called *Rationale*, of the ſame precious matter, the meaſure of a palme, foure ſquare, embrodered with the ſame foure coloures, with foure rewes of twelue precious ſtones, and therin engrauen the names of the twelue tribes. Beſides which were engrauen alſo VRIM and THVMMIM, *Illuminations* and *Perfections*, or *Doctrin* and *Veritie*, becauſe the hiegh Prieſt muſt haue knowledge of the truth, and ſincere intention. Likwiſe in the Ephod and Rationale were ringes, hookes, and chaines of pureſt gold, to ioyne them faſt together Al ſignifying the perpetual ſolicitude and care which he ought to haue in his hart, to know and teach the truth, that the people may truly ſerue God, to his honour and their owne ſaluation. Sixtly, a *Mitre* of twiſted ſilke, with litle crownes embrodered worke, ſet on his head, to ſignifie that he muſt direct al his actions to Gods glorie, that ſitteth aboue al. Seuenthly, *A plate of ſacred veneration*, made of the fineſt gold, with the moſt holie name of God engrauen, ſet on his forehead; to put him ſtil in remembrance to contemplate God and his workes

Seuē precious veſtments for the high Prieſt ſignifiing:
1. Puritie.
2 Diſcretion:
3. Good works of edification.
S. Hierom Epiſt ad Fabiol
4. Toleration of others infirmities
5. Knowledge and ſincerite.
6. Intentiō directed to God
7 Contemplation of God & his workes.

13. *Eis ſonnes*] The other Prieſts had three ſpecial ornaments: a *linnen white garment*, a *Bavvdrike*, and a *Mitre*, for glorie and bewtie; to ſignifie the qualities aboue mentioned, *puritie*, *diſcretion*, and *direct intention* alſo required in them. Other Prieſtes had alſo three ornamentes.

10. *Tooke oile*] A third thing that Moyſes was bid to take, beſides the men and veſtiments, was the *holie oile of vnction*, which he poured only vpon the hiegh Prieſts head, not on other Prieſts; to ſignifie that powre deſcended from him to the reſt But both he and they, and their holie veſtiments were ſprinkled with this oile, and with bloud taken from the altar; their right eares alſo were touched with the bloud of a ramme, ſacrificed, and their right thumbes, and great toes of their right handes, and feete; to ſignifie prompt obedience, and right intention, in offering ſacrifice, according to Gods ordinance, and Aaron annoin ted high Prieſt

His ſonnes alſo conſecrated

not after the maner of infidels, or humane inuention, nor to anie finister intent or purpose.

14. *He offered the calfe*] Other thinges which Moyses was here commanded to take, at the consecration of Priests, were a calfe, to be offered in sacrifice for sinne; two rammes, the one in holocaust, the other in pacifique sacrifice, for the consecration of Priests; and a basket of vnleuened bread, to be offered with the two rammes. Al for the greater solemnitie of this Sacrament of Orders. By which Aaron and his sonnes were made the lawful and ordinarie Priests of the law newly deliuered by Moyses. And so Priesthood was changed from the first borne of euerie familie, and established only in Aaron and his sonnes, and their issue male, to be in like sorte consecrated. And the rest of the Leuites to assist them. By this also was prefigured the Sacrament of holie Orders in the Church of Christ, with an other change of Priesthood from the familie & order of Aaron, to Priestes of the new Testament, of what familie or nation soeuer. And withal an other change of the law. *For the Priesthood being translated, it is necessarie* (saith S. Paul) *that a translation of the Lavv be also made.* And this Sacrament in dede geueth grace (as by the other it was only signified) to those that are rightly ordered. As the same Apostle testifieth, willing Timothie to *resuscitate the grace geuen him by imposition of handes.* 2. *Timot.* 1. S. Ambrose in 1. *Timot.* 4. S. August. *lib. de bono coniugali*: c. 24. & *lib*: 2. *contra Epist Parmen* Theodoret. q. 48. *in lib. Num.*

Al three kindes of sacrifice offered at the consecration of Priests.

Num. 3

Priestood and Law changed together.

The Sacramēt of holie Orders prefigured. and the new Law.

Heb. 7

CHAP. IX.

Sacrifices for sinne, 12. *and of holocauste,* 18. *and pacifiques are offered:* 22. *and Aaron stretching forth his hand blesseth the people.*

AND when the eight day was come, Moyses called Aaron and his sonnes, and the ancients of Israel, and 1
said to Aaron: † Take of the heard :: a calfe for sinne, and a 2
ramme for an holoucast, both without spot, and offer them
before our Lord. † And to the children of Israel thou shalt 3
speake: Take ye a bucke goate for sinne, and a calfe, and a
lambe, of a yeare old, & without spot for an holoucast, † an 4
oxe and a ramme for pacifiques: and immolate them before
our Lord, offering in the sacrifice of euerie one, flowre tempered with oile; for to day our Lord wil appeare to you.
† They tooke therfore al thinges that Moyses had cōmanded 5
before the dore of the tabernacle: where when al the multitude stood, † Moyses said: This is the word, which our Lord 6
hath commanded: doe it, :: and his glorie wil appeare to you.
† And he said to Aaron: Approch to the altar,& immolate for 7
thy sinne:offer the holocaust,and pray for thy self and for the
people, and when thou hast slaine the peoples hoste, pray for
them, as our Lord hath cōmanded. † And forthwith Aaron 8
approching to the altar, immolated the calfe for his sinne:
† the bloud whetof his sonnes brought to him: wherin dip- 9
ping

:: The people before worshipped a calfe for God. Exod 32. Now therfore they offer a calfe in sacrifice to God,for their sinne,and to kepe them from idolatrie. *S. Hieron. in Hierem.* 7.

:: God appeared in his worke by sending fire to burne the sacrifice, without mans industrie. 7. 24.

ping his finger, he touched the hornes of the altar, and pou-
10 red the reſt at the foote therof. † And the fatte, and the little
kidneis, and the caule of the liuer, which are for ſinne, he
burnt vpon the altar, as our Lord had commanded Moyſes:
11 † but the flesh and skinne therof he burnt with fire without
12 the campe. † He immolated alſo the victime of holocauſt: and
his ſonnes brought him the bloud therof, which he poured
13 in the circuite of the altar. † The hoſte alſo it ſelfe being cut
into peeces, they brought with the head and euerie member.
14 Al which he burnt with fire vpon the altar, † hauing firſt
15 washed the entralles and the feete with water. † And offe-
ring for the ſinne of the people, he ſlew the bucke goat: and
16 expiating the altar: † he made the holocauſt, † adding in
17 the ſacrifice the libaments, which are offered withal, and bur-
ning them vpon the altar, beſide the ceremonies of the mor-
18 ning holocauſt. † He immolated alſo the oxe, and the :: This did ſig-
ramme, the pacifique hoſtes of the people: and his ſonnes nifie that
brought him the bloud, which he poured vpon the altar Chriſt, in whō
19 round about. † The fatte alſo of the oxe, and the rump of al nations are
the ramme, and the two little kindneis with their fatte, and bleſſed, ſhould
20 the caule of the liuer † they put vpon the breſts. and after be ſtretched
21 the fatte was burnt vpon the altar, † their breſts, and the on the Croſſe
right shoulders, Aaron did ſeperate, eleuating them before where he re-
22 our Lord, as Moyſes had commanded. † And :: ſtretching demed vs, in
forth his hand to the people, he bleſſed them. And ſo the memorie wher
hoſtes for ſinne, and the holocauſtes, and the pacifiques being of we now
23 finiſhed, he deſcended. † And Moyſes and Aaron going makethe ſigne
into the tabernacle of teſtimonie, and afterward comming of the Croſſe.
forth, bleſſed the people. And the glorie of our Lord appeared :: The Prieſts
24 to al the multitude: † and behold :: a fire coming forth from were commā-
our Lord, deuoured the holocauſt, and the fatte that was v- ded to nouriſh
pon the altar: Which thing, when the multitude had ſenne, and kepe this
they praiſed our Lord, falling on their faces. fire perpetu-
ally. that it
should not be
extinguiſhed.
cha. 6. 7. 12.

CHAP. X.

Nadab and Abiu the ſonnes of Aaron, for offering ſtrange fire, are burnt to death, and caſt out of the campe. 6. for whom the people mourne, but not the Prieſts. 8 Prieſts are forbid to drinke wine, when they enter into the tabernacle, 12. and are commanded to eate the reſidew of oblations in the holie place. 16. Which this time in part they omitted, and are excuſed, being ſorowful for that which happened to Nadab and Abiu.

AND

AND Nadab, and Abiu the sonnes of Aaron catching 1
censors, did put in fire, and incense therupon, offering
before our Lord strange fire: which was not commanded
them. † And fire comming forth from our Lord, :: deuoured 2
them, and they dyed before our Lord. † And Moyses said to 3
Aaron: This is it which our Lord hath spoken: I wil be san-
ctified in them, that approch to me, and in the sight of al the
people I wil be glorified. Which Aaron hearing held his
peace. † And Moyses calling Misael, and Elisaphan the 4
sonnes of Oziel, the vncle of Aaron, said to them: Goe and
take away your brethren from the sight of the Sanctuarie,
and carie them without the campe. † And going forth with 5
they tooke them as they lay, reuested with linnen tunikes, &
did cast them forth, as it had bene commanded them. † And 6
Moyses spake to Aaron, & to Eleazar, and Ithamar his sonnes:
Vncouer not your heades, and rent not your vestiments, lest
perhaps you die, and indignation come vpon al the assemblie.
Let your brethren, and al the house of Israel, lament the
burning that our Lord hath raised, † and your selues shal 7
not goe out of the dore of the tabernacle, otherwise you shal
perish: for the oyle of holie vnction is vpon you. Who did
al thinges according to the precept of Moyses. † Our Lord 8
also said to Aaron: † Wine, and anie thing that may make 9
drunke, you shal not drinke, thou and thy sonnes, :: when
you enter into the tabernacle of testimonie, lest you die:
because it is an euerlasting precept through your generati-
ons. † And that you may haue knowledge to discerne betwen 10
the holie and prophane, betwen the polluted and cleane:
† and may teach the children of Israel al my ordinances, 11
which the Lord hath spoken to them by the hand of Moyses.
† And Moyses spake to Aaron and to Eleazar, and Ithamar 12
his sonnes, that were left: Take the sacrifice, that is remay-
ning of the oblation of our Lord, and eate it without lea-
uen beside the altar, because it is Holie of holies. † And you 13
shal eate it in a holie place: which is giuen to thee and thy son-
nes of the oblations of our Lord, as it hath bene comman-
ded me. † The brest also that is offered, and the shoulder 14
that is seperated, you shal eate in a most cleane place thou
and thy sonnes, and thy daughters with thee. For they are
laid apart for thee and thy children, of the healthful hostes
of the children of Israel: † because the shoulder and the 15
brest,

:: Such as receiued more at Gods hand, are more seuerly punished if they transgresse. *S. Aug. q. 11. in Leuit.* By this also al are warned to be content with the doctrine of the Holie Ghost, to abhorre heresies, the fautors wherof adde falsehood to Gods word, & preferre their owne wicked inuentions before the true sense of holie Scripture. *Theod q 9. in Leuit.*

:: Abstinence from wine cōmanded to Priests when they serued in the tabernacle not at other times: for they serued at certaine times by turnes. *Theod. q. 10 in Leuit.* As for drunkennes it is forbid to al men, and at al times.

the breſt, and the fatte that is burnt on the altar, they haue eleuated before our Lord, and they pertaine to thee, and to thy ſonues by a perpetual lawe, as our Lord hath commanded. † Among theſe thinges, when Moyſes ſought for the bucke goate, that had bene offered for ſinne, he found it burnt: and being angrie againſt Eleazar, and Ithamar the ſonnes of Aaron that remained, he ſaid: † Why did you not eate the hoſte for ſinne, in a holie place, which is moſt Holie, and geuen ro you, that you may beare the iniquitie of the multitude, and may pray for it in the ſight of our Lord, † eſpecially wheras of the bloud therof, there hath not bene caried within the holie places, and you ought to haue eaten it in the Sanctuarie, as it was commanded me? † Aaron anſwered: This day hath bene offered the victime for ſinne, and the holocauſt before our Lord: and to me that is chanced which thou ſeeſt. how could I eate it, or pleaſe our Lord in ceremonies hauing :: a ſorowful hart? † Which when Moyſes had heard, he was ſatisfied with his anſwere.

:: Natural grife of mind made Aaron both vnwilling to eate & leſſe apt to complete al the ceremonies: ſo without ſinne he omitted that pertained to his commoditie, offering it to God.

CHAP. XI.

The diſtinction of cleane and vncleane in beaſtes, fish, birdes, and other things. 43. With commandment to be holie, and impolluted.

The third part Of things cleane and vncleane, with the maner of purifying: & other precepts moral & iudicial.

1 AND our Lord ſpake to Moyſes and :: Aaron, ſaying:
2 † Say to the children of Iſrael: Theſe are the beaſts which you ought to eate of al the liuing things of the earth.
3 † Euerie one that hath the hoofe diuided, and cheweth the
4 cudde among the cattel, you ſhal eate. † But whatſoeuer in dede cheweth the cudde, and hath an hoofe, but diuideth it not, as the camel, and others, that you ſhal not eate, and among
5 the " vncleane you ſhal repute it. † Cherogril which cheweth the cudde, and diuideth not the hoofe, is vncleane.
6 † The hare alſo: for that alſo cheweth the cudde, but diui-
7 deth not the hoofe. † And the ſwine: which though it diui-
8 deth the hoofe, cheweth not the cudde. † The flesh of theſe you ſhal not eate, nor touch their carcaſſes, becauſe they are
9 vncleane to you. † Theſe are the thinges that brede in the waters, and which it is lawful to eate. Al that hath finnes, and ſcales, aſwel in the ſea, as in the riuers, and the pooles, you
10 ſhal eate. † But whatſoeuer hath not finnes and ſcales, of thoſe that moue and liue in the waters, ſhalbe vnto you ab-
11 hominable, † and execrable, their flesh you ſhal not eate,

:: Hitherto God reueled his Law to Moyſes onlie, and by him to the people. Now alſo to Aaron after he was cõſecrated high Prieſt: yet not alwayes, for Moyſes was ſtil ſuperior. *chap. 12. 14. 16. 17. &c.*

and their carcasses you shal avoide. † Al that haue not 12
finnes and scales in the waters, shal be polluted. † Of birdes 13
these are they which you must not eate, and are to be auoided
of you: The Eagle, and the griffon, and the osprey, † and 14
the kite, and the vulture according to his kinde, † and euerie 15
one of the rauens kinde, according to their similitude, † the 16
ostrich, and the owle, and the sterne, and the hauke accor-
ding to his kinde. † the scritchowle, and the diuer, and the 17
storke, † and the swanne, and the onocratal, and the por- 18
phirion, † the herodian, and the charadrion according to 19
his kind, the lapwing also, and the batte. † Of foules eue- 20
rie one that goeth vpon foure feete, shal be abhominable
to you. † And whatsoeuer walketh vpon foure feete, but 21
hath the legges behind longer, wherwith he hoppeth vpon
the earth, † that you shal eate, as is the bruke in his kind, the 22
attake, and the ophiomach, and the locust, euerie one ac-
cording to their kinde. † But of foule whatsoeuer hath foure 23
feete onlie, shal be execrable to you: † and whatsoeuer shal 24
touch the carcasses of them, shal be polluted, and shal be vn-
cleane :: vntil euen: † and if it be necessarie that he carie 25
anie of these that be dead, he shal wash his clothes, and shal
be vncleane vntil sunne sette. † Euerie beast that hath a 26
hoofe, but diuideth it not, neither cheweth the cudde, shal be
vncleane: and whatsoeuer toucheth it, shal be defiled. † That 27
which walketh vpon hands of al beasts, which goe on foure
feete, shal be vncleane: he that toucheth their carcasses, shal
be polluted vntil euen. † And he that carieth such carcasses, 28
shal wash his clothes, and shal be vncleane vntil euen: be-
cause al these thinges are vncleane to you. † These also shal 29
be reputed among polluted thinges, of al that moue vpon the
earth, the weesel and the mouse and the crocadile, euerie
one according to their kinde, † the migale, and the came- 30
lean, and the stellion, and the lizard, and the moule: † al 31
these are vncleane. He that toucheth their carcasses, shal be
vncleane vntil euen: † and that wherupon anie thing of 32
their carcasses falleth, shal be polluted alwel vessel of wood
and rayment, as skinnes and haireclothes: and in whatsoeuer
vessel anie worke is done, they shal be dipped in water, and
shal be polluted vntil euen, and so afterward shal be cleane.
† But the earthen vessel, wherinto anie of these falleth with- 33
in it, shal be polluted, and therfore is to be broken. † Al 34
meate,

:: If in dede this vncleanes were a sinne, it should be clensed by con tritiō, and neither necessarily remaine til night, nor thē be taken away without other meanes.

meate, which you shal eate, if the water be poured vpon it, shal be vncleane; and al liquor that is dronke of al vessel,
35 shal be vncleane. † And vpon whatsoeuer ought of such carcasses falleth, it shal be vncleane: whether ouens, or pottes with feete, they shal be distroyed, and shal be vncleane.
36 † But the fountaines and the cesternes, and al collection of waters shal be cleane. He that toucheth their carcasse, shal be
37 polluted. † If it fal vpon seede corne it shal not pollute it.
38 † But if any man poure water vpon the seede, and afterward it be touched with the carcasses, it shal be forthwith polluted.
39 † If a beast be dead, of which it is lawful for you to eate, he that toucheth the carcasse therof, shal be vncleane vntil euen:
40 † and he that eateth or carieth anie thing therof; shal wash
41 his clothes, and shal be vncleane vntil euen. † Al that creepeth vpon the earth, shal be abhominable, neither shal it
42 be taken for meate. † Whatsoeuer goeth vpon the brest on foure feete, and hath manie feete, or traileth on the earth, you
43 shal not eate, because it is abhominable. † Doe not contaminate your soules, nor touch ought therof, lest you be vn-
44 cleane. † For I am the Lord your God: be holie, because I am holie. Pollute not your soules in anie creeping beast, that
45 moueth vpon the earth. † For I am the Lord, that brought you out of the Land of Ægypt, that I might be your God.
46 † You shal be holie because I am holie. † This is the lawe of beasts and foules, and of euerie liuing soule, that moueth
47 in the waters, and creepeth on the earth, † that you may know the differences of the cleane, and the vncleane, and know what you ought to eate, and what to refuse.

ANNOTATIONS.

CHAP. XI.

eis. 7. · 8. *Tim.* 4.

4. *Vncleane you shal repute it.*] In the first age of the world, before Noes floud, and so forward by tradition; and after by the written Law, some liuing creatures were reputed vncleane, and forbid to be eaten or offered in sacrifice. Not as euel of themselues, *for euerie creature of God is good*, by nature and creation: but this distinction and prohibition was made in the old Testament, for iust causes, as the ancient fathers note specially three. First, for instruction of the people much inclinëd to idolatrie, God distinguished al beastes, birdes, and fishes into cleane and vncleane, wherby al men might know, that none of them is God. *For how can anie man of reason* (saieth Theodoret. q. 11. *in Leuit.*) *thinck that to be God, which either he abhorreth as vncleane, or offereth in sacrifice to the true God, and eateth therof himself?* Secondly, God commanded this obseruance to exercise his people in obedience, with precepts not otherwise

Some things connted vncleane in the law of nature & of Moyses. Three causes of this obseruance. 1. For instruction. 2. For exercise of obedience.

otherwise necessarie, but because he so commanded. As at first he commanded Adam not to eate of the tree of knowledge of good and euel. The transgression wherof brought al mankind into miserie. From which againe Christ by his obedience redemed vs. For obseruation of this law old Eleazarus, and the seuen bretheren with their mother, did geue their liues, rather then they would eate swines flesh, and for the same are glorious Martyrs, as testifie S. Cyprian *Epist. 56. ad Thibaritanos. & li. de exhort. Mart. c.* 11. S. Gregorie Nazianzen, *orat. 20. de Machab.* S. Chrysostom. *de natiuitate septem Machab.* S. Ambrose. *li. 1. de officijs. c. 4. & li. 2. de Iacob. c. 10. &* 11. and the whole Church celebrating their feast, the first day of August. Thirdly and most specially these obseruations were commanded for signification of vertues to be embraced, and of vices or sinnes to be auoided. Such beastes therfore were holden for cleane, and allowed for mans foode, as diuide the hoofe, and ruminate, or chew the cudde, signifying discretion betwixt good and euel; and diligent consideration, or meditation of Gods law: and the beastes which lack those two properties of diuiding the hoofe, and chewing the cudde, or either of them, were reputed vncleane, signifying such men as care not whether they do wel or euel, or do not ruminate, and meditate good things, which they heare or read, forgetting or neglecting, what is taught them. Likewise the fithes that haue finnes and scales, which signifie eleuating of the mind, and austeritie of life, were counted cleane: but those that want either of the same were vncleane and prohibited. Also certaine birdes were estemed cleane and allowed to be eaten: others vncleane and forbid. As the Eagle, signifying pride; the griffon, tyrannie; the osprey, oppression; the kire, fraud; the vultare, sedition; al kindes of rauens, carnal voluptousnes; the ostrich, worldlie cares; the owle, slouth, or dulnes in spiritual things; the sterne, duble dealing; al kindes of haukes, crueltie; the schritch owle, luxnrie; the diuer, gluttonie; the storke, enuie; the swanne, hypocrisie; the onocratal, auarice; the porphirion, selfe wil; the herodian, a bloudie mind; the caladrion, much babling; the lapwing, desolation of mind, or desperation; the batte, earthlie policie; and the like in other birdes, beastes, and fishes. Al agreable to that time, in which (saieth S. Augustin. *li. 6 c. 7. cont. Faust.*) those things were to be foreshewed, not only in wordes, but also in factes, which should be reueled in latter time; and being now reueled by Christ, and in Christ, the burdenous obseruances are not imposed to the faithful gentiles, to whom yet the authoritie of the prophecie is commended. To the same effect. *li. cont. Adimant, c* 15. *& li.* 50. *homil. ho.* 45. S. Hierom. *in Matt.* 15 Origenes, *ho.* 7. S. Cyril. *li.* 7. *in Leuit.* S. Gregorie, *in Cant.* 7. Procopius *in Leuit.* 11. Out of whom and others S. Thomas explicateth at large, that which we haue here briefly noted. 1. 2. q. 102. a. 6.

Rom. 5. 2. Mach. 6. & 7.

3. For signification.

The things holden for cleane signified vertues.

The vncleane signified vices.

Christians are not bound to the obseruances of the old law, but to that which they signified.

CHAP. XII.

The law of Womens purification that beare children.

The second & third Lessons on Candlemas day.

AND our Lord spake to Moyses, saying: † Speake to the children of Israel, and thou shalt say to them: A woman, if :: receauing seede she beare a man-child, shal be vncleane seuen daies, according to the daies of the separation of her floures. † And the eight day the litle infant shal be circumcised: † but her self shal remaine three & thirtie daies

1 2 3 4

:: The most pure virgin mother, was not subiect to

daies in the bloud of her purification: No holie thing shal she touch, neither shal she enter into the Sanctuarie, vntil
5 the daies of her purification be expired. † But if she beare a woman child, she shal be vncleane two weekes, according to the custome of the fluxe of her flowers, and sixtie six daies
6 she shal remaine in the bloud of her purification. † And when the daies of her purification are expired, for a sonne, or for a daughter, she shal bring a lambe of a yeare old for an holocaust, and a young pigeon or a turtle for sinne, to the dore of the tabernacle of testimonie, and shal deliuer them
7 to the priest, † who shal offer them before our Lord, and shal pray for her, and so she shal be cleansed from the fluxe of her bloud. this is the lawe for her that beareth a man child
8 or woman child. † And if her hand finde not, neither is able to offer a lambe, she shal take two turtles, or two young pigeons, one for an holocaust, and an other for sinne. and the priest shal pray for her, and so she shal be cleansed.

this law. For she conceiued not by the seede of man, yet obserued the custome of other wemen *Luc.* 2. as Christ also would be baptized by S. Iohn Baptist. *Mat.* 3. to geue example of humilitie. *S. Cyril. li.* 8. *in Leuit.* S. Bernard. *Ser.* 3. *de Purific.*

CHAP. XIII.

The law concerning leprosie in men, 47. and in garments.

1 AND our Lord spake to Moyses, and Aaron, saying:
2 † The man, in whose skinne and flesh shal arise a diuers colour or a blister, or any thing as it were shyning, that is to say the plague of the leprosie, shal be brought :: to Aa-
3 ron the priest, or any one of his sonnes. † Who seing the leprosie in his skinne, & the heare turned into a white colour, and the forme it self of the leprosie lower then the skinne, and the other flesh: it is the plague of the leprosie,
4 and at his arbitrement he shal be seperated. † But if there be a shining whitenesse in the skinne, and not lower then the other flesh, and the heare of the old colour, the priest shal
5 shut him vp seuen daies, † and the seuenth day he shal vew him: and if the leprosie be growne no farder, nor hath passed the former limites in the skinne, againe he shal shut him
6 vp other seuen daies. † And the seuenth day he shal behold: if the leprosie be somewhat obscure, and not growne in the skinne, he shal cleanse him, because it is a scabbe: and the
7 man shal wash his clothes, and shal be cleane. † And if the leprosie grow againe, after that he was sene of the priest and
8 restored to cleannesse; he shal he brought vnto him, † and
9 shal be condemned of vncleannesse. † If the plague of the

:: It pertained to the Priests to discerne of leprosie, in figure of Priestes authoritie to bind and loose sinnes in the new Testament. *S. Chrysost. li.* 3. *de Sacerdotio.*

leprosie be in a man, he shal be brought to the priest, † and 10
he shal view him. And when there is :: a white colour in the
skinne, and hath changed the looke of the heare, and the
flesh also it selfe appeare quicke: † it shal be iudged a verie 11
old leprosie, and growne into the skinne. The priest therfore
shal contaminate him, and shal not shut him vp, because he is
vncleane euidently. † But if the leprosie spring forth running 12
about in the skinne, and couer al the flesh from the head to
the feete, whatsoeuer falleth vnder the sight of the eies,
† the priest shal vew him, and shal iudge that he is taken with 13
a :: most cleane leprosie: for that it is al turned into whit-
nesse, and therfore the man shal be cleane. † But when 14
there shal appeare in him quicke flesh, † then by the iudge- 15
ment of the priest he shal be polluted, and shal be reputed
among the vncleane. for quick flesh if it be spotted with le-
prosie, is vncleane. † And if againe it be turned into white- 16
nesse, and couer al the man, † the priest shal vew him, and 17
shal iudge him to be cleane. † And the flesh and the skinne 18
wherin a boile is risen, and healed, † and in the place of the 19
boile, there appeare a white scarre, or somewhat redde, the
man shal be brought to the priest: † and when he shal see 20
the place of the leprosie lower then the other flesh, and the
heare turned into whitenes, he shal contaminate him: for
the plague of leprosie is risen in the boile. † But if the heare 21
be of the old colour, and the scarre somewhat obscure, & be
not lower then the next flesh, he shal shut him vp seuē dayes.
† And if it be growne farder, he shal iudge him to haue the 22
leprosie, † but if it stay in his place, it is the scarre of a boile, 23
and the man shal be cleane. † And the flesh and skinne, that 24
fire hath burnt, and being healed hath a white or a reade
scarre, † the priest shal consider it, and loe it is turned into 25
whitenesse, and the place therof is lower then the other
skinne: he shal contaminate him, because the plague of le-
prosie is risen in the scarre. † But if the colour of the heare 26
be not changed, nor the blemish lower then the other flesh,
and the forme it selfe of the leprosie be somewhat obscure, he
shal shut him vp seuen dais, † and the seuente day he shal be- 27
hold him: if the leptosie be growne farder in the skinne, he
shal contaminate him, † but if the whitnes stay in his place, 28
not very cleare, it is the plague of a burning, and therfore
he shal be cleansed, because it is the scarre of a burning.

† Man,

::Leprosie making spottes in the skinne of an other colour, signifieth heresie, that mixeth falshood with truth. *S. Aug. li. 2. quest. Euangel. c. 40.*

:: Sometimes that semethleprosie, or heresie, which is not: wherof the priest is to iudge. *Deut. 17.*

29 † Man, or woman, in whose head or beard the leprosie ri-
30 seth, the priest shal see them. † and if the place be lower then the other flesh, and the heare yelow, and thinner then it was wont; he shal contaminate them, because it is the le-
31 prosie of the heade and the beard. † But if he perceiue the place of the spotte equal with the flesh neere vnto it, and the
32 heare blacke: he shal shut him vp seuen daies, † and in the seuenth day he shal looke vpon it. If the spotte be not growne, and the heare be of his owne colour, and the place of the
33 plague euen with the other flesh: † the man shal be shauen sauing the place of the spotte, and shal be shut vp orher seuen
34 daies. † If the seuenth day the plague seeme to haue staid in his place, & not lower then the other flesh, he shal cleanse
35 him, and his clothes being washed he shal be cleane. † But if after his clensing the spotte be growne againe in the skinne,
36 † he shal no more seeke whether the heare be changed into
27 a yelow colour, because he is euidently vncleane. † Moreouer if the spotte be staid, & the heare be blacke, let him know that the man is healed, and let him boldly pronounce
38 him cleane. † Man, or woman, in whose skinne appeareth
39 whitenesse, † the priest shal vew them. If he find that whitnesse somewhat obscure shineth in the skinne, let him know that it is not the leprosie, but a spotte of white colour,
40 and that the man is cleane. † The man whose heare falleth
41 of from his head, is bald and cleane: † and if the heare fal
42 from his forehead, he is bald before and cleane. † But if in the baldnesse or in the baldnesse before there be risen a white
43 or reddish colour, † and the priest perceiue this, he shal condemne him vndoubtedly of leprosie, which is risen in
44 the baldnesse. † Whosoeuer therfore shal be defiled with le-
45 prosie & is separated at the arbitrement of the priest, † shal haue his clothes hanging loose, his head bare, his mouth coue-red with a cloth, he shal crie him self polluted and vncleane.
46 † Al the time that he is a lepre & vncleane, he shal dwel
47 alone without the campe. † A wollen or linnen garment,
48 that shal haue the leprosie † in the warpe, and the woufe,
49 or els a skinne, or whatsoeuer is made of a skinne, † if it be a white or reddish spott, it shal be reputed infected with le-
50 prosie, and shal be shewed to the priest. † Who hauing con-
51 sidered it shal shut it vp seuen daies: † and the seuenth day againe beholding it, if he find that it is growne, it is a leprosie

that

that continueth: he shal iudge the garment polluted, and
euerie thing wherin it shal be found, † and therfore it shal 52
be burnt with fire. † But if he see that it is not growne, 53
† he shal command, and they shal wash that, wherin the le-
prosie is, and he shal shut it vp other seuen daies. † And 54
when he shal see that the old shape is not returned, neither
yet that the leprosie is growen furder, he shal iudge it vn-
cleane, and burne it with fire, for that the leprosie is spred in
the outside of the garment or through the whole. † But 56
if the place of the leprosie be somewhat obscure, after that
the garment is washed, he shal breake it of, and diuide it
from that which is sounde. † And if besides in those places, 57
that before were without spotte there appeare a flying and
wandring leprosie: it must be burnt with fire: † if it be ceas- 58
sed, he shal wash with water the partes, that be pure, the
second time, & they shal be cleane. † This is the law of the 59
leprosie of a wollen and linnen garment, of the warpe and
the woufe, and of al stuffe of skinnes, how it ought to be clen-
sed, or contaminated.

CHAP. XIIII.

Sacrifices for clensing leprosie in men, 33. the maner of viewing whether leprosie be in a house or no, 40. and of clensing it.

AND our Lord spake to Moyses, saying: † This is the 1 2
rite of a lepre, when he is to be cleansed. † He shal be 3
brought to the priest: who going out of the campe, when
he shal finde that the leprosie is cleansed, † he shal com- 4
mand him, that is purified, that he :: offer for him selfe two
liue sparowes, which it is lawful to eate, and cedar wood, and
scarlet & hyssope. † and he shal command that one of the 5
sparowes be immolated in an earthen vessel ouer * liuing wa- 6
ter: † but the other being aliue with the cedar wood, and
scarlet and the hyssope he shal dippe in the bloud of the spa-
rowe that is immolated, † wherwith he shal sprinckle him, 7
that is to be cleansed, seuen times, that he may be rightly
purged: and he shal let goe the liue sparow, that it flie into
the field. † And when the man hath washed his clothes, he 8
shal shaue al the heare of his bodie, and shal be washed with
water: and being purified he shal enter into the campe, yet
so for al that, that he tarie without his owne tent seuen daies,
† and the seuenth day he shal shaue the heare of his head, and 9
his

:: This gift & sacrifice were commanded (saith S. Augustin) because the Sacrifice of Christs bodie was not yet ordained, which now serueth for al other sacrifices. *li. 1. ca. 19. et. 20. cont. aduersar. leg. et. prophet.*

* of w
or riu
not of
cestern
poole,
marri

his beard and eye browes, and the heare of his whole bodie.
10 And hauing washed againe his clothes, and his bodie, † the eight day he shal take two lambes without spotte, and an ewe of a yeare old without spotte, and three tenths of floure tempered with oyle for a sacrifice, and a sextarie of oyle apart.
11 † And when the priest that purifieth the man, hath set him, and al these things before the Lord in the dore of the tabernacle of testimonie, † he shal take a lambe, and offer it for
12 offence, & the sextarie of oyle. and hauing offered al before
13 the Lord, † he shal immolate the lambe, where the hoste for sinne is wont to be immolated, and the holocaust, that is, in a holie place. For as for sinne, so also the hoste for of-
14 fence pertaineth to the priest: it is Holie of holies. † And the priest taking of the bloud of the hoste, that was immolated for offence, shal put it vpon the tippe of the right eare of him that is cleansed, and vpon the thumbes of his right
15 hand and foote: † and of the sextarie of oile he shal poure
16 into his owne left hand, † and shal dippe his right finger in
17 it and shal sprinckle before the Lord seuen times. † and the residue of the oile in his left hand, he shal poure vpon the tippe of the right eare of him that is cleansed, and vpon the thumbes of his right hand and foote, and vpon the bloud
18 19 that was shed for offence, † and vpon his head. † And he shal pray for him before the Lord, and shal make the sacrifice
20 for sinne. then shal he immolate the holocaust, † and put it on the altar with the libaments therof, and the man shal or-
21 derly be cleansed. † But if he be poore, and his hand can not finde the thinges aforesaid, for offence he shal take a lambe for an oblation, that the priest may pray for him, and a tenth part of floure tempered with oile for a sacrifice, and
22 of oile a sextarie, † and two turtles or two young pi-
geons, of the which let one be for sinne, and the other
23 for an holocaust: † and he shal offer them the eight day of his purification to the priest, at the dore of the tabernacle
24 of testimonie before the Lord: † who receiuing the lambe for offence, and the sextarie of oile, shal eleuate them toge-
25 ther: † and the lambe being immolated, of the bloud therof he shal put vpon the tippe of the right eare of him that is cleansed, and vpon the thumbes of his right hand and foote:
26 † but part of the oile he shal poure into his owne left hand,
27 † wherin dipping the finger of his right hand, he shal

sprinckle it seuen times before the Lord: † and he shal touch 28
the tippe of the right eare of him that is cleansed, and the
thumbes of his right hand & foote, in the place of the bloud
that was shed for offence: † and the other part of the oyle, 29
that is in his left hand, he shal poure vpon the head of the pu-
rified person, that he may propitiate the Lord for him: † and 30
a turtle, or yong pigeon he shal offer, † one for offence, and 31
the other for an holocaust, with their libaments. † This is 32
the sacrifice of a lepre, that is not able to haue al thinges
for the cleansing of him self. † And our Lord spake to Moy- 33
ses and Aaron, saying: † When you shal be entred into the 34
Land of Chanaan, which I wil geue you in possession, if there
be the plague of leprosie in a house, † he whose house it is, 35
shal goe & tel the priest, saying: It semeth to me, that there is
as it were the plague of leprosie in my house. † But he shal 36
command, that they carie forth al thinges out of the house,
before he goe into it, and see whether it haue the leprosie,
lest al thinges become vncleane that are in the house. And
afterward he shal goe in to consider the leprosie of the house:
† & if he see in the walles therof as it were litle dintes, disfigu- 37
red with paleness or redness, and lower then al the rest, † he 38
shal goe out of the dore of the house, and forthwith shut it
seuen daies. † And returning the seuenth day, he shal consi- 39
der it. If he finde that the leprosie is growne, † he shal com- 40
mand, the stones wherein the leprosie is, to be plucked out,
and to be throwen without the citie into an vncleane place:
† & the house it self to be scraped on the inside round about, 41
and the dust of the scraping to be dispersed without the
citie into an vncleane place, † and other stones to be laid in 42
their places, that were taken away, and the house to be play-
stered with other morter. † But if after the stones be plucked 43
out, & the dust scraped of, and it playstered with other earth,
† the priest going in perceiue that the leprosie is returned, 44
and the walles ful of spottes, it is a lasting leprosie, and the
house vncleane: † the which forthwith they shal destroy, 45
and the stones and timber therof, and al the dust they shal
cast without the towne into an vncleane place. † He that 46
entreth into the house when it is shut, shal be vncleane vntil
euen: † and he that sleepeth in it, and eateth any thing, shal 47
wash his clothes. † But if the priest going in perceiue that 48
the leprosie is not growne farder in the house, after it was
playstered

playstred againe, he shal purifie it being made whole againe:
49 † and for the purification therof he shal take two sparowes,
50 and cedrewood, and scarlet and hyssope: † and when one sparow is immolated in an earthen vessel ouer liuing waters,
51 † he shal take the ceder wood, and the hyssope, and the scarlet, and the liue sparowe, and shal dippe al in the bloud of the sparowe that is immolated, and in the liuing water, and he
52 shal sprinckle the house seuen times, † and shal purifie it as wel with the bloud of the sparow, as with the liuing water and with the liue sparow, and with the cedrewoode and the
53 hyssope and the scarlet. † And when he hath let goe the sparow to flie freely away into the field, he shal pray for the
54 house, and it shal be rightly cleansed. † This is the law of al
55 leprosie and percussion, † of the leprosie of garments and
56 houses, † of a scarre and of blisters breaking forth, of a shining spotte, and when the colours are changed into diuers
57 kindes, † that it may be knowen at what time anie thing is cleane, or vncleane.

CHAP. XV.

The law of vncleane issues in men, 19. and in women.

1 AND our Lord spake to Moyses and Aaron, saying:
2 † Speake to the children of Israel, and say to them;
3 The man that hath a fluxe of sede, shal be :: vncleane. † And then he shal be iudged subiect to this fault, when the filthie humour at euerie moment, cleaueth to his flesh, and is con-
4 gealed. † Euerie bedde wheron he sleepeth, shal be vncle-
5 ane, and where soeuer he sitteth. † If anie man touch his bedde, he shal wash his clothes: and him self being washed
6 with water, shal be vncleane vntil euen. † If he sitte where that man had sitten, he also shal wash his clothes: and being
7 washed with water, shal be vncleane vntil euen. † he that toucheth his flesh, shal wash his clothes: and him self being
8 washed with water shal be vncleane vntil euen. † If such a man cast his spittle vpon him that is cleane, he shal wash his clothes: and being washed with water he shal be vncleane
9 vntil euen. † The padde wherupon he sitteth shal be vn-
10 cleane: † and whatsoeuer hath bene vnder him, that hath the fluxe of seede, shal be polluted vntil euen. He that carieth any of these thinges, shal wash his clothes: and him self being washed with water, shal be vncleane vntil euen.

:: If natural infirmities brought vncleanes much more lasciuiousnes of the mind. *Theod. q. 15. & 20. in Leuit.*

† Euerie one, whom he toucheth that is such an one, ha- 11
uing not washed his handes before, shal wash his clothes, and
being washed with water, shal be vncleane vntil euen. † The 12
earthen vessel that he toucheth shal be broken: but the
wodden vessel shal be washed with water. † If he be healed 13
that hath such a disease, he shal number seuen daies after his
cleansing, and hauing washed his clothes, and al his bodie,
in liuing water, he shal be cleane. † And the eight day he 14
shal take two turtles, or two yong pigeons, and he shal come
into the sight of our Lord, to the dore so the tabernacle of te-
stimonie, and shal geue them to the priest. † who shal :: make 15
one for sinne, and the other for an holocaust, and he shal pray
for him before our Lord, that he may be cleansed of the fluxe
of his seede. † The man from whom issueth the seede of 16
copulation, shal wash with water al his bodie: and he shal
be vncleane vntil euen. † The garment and skinne, that he 17
weareth, he shal wash with water, and it shal be vncleane
vntil euen. † The woman with whom he compaineth shal 18
be washed with water and shal be vncleane vntil euen. † The 19
woman that monthly hath the fluxe of bloud, shal be sepa-
rated seuen daies. † Euerie one that toucheth her, shal be 20
vncleane vntil euen: † and that whereon she sleepeth or 21
sitteth in the daies of her separation shal be polluted. † He 22
that toucheth her bedde shal wash his clothes: and him self
being washed with water, shal be vncleane vntil euen.
† Whosoeuer shal touch any vessel wherupon she sitteth, he 23
shal wash his clothes: and him self being washed with water
shal be polluted vntil euen. † If a man companie with her 24
in the time of her menstrual bloud, he shal be vncleane seuen
daies: and euerie bedde wheron he sleepeth shal be polluted.
† The woman that hath a fluxe of bloud many daies not in 25
her menstrual time, or that ceaseth not to haue a fluxe, after
the menstrual bloud, as long as she is subiect to this disease,
she shal be vncleane, as if she were in her menstrual time.
† Euerie bedde, whereupon she sleepeth, and vessel wheron 26
she sitteth, shal be polluted. † Whosoeuer toucheth them 27
shal wash his clothes: and him self being washed with wa-
ter, shal be vncleane, vntil euen. † If the bloud stay and cease 28
to runne, she shal count the seuen daies of her purification:
† and the eight day she shal offer for her selfe to the priest, 29
two turtles, or two young pigeons, at the dore of the taber-
nacle

:: To make, offer, and sacrifice an hoste, is al one.

30 nacle of testimonie: † who shal make one for sinne, and the
other for an holocaust, and he shal pray for her before our
31 Lord, and for the fluxe of her vncleanesse. † You shal teach
therfore the children of Israel, that they take heede of :: vn-
cleannesse, and die not in their filthinesse, when they shal pol-
32 lute my tabernacle that is among them. † This is the law
of him that hath the fluxe of sede and that is polluted by co-
33 pulation, † and the woman that is separated in her menstrual
times, or that hath a continual fluxe of bloud, and of the man,
that sleepeth with her.

:: S. Hierom. (*in cap. 5 ad Galat:*) vnderstandeth this place of the abominable sines that may not be named.

CHAP. XVI.

VVhen and how the high Priest must enter into the Sanctuarie. 14. *How he shal expiate (or reconcile) the same,* 16. *and the Tabernacle,* 18. *and the Altar.* 20. *How he shal offer a liue goate, and send him into the Wildernes.* 29. *And al must celebrate the feast of expiation, or clensing from sinnes.*

1 AND our Lord spake to Moyses, after the death of the
two sonnes of Aaron, when they were slaine offering
2 strange fire: † and he commanded him, saying: Speake to
Aaron thy brother, that he :: enter not at al times into the
Sanctuarie, that is within the veile before the propitiatorie,
wherwith the arke is couered, lest he die (for in a cloude
3 wil I appeare ouer the oracle) † vnlesse he doe these thinges
before: He shal offer a calfe for sinne, and a ramme for an
4 holocaust. † He shal be reuested with a linnen tunike, he
shal hide his priuities with linnen femoralles: he shal be gir-
ded with a linnen girdle, a linnen mitre shal he put vpon his
head: for these are holie vestmentes: with al which, when he
5 is washed, he shal be reuested. † And he shal receiue of the
whole multitude of the children of Israel two bucke goates
6 for sinne, and one ramme for an holocaust. † And when
he hath offered the calfe, and praied for him-self, and for his
7 owne house, † he shal make the two bucke goates to
8 stand before the Lord in the dore of the tabernacle of testimo-
9 nie: † and casting lottes vpon both, one for the Lord, &
an other for the goate of dismission: † that, whose lotte fel to
10 the Lord, he shal offer for sinne: † but that, whose lotte was
to be the goate of dismission, he shal set aliue before the
Lord, that he may :: poure out prayers vpon him, and dis-
11 misse him into the wilderneſse. † After that these thinges be

:: Only once in the yeare the high priest, and no other, entred into *Sancta Sanctorum. v. 34.* signifying that heauen was not open to anie Sainct, before Christs passion: *Heb. 9. v. 8.*

:: Praying that al their sinnes may be remitted.

duly celebrated, he shal offer the calfe, and praying for him
selfand for his houſe, he shal immolate it: † and taking the 12
thurible, which he hath filled of the burning coales of the
altar, and taking vp with his hand of the compounded per-
fume for incenſe, he shal goe in beyond the veile into the
Holie place: † that when the incenſe is put vpon the fire, 13
the cloude therof and the vapour may couer the oracle,
which is ouer the teſtimonie, and he die not. † He shal take 14
alſo of the bloud of the calfe, and ſprinckle with his finger ſe-
uen times againſt the propitiatorie to the eaſt. † And when 15
he hath killed the bucke goate for the ſinne of the people,
he shal carie in the bloud therof within the veile, as hath
bene commanded of the bloud of the calfe, that he may
:: Sinnes do ſo defile the ſoule that the very holieſt of al places is accounnted as contaminate therby. *Theodo. q. 22. in Leuit. in fine.* ſprinckle it againſt the oracle, † and :: expiate the San- 16
ctuarie from the vncleanneſſe of the children of Iſrael, and
from their preuarications, and al their ſinnes. According to
this rite shal he doe to the tabernacle of teſtimonie, which is
fixed among them in the middeſt of the filth of their habita-
tion. † Let no man be in the tabernacle when the high prieſt 17
goeth into the Sanctuarie, to pray for him ſelf and for his
houſe, &c for the whole aſſemblie of Iſrael, vntil he come
forth. † And when he is come forth to the altar that is before 18
the Lord, let him pray for him ſelf, and taking the bloud of
the calfe, and of the bucke goate, let him poure it vpon the
hornes therof round about: † and ſprinckling with his fin- 19
ger ſeuen times, let him expiate, and ſanctifie it from the vn-
cleanneſſe of the children of Iſrael. † After he hath cleanſed 20
the Sanctuarie, and the tabernacle, and the altar, then let him
offer the liue goate: † and putting both handes vpon his 21
head, let him confeſſe al the iniquiries of the children of Iſ-
rael, and al their offences and ſinnes: which praying to light
on his head, he shal ſend him forth by a man ready therto,
into the deſert. † And :: when the goat hath caried al their 22
:: God ſo remitteth ſinnes to thoſe that are truly penitent, as that which is caried into a wildernes and neuer returneth. iniquities into the ſolitarie ground, and shal be let goe into
the deſert, † Aaron shal returne into the tabernacle of teſti- 23
monie, and putting of the veſtiments, which he had on him
before when he entred into the Sanctuarie, and leauing them
there, † he shal wash his flesh in a holie place, and shal be 24
clothed with his owne garments. And after that he hath gone
forth and offered his owne holocauſt, and the peoples, he
shal pray as wel for him ſelf, as for the people: † and the 25

fatte,

fatte, that is offered for sinnes, he shal burne vpon the altar.
26 † but he, that hath let goe the goate of dismission, shal wash
his clothes, and bodie with water, and so shal enter into the
27 campe. † But the calfe & the bucke goate, that were immo-
lated for sinne, and whose bloud was caried into the San-
ctuarie, to accomplish the expiation, they shal carie forth
without the campe, and shal burne with fire aswel the skin-
28 nes as their flesh, and the dung: † and whosoeuer burneth
them, shal wash his clothes, and his flesh with water, and
29 so shal enter into the campe. † And this shal be to you an
euerlasting ordinance: The :: seuenth moneth, the
tenth day of the moneth you shal afflict your soules, and
no worke shal you doe, whether he be of the same countrie,
30 or a stranger that soiourneth among you. † Vpon this day
shal be the expiation of you, and clensing from al your sinnes:
31 before the Lord you shal be clensen. † for it is a sabath of
rest, and you shal afflict your soules by a perpetual religion.
32 And the priest shal expiate, that is annoynted, and whose
handes are consecrated to do the function of priesthood for
his father: and he shal be reuested with the linnen stole and
33 the holie vestments, † and he shal expiate the Sanctuarie and
the tabernecle of testimonie and the altar, the priestes also
34 and al the people. † And this shal be an ordinance for euer,
that you pray for the children of Israel, and for al their sinnes
once in a yeare. He did therfore as our Lord had comman-
ded Moyses.

:: Besides particular sacrifices for euerie oues sinnes, once in the yeare was instituted a generall expiatiō of al.

CHAP. XVII.

Al Sacrifices must be offered at the doore of the Tabernacle. 7. with special prohibitiō of Idolatrie. 10. None must eate bloud. 15 whosoeuer eateth caraine flesh is contaminate, and must be washed.

1 2 AND our Lord spake to Moyses, saying: † Speake to
Aaron and his sonnes, and to al the children of Israel,
saying to them: This is the word, which our Lord hath cō-
3 manded, saying: † Anie man whosoeuer of the house of
Israel, if he :: kil an oxe or a sheepe, or a goate in the campe
or without the campe, and offer it not at the dore of the
tabernacle an oblation to the Lord, shal be guiltie of bloud:
as if he had shed bloud, so shal he perish out of the middes
5 of his people. † Therfore shal the children of Israel bring
to the priest their hostes, which they kil in the filde, that they
may

:: Ifanie killed for sacrifice he must offer it at the dore of the tabernacle, that a priest might offer it

on the Altar, for no other man, nor place was allowed, without special dispensation of God. And so Samuel offered sacrifice in an other place, 1. Reg. 7. Elias. 3. Reg. 18. and Dauid also being no Priest. 2. Reg. 24 so S. Aug. explicateth, this text. q. 56. in Leuit.

may be sanctified to our Lord before the dore of the tabernacle of testimonie, & they may immolate them pacifique hostes to our Lord. † And the priest shal poure the bloud vpon the altar of our Lord, at the dore of the tabernacle of testimonie, and shal burne the fatte for a swete odour to our Lord: † and they shal no more immolate their hostes to diuels, with whom they haue committed fornication. It shal be an ordinance for euer to them and to their posteritie. † And to them thou shalt say: The man of the house of Israel, and of the strangers, which seiourne with you, that offereth an holocaust or victime, † and bringeth it not to the dore of the tabernacle of testimonie, that it may be offered to our Lord, shal perish out of his people. † Anie man whosoeuer of the house of Israel, and of the strangers, that seiourne among them, if he eate bloud, I wil sette my face against his life, and wil destroy it out of his people, † because the life of the flesh is in the bloud: and I haue geuen it to you, that vpon the altar you may make expiation with it for your soules, and the bloud may be for an expiation of the soule. † Therfore haue I said to the children of Israel: No soule of you shal eate bloud, nor of the strangers, that seiourne with you. † Anie man whosoeuer of the children of Israel, and of the strangers that seiourne with you, if by hunting or fowling, he take wild beast or foule, which it is lawful to eate, let him poure out the bloud therof, and couer it with earth. † For the life of al flesh is in the bloud: wherupon I said to the children of Israel: The bloud of no flesh shal you eate, because the life of the flesh is in the bloud: and whosoeuer eateth it, shal die. † The soule that eateth carraine, or that which is taken of a beast, aswel of them of the same countrie as of strangers, shal wash his clothes, and him self with water, and shal be contaminated vntil euen: and in this order he shal be made cleane. † And if he doe not wash his clothes, and his bodie, he shal beare his iniquitie.

3 4 5 6 7 8 9 10 11 12 13 14 15 16

CHAP. XVIII.

Mariage prohibited in certaine d grees of consanguinitie and affinitie. 18. And diuers carnal, and execrable sinnes committed in other nations, are strictly forbidden.

AND our Lord spake to Moyses, saying: † Speake to the children of Israel, and thou shalt say to them: I the Lord

1 2

3 Lord your God, † according to the custome of the Land of Ægypt, wherin you haue dwelt, you shal not doe: and according to the maner of the Countrie of Chanaan, into the which I wil bring you, you shal not doe, nor walke in their ordinãces.
4 † You shal doe my iudgements, and shal obserue my precepts,
5 and shal walke in them. I the Lord your God. † Keepe my lawes and iudgmentes, which a man doing, shal liue in them.
6 I the Lord. † No man shal approch to her that is " next of
7 his bloud, to reueale her :: turpitude. I the Lord. † The turpitude of thy father, and the turpitude of thy mother thou shalt not discouer: she is thy mother thou shalt not reueale her
8 turpitude. † The turpitude of thy fathers wife thou shalt
9 not discouer: for it is the turpitude of thy father. † The turpitude of thy sister by father, or by mother, which was
10 borne at home or abroad, thou shalt not reueale. † The turpitude of thy sonnes daughter or of thy neece by thy daugh-
11 ter, thou shalt not reueale: because it is thy turpitude. † The turpitude of thy fathers wiues daughter, which she bare to
12 thy father, and is thy sister, thou shal not reueale. † The turpitude of :: thy fathers sister thou shalt not discouer: because
13 she is the flesh of thy father. † The turpitude of thy mothers sister thou shalt not reueale, because she is of the flesh of thy
14 mother. † The turpitude of thy fathers brother thou shalt not reueale, neither shalt thou approch to his wife, who is
15 ioyned to thee by affinitie. † The turpitude of thy daughter in law thou shalt not reueale, because she is thy sonnes wife,
16 neither shalt thou discouer her ignominie. † The turpitude of thy brothers wife thou shalt not reueale: because it is the
17 turpitude of thy brother. † The turpitude of thy wife, and her daughter thou shalt not reueale. Her sonnes daughter, and her daughters daughter, thou shalt not take, to reueale her ignominie: because they are her flesh, and such copu-
18 lation is incest. † Thou shalt not take thy wiues sister for an harlote, to vexe her withal, neither shalt thou reueale her
19 turpitude, whiles she is yet liuing. † To a woman, hauing her flowers, thou shalt not approch, neither shalt thou re-
20 ueale her turpitude. † With thy neighbours wife thou shalt not companie, nor be polluted with commixtion of seede.
21 † Of thy seede thou shalt not geue to be consecrated to the idol Moloch, nor pollute the name of thy God: I the Lord.
22 † Companie not with mankind, as with womankind,

:: It is then turpitude when the act is vnlawful. But honest in lawful Mariage. S. Aug. *li. 3. Locutionum. & li. de bono coniugali.*

:: See chap. 20. the difference of punishmẽts, for violating these lawes in the first and second degree. Also betwen consanguinitie & affinitie, in the same collateral degree.

becauſe it is abomination. † With no beaſt ſhalt thou com- 23
panie, neither ſhalt thou be polluted with it. A woman ſhal
not lie downe to a beaſt, nor companie with it: becauſe it is
an hainous fact. † Neither be ye polluted in anie of the 24
thinges wherwith al the nations haue bene contaminated,
which I wil caſt out before your ſight, † and wherwith the 25
land is polluted: whoſe abominations I wil viſite, that it
vomite out the inhabitants therof. † Keepe my ordinances 26
and iudgements, and doe not any of theſe abominations, as
wel the ſame countrieman as the ſtranger, that ſeiourneth
with you. † For al theſe execrable thinges did the inhabi- 27
tants of the land, that haue bene before you, and haue pol-
luted it. † Beware therfore leſt in like maner it vomite out 28
you alſo, when you ſhal doe the like thinges, as it vomited
out the nation that was before you. † Euerie ſoule, that ſhal 29
doe anie of theſe abominations, ſhal perish from the
middes of his people. † Keepe my commandements. Doe
not the thinges which they haue done, that haue bene be-
fore you, and be not polluted in them: I the Lord your God.

ANNOTATIONS.

CHAP. XVIII.

Mariage forbid in al degrees in the right line, by the law of nature.

Secondarily in the firſt collateral degree of cõſanguinitie.

6 Next of his bloud.] Mariage is forbid firſt and moſt ſtrictly by the law of nature, in al degrees in the right line aſcending and decending, both in conſanguinitie and affinitie. S. Paul teſtifying that *among the heathen, no man could haue his fathers wife.* And in the right line God him ſelfe (who onlie can) neuer diſpenſed. Secondarily, the firſt collateral degree in conſanguinitie, that is, betwen brother and ſiſter, by one parent, or by both, is alſo vnlawful by the law of nature, except in the beginning of the world, when Adams children muſt nedes marie together, God ſo ordayning that al mankind ſhould be propagated by one man (for of him alſo the firſt woman was made) but after this beginning it was neuer allowed, nor perhaps can be diſpenſed withal, at leaſt neuer was by anie man. Though Beza (*li. de repudijs & diuortijs*) and ſome English Bezites charge Pope Martin the fifth, to haue diſpenſed with one, that had maried his owne natural ſiſter: which is a falſe reporte. For it was with one, who hauing committed fornication with one ſiſter, afterwardes maried the other, from whom he could not be ſeparated without great ſcandal, the pretended mariage being publike, and the impediment ſecrete: as S. Antoninus writeth. *par. 3 ſum. Theol tit. 1. c. 11.* But beſides the right line, and the firſt collateral degree in conſanguinitie, no other collateral degrees are prohibited by the law of nature, but by poſitiue only. So this preſent law, written by Moyſes, forbade to marie in the firſt collateral degree of affinitie, but the ſame law commanded (*Deut. 25.*) that in caſe a maried man died without iſſue, his brother ſhould marie the widow. VVherby is clere that this degree, and others more remote, were not prohibited by the law of nature. For then God

1. *Cor. 5. v. 1.*

Act. 17. v. 26. S. Aug. de bono cõiug. c. 1.

Beza belieth Pope Martin.

Al other degrees depend on poſitiue lawes: which haue bene & maybe altered

God would not haue made a contrarie generall law, in anie case, for the whole nation of the Iewes, his people; and that vnder penaltie to be obserued, which is contrarie to the qualitie of indulgence or dispensation, and no such necessitie, as in the beginning of the world. VVherfore al protestants that say, the whole law written by Moyses concerning degrees of consanguinitie and affinitie, is the law of nature, and so pertaineth to Christians, must necessarily say also, that if now a maried man die without issue, his brother must marie his wife. VVhich specially they denie. It is also proued that this and some other degrees expressed in this place, were not against the law of nature (which is common to al nations, commonly or easely knowne to al men by discourse of reason) because no common wealth among the Gentiles did punish, nor modest men forbeare, or reprehend such mariages: as appeareth by Laban, who after he had deceiued Iacob by geuing him one sister for an other, offered him also the former promised, whom without difficultie of conscience he accepted (Gen. 29.) neither did that holie Patriarch thinke it vnlauful to keepe them both. And when Iudas matched his second sonne, and promised the third to the wife of his first sonne, he did it according to the custome of that place & time. Gen. 38. And Noemi spoke according to the same custome. Ruth. 1. v. 11. Againe where this law forbiddeth a man to marie, or companie with his wiues sister, it addeth, *vvhiles she is liuing*, not prohibiting mariage, when his first wife is dead. Yet his wiues sister is as nere in affinitie, as his brothers wife. Likewise the diuersitie of punishments (*chap.* 20.) for transgression of this law, either in the right line, or in the first collateral degree of consanguinitie, who were punished by death; and for transgressing in the first collateral degree of affinitie, or in the second either of consanguinitie or affinitie, who had lesse punishments, sheweth that the former degrees are prohibited by the law of nature, and not the other: for then the violation should be like sinne, and punished alike. Finally it is euident, that certaine of these degrees are not against the law of nature, by the example of holie Abraham, who in, and according, to the law of nature, maried his brothers daughter called Sarai, otherwise Iescha, *Gen.* 11. which mariage God approued by manie blessings. Also Iacob maried two sisters together. Two sonnes of Iudas maried the same woman successiuely. And Amram (Moyses father) maried his aunt, his fathers sister. *Exod.* 6. *v.* 20. *Num.* 26. *v.* 59. VVherfore seing neither the first collateral degree in affinitie, nor the second collateral in consanguinitie or affinitie, is forbid by the law of nature but by positiue only, and that both ceremonial and iudicial lawes of the old Testament ceassed in the New, and are abrogated by Christ, it resteth proued that the same bind not Christians, but as they are renewed and established by the Church, or Christian commonwelthes. And as this is donne in temporal causes by temporal States, partly by renewing and establishing the same, which was in the law of Moyses, as by punishing wilful murder by death; Exod. 21. v. 12. partly with alteration, as by punishing theift in some countries with death, but not adultrie, which were contrarie in the old Testament, *Gen.* 38. *v.* 24. 44. 17. *Exod.* 22. *v.* 1. *Leuit.* 20. *v.* 10: in like sorte the Church of Christ ordaineth lawes, altereth, & vpon iust occasions dispenceth, in al degrees of consanguinitie and affinitie, not forbid by the law of nature.

Aristot. li. 2. Pol.

S. Hiero. queest. Heb. in Gen.

Proued by Scriptures, and reasons.

First proofe.

2 proofe.

3 proofe.

4 proofe.

5 proofe.

Ceremonial & iudicial lawes of Moyses are abrogated by Christ.

And new are established.

CHAP. XIX.

Diuers Moral, Ceremonial, and Iudicial precepts are briefly recited.

The Epistle on VVenesday in Passion weke.

OVR Lord spake to Moyses, saying: † Speake to al the 12
assemblie of the children of Israel, and thou shalt say to
them: Be ye holie, because I the Lord your God am holie.
† Let euerie one feare his father, and mother. Keepe my Sab- 3
bathes. I the Lord your God. † Turne not your selues to 4
idols, neither make you to your selues molten goddes. I the
Lord your God. † If ye immolate an hoste of pacifiques to 5
the Lord, that it may be placable, † that day wherin it is im- 6
molated, shal you eate it, and the next day: and whatsoeuer
shal be left vntil the third day, you shal burne with fire. † if 7
after two daies anie man eate therof, he shal be profane, and
guiltie of impietie: † and shal beare his iniquitie, because he 8
hath polluted the holie of the Lord, and that soule shal perish
out of his people. † And when thou reapest the corne of 9
thy lande, thou shalt not sheare the face of the earth to the
verie ground: neither shalt thou gather the eares that re-
maine. † Neither in thy vineyard shalt thou gather the clu- 10
sters, and grapes that fal downe, but shalt leaue them to the
poore, and the strangers to take. I the Lord your God. † You 11
shal not committe theft. You shal not lie, neither shal anie
man deceaue his neighbour. † Thou shalt not forsweare 12
thy self in my name, nor pollute the name of thy God. I the
Lord. † Thou shalt not calumniate thy neighbour, nor op- 13
presse him by violence. The worke of thy hireling shal not
abide with thee vntil morning. † Thou shalt not speake euil 14
of the deafe man, nor put a stumbling blocke before the
blinde: but thou shalt feare the Lord thy God, because I am
the Lord. † Thou shalt not doe that which is vniust, nor 15
iudge vniustly. Consider not the person of a poore man, nei-
ther honour thou the countenance of him that is mightie.
Iudge iustly to thy neighbour. † Thou shalt not be a crimi- 16
natour, nor a whisperer among the people. Thou shalt not
stand against the bloud of thy neighbour, I the Lord. † Thou 17
shalt not hate thy brother in thy hart, but controwle him o-
penly, lest thou incurre sinne through him. † Seeke not re- 18
uenge, nor be mindeful of the iniurie of thy citizens. Thou
shalt loue thy freind as thy self. I the Lord. † Keepe ye my 19
lawes. Thou shalt not make thy cattel to gender with the
beasts of an other kinde. Thy field thou shalt not sowe with
diuers seede. A garment, :: that is wouen of two sortes, thou
shalt not put on. † If a man lie with a woman by carnal co- 20
pulation,

::These diuersities are not prohibited for them selues, for the ornaments of the tabernacle and of Priests were made of diuers things;

pulation, that is a bondwoman also mariable, and yet not redemed with a price, nor made free, both shal be beaten, and
21 they shal not die, because she was not free. † And for his offence he shal offer to the Lord, at the dore of the tabernacle
22 of testimonie a ramme: † and the priest shal pray for him, and for his sinne before the Lord, and he shal become propitious to him againe, and the sinne shal be forgeuen.
23 † When you shal be entred into the land, and haue planted in it fruite trees, you shal take away the prepuces of them: the fruite, that come forth shal be vncleane to you, neither
24 shal you eate of them. † But in the fourth yeare, al their
25 fruite shal be sanctified, laudable to the Lord. † And the fifth yeare you shal eate the fruites, gathering the offspring,
26 that they bring forth. I the Lord your God. † You shal not eate with bloud. You shal not diuine, :: nor obserue dreames.
27 † Neither shal you cut your heare roundwise: nor shaue
28 your beard. † And for the dead you shal not cut your flesh, neither shal you make in your selues any figures or markes,
29 I the Lord. † Make not thy daughter a common strumpet, lest the land be contamined, and filled with wickednesse.
30 † Keepe ye my Sabbathes, and feare my Sanctuarie. I the
31 Lord. † Decline not to magicians, neither aske any thing of soothsayers, to be polluted by them. I the Lord your God.
32 † Before the hoare head rise vp, and honour the person of an old man: and feare the Lord thy God. I am the Lord.
33 † If a stranger dwel in your land, and abide among you, doe
34 not vpbraid him: † but let him be among you as the same counrrie man: and you shal loue him as your selues: for you also haue bene strangers in the Land of Ægypt. I the Lord
35 your God. † Do not anie vniust thing in iudgement, in rule,
36 in weight, or measure. † Let the balance be iust, and the weightes equal, the bushel iust, and the sextarie equal. I the Lord your God, that brought you out of the Land of Ægypt.
37 † Keepe al my preceptes, and al my iudgements, & doe them. I the Lord.

but schisme, and al participation with heretikes, and other infidels is forbid. 2. Cor. 6. *Draw not in yoke with infidels.* *Theodoret. q. 27. in Leuit.*

:: See Gen. 40. v. 8.

CHAP. XX.

Whosoeuer geueth of his seede to Moloch must be stoned to death. 6. Al that decline to Magicke, 9. curse their parents, 10. commit adultrie, certaine incest, or beastialitie shal die 19. Other incest is deprined of children. 22. The Israelites also shal be cast out of the Land, if they committe such

AND our Lord spake to Moyses, saying: † These thinges 1 2
thou shalt speake to the children of Israel: If anie man
of the children of Israel, and of the strangers, that dwel in
Israel, geue of his seede to the idol Moloch, dying let him
die: the people of the land shal stone him. † And I wil set my 3
face against him: and wil cut him of from the middes of his
people, because he hath geuen of his seede to Moloch, and
hath contaminated my Sanctuarie, and polluted my holy
name. † And if the people of the land neglecting, and as it 4
were litle esteming my commandement, let alone the man
that hath geuen of his seede to Moloch, and wil not kil
him: † I wil sette my face vpon that man, and his kinred, and 5
wil cut of both him, and al that consented with him, to com-
mitte fornication with Moloch, out of the middes of their
people. † The soule, that shal decline to Magitians, and 6
south sayers, and shal committe fornication with them, I wil
sette my face against it, and destroy it out of the middes of his
people. † Sanctifie your selues, and be holie, because I am 7
the Lord your God. † Keepe my precepts, and doe them. I 8
the Lord that sanctifie you. † He that cursseth his father, or 9
mother, dying let him die: he hath cursed father, and mo-
ther, his bloud be vpon him. † If any man commit adulterie 10
with an other mans wife, and commit aduontrie with his
neighbours wife, dying let them die, both the adulterer and
the aduoutresse. † He that lieth with his stepmother, and re- 11
uealeth the ignominie of his father, dying let both die: their
bloud be vpon them. † If anie man lie with his daughter in 12
law, let both die, because they haue done an heinous fact:
their bloud be vpon them. † He that lieth with man as if he 13
should companie with woman, both haue committed abo-
mination dying let them die: their bloud be vpon them.
† He that besides his wife the daughter, :: marieth her mo- 14
ther, hath done wickednes: he shal burne aliue with them,
neither shal there so great abomination remaine in the
middes of you. † He that shal companie with beast and cat- 15
tel dying let him die: the beast also doe ye kil. † The woman 16
that shal lie vnder anie beast, shal be killed together with the
same: their bloud be vpon them. † He that taketh his sister 17
the daughter of his father, or the daughter of his mother, and
seeth her turpitude, and she beholdeth her brothers igno-
minie: they haue committed a shameful thing: they shal be
slaine

:: Violating this law in anie degree in the right line, either of consanguinitie, or affinitie, or in the first collateral degree of consanguinitie, was punished with death;

slaine, in the sight of their people, because they haue reuealed one an others turpitude, and they shal beare their iniquitie. † He that compaineth with a woman in her menstrual fluxe, and reuealeth her turpitude, and she openeth the fountaine of her bloud, both shal be destroyed out of the middes of their people. † The turpitude of :: thy aunt by thy mother, and of thy aunt by thy father, thou shalt not discouer: he that doeth this, hath disclosed the ignominie of his flesh, both shal beare their iniquitie. † He that compaineth with the wife of his vncle by the father, or of his vncle by the mother, and reuealeth the ignominie of his kinred, both shal beare their sinne: without children they shal die. † He that marieth his brothers wife, doth an vnlawful thing, he hath reuealed his brothers turpitude: they shal be without children. † Keepe my lawes, and iudgementes, and doe them: lest the land which you shal enter into and inhabite, vomite out you also. † Walke not in the ordinances of the nations, which I wil expel before you. For :: al these thinges haue they done, and I haue abhorred them. † But to you I speake: Possesse their land, which I wil geue you for an inheritance, a land flowing with milke and honie. I the Lord your God, that haue seperated you from other peoples, † Therfore doe you also seperate the cleane beast, from the vncleane, and the cleane foule from the vncleane: pollute not your soules, in beastes, and birdes, and al thinges that moue on the earth, and which I haue shewed vnto you, to be polluted. † You shal be holie vnto me, because I the Lord am holie, and I haue separated you from other peoples, that you should be mine. † Man, or woman, in whom is a pithonical or diuining spirite, dying let them die, they shal stone them: their bloud be vpon them.

but in the first collateral of affinitie, and in the second collateral degree as wel of cōsanguinitie, as affinitie, with lesse punishment.

VVhich sheweth greatter obligation, & greatter sinne, cōcerning the right line, then the collateral; also in the first degree of consanguinitie then in the second; and more in consanguinitie then in affinitie.

::Not for euerie kind of sinne (though euerie one is punishable,) but for the more hainous, & for altogether the Chananites were cast out of their land.

CHAP. XXI.

At what funerals Priests may not be present. 7. VVhat wemen they may not marie, 9. a priests daughter committing fornication must be burned. 10. The high Priest shal not vncouer his head, nor rent his garment, nor be present at anie funeral, nor at al goe forth of the holie place. 13. When he marieth he must take a virgin. 16. None that hath a blemish in his bodie (though he be of Aarons stock) shal minister in the Sanctuarie, nor approch to the Altar.

OVR

OVR Lord ſaid alſo to Moyſes: Speake to the prieſtes 1
the ſonnes of Aaron, and thou ſhalt ſay to them: Let
not a prieſt be contaminated in the deathes of his citizens,
† but onlie in his kinne, and nigh of bloud, that is to ſay, 2
vpon his father and mother, and ſonne, and daughter, bro-
ther alſo, † and ſiſter being a virgin which hath not bene ma- 3
ried to a husband: † but neither in :: the prince of his people 4
ſhal he be contaminated. † Neither ſhal they ſhaue their 5
head, nor beard, nor make inciſions in their fleſh. † They 6
ſhal be holie to their God, and shal not pollute his name:
for the burnt ſacrifice of the Lord, and breades of their
God doe they offer, and therfore they shal be holie. † A 7
whore and a vile ſtrumpette he shal not take to wife, nor
her, that is put away from her husband: becauſe they are cō-
ſecrated to their God, † and offer the breades of propo- 8
ſition. Be they holie therfore, becauſe I alſo am holie, the
Lord, that ſanctifie them. † The daughter of a prieſt if she 9
be taken in whordome, & dishonour the name of hir father,
shal be burnt with fire. † The grand bishoppe, that is to ſay 10
the prieſt that is greateſt among his brethren, vpon whoſe
head hath bene poured the oyle of vnction, and whoſe
handes were conſecrated in prieſthood, and who was re-
ueſted with the holie veſtimentes, shal not vncouer his head,
he shal :: not rent his garments: † and to no dead perſon shal 11
he enter in at al. vpon his father alſo, and mother shal he not
be contaminated. † Neither shal he goe forth out of the 12
holie places, leſt he pollute the Sāctuarie of the Lord, becauſe
the oyle of the holie vnction of his God is vpon him. I the
Lord. † He shal take a virgin vnto his wife: † but a widow 13 14
and her that is put away, and a filth, and a whore he shal not
take, but a maide of his owne people: † that he mingle not 15
the ſtocke of his kinred with the common people of his
nation: becauſe I am the Lord that ſanctifie him. † And 16
our Lord ſpake to Moyſes, ſaying: † Speake to Aaron: The 17
man of thy ſeede throughout their families, that hath :: a
blemish, shal not offer breades to his God, † neither shal he 18
approch to his miniſterie: If he be blinde, if lame, if he
haue a litle, or a great, or a crooked noſe, † if his foote be 19
broken, if his hand, † if he be crooke backed, or blere eyed, 20
or haue a pearle in his eye, or a continual ſcabbe, or drie
ſcurffe in his bodie, or be burnt. † Euerie one that hath a 21
blemish

:: By the price S. Paul. vnderſtood the high Prieſt. Act. 23.

:: Caiphas rēt his garments (Mat. 26.) cōtrarie to this law, malice making him neglect his owne dignitie

:: If ſuch deformities and defectes made men irregular, and vnmete to exerciſe prieſtlie function in the old teſtament, how

blemish of the seede of Aaron the priest, shal not approch to offer the hostes to the Lord, nor the breades to his God.
22 † He shal eate notwithstanding of the breades, that are
23 offered in the Sanctuarie, † yet so that he enter not within the veilen, or approch to the altar, because he hath a blemish, and he must not contaninate my Sanctuarie. I the Lord that
24 sanctifie them. † Moyses therfore spake to Aaron, and to his sonnes and to al Israel, al thinges that had bene commanded him.

CHAP. XXII.

Who may eate of sanctified things. 17. *And what things may be offered.*

1 2 OVR Lord also spake to Moyses, saying: † Speake to Aaron and to his sonnes, that they beware of those that are the consecrated thinges of the children of Israel, and contaninate not the name of the thinges sanctified to
3 me, which they offer. I the Lord. † Say to them, and to their posteritie: Euerie man of your stocke, that approcheth to those thinges that are consecrated, and which the children of Israel haue offered to the Lord, in whom there is vn-
4 cleanesse, shal perish before the Lord. I am the Lord. † The man of the seede of Aaron, that is a leper, or hath a fluxe of seede, :: shal not eate of those thinges that are sanctified to me vntil he be healed. He that toucheth a thing vncleane by occasion of that is dead, and he from whom issueth seede
5 as it were of copulation, † and he that toucheth a creeping beast, and whatsoeuer vncleane thing, the touching wherof
6 is filthie, † shal be vncleane vntil euen, and shal not eate those thinges that are sanctified: but when he hath washed
7 his flesh with water, † and the sunne is downe, then being cleansed he shal eate of the sanctified thinges, because it is
8 his meate. † Carrien and that which was taken of a beast, they shal not eate, nor be polluted in them. I am the Lord.
9 † Let them keepe my preceptes, that they be not subiect to sinne, and die in the Sanctuarie, when they shal haue polluted
10 it. I the Lord that sanctifie them. † No stranger shal eate of the sanctified thinges, the priestes guest, and hireling
11 shal not eate of them. † But whom the priest hath bought, and he that is his seruant borne in his house, these shal eate
12 of them. † If the daughter of a priest be maried to anie of the people: of those thinges that are sanctified, and of the

:: By these accidental vncleannes, was prefigured the censure of suspension in clergie men.

first fruites she shal not eate. † But if she be a widow, or put 13
away, and without children returne to her fathers house: as
she was wont being a maide, she shal be fedde with her fa-
thers meates. No stranger hath power to eate of them. † He 14
that eateth of the sanctified thinges by ignorance, shal adde
the fifth part with that which he did eate, and shal geue it to
the priest into the Sanctuarie. † Neither shal they contami- 15
nate the sanctified thinges of the children of Israel, which
they offer to the Lord: † lest perhappes they sustaine the ini- 16
quitie of their offence, when they shal haue eaten the sancti-
fied thinges. I the Lord that sanctifie them. † And our Lord 17
spake to Moyses, saying: † Speake to Aaron, and to his 18
sonnes, and to al the children of Israel, and thou shalt say to
them: The man of the house of Israel, and of the strangers
which dwel with you, that offereth his oblation, either
paying his vowes, or offering of his owne accord, whatsoeuer
that be which he presenteth for an holocaust of the Lord,
† to be offered by you, it shal be a male without spotte of 19
beefes, and muttons, & of goates. † If it haue a blemish, you 20
shal not offer it, neither shal it be acceptable. † The man 21
that offereth a victime of pacifiques to the Lord, either paying
his vowes, or offering of his owne accorde, aswel of beefes
as of muttons, shal offer it without blemish that it may be
acceptable: there shal be no blemish in it. † If it be blind, 22
if it be broken, if it haue a scarre, if blisters, or a scabbe, or a
drie scurfe: you shal not offer them to the Lord, nor burne of
them vpon the Lordes altar. † An oxe and a sheepe, hauing 23
the eare and the taile cut of, thou maiest offer voluntarily but
a vow can not be paied of them. † No beast that hath the 24
stones bruised, or crushed, or cut and taken away, shal you
offer to the Lord, and in your land make not this at al. † Of 25
the hand of a stranger you shal not offer breades to your
God, and what other thing soeuer he would geue: because
they are al corrupted, and blemished: you shal not receiue
them. † And our Lord spake to Moyses, saying: † An oxe, 26
a sheepe, and a goate, when they are brought forth, shal be 27
seuen daies vnder the vdder of their damme: but the eight
day, and so forward they may be offered to the Lord. † Whe- 28
ther it be a beefe, or a sheepe, they shal not be immolated
in one day with their young ones. † If you immolate an hoste 29
for thankes giuing to the Lord, that he may be placable, † the 30
same

same day you shal eate it, there shal not ought remaine vntil
31 the morning of the next day. I the Lord. † Keepe my com-
32 mandementes, and doe them. I the Lord. † Pollute not my holie name, that I may be sanctified in the middes of the chil-
33 dren of Israel. I the Lord that sanctifie you, † and brought you out of the Land of Ægypt, that I might be your God. I the Lord.

CHAP. XXIII.

The solemnities of the Sabbath, 5. of Pasch and first fruites. 15. of Pentecost, 23. of Trumpettes, 26. of Expiations, 33. of Tabernacles; and with what rites the same shal be celebrated.

The fourth part. Of feastes, times of rest, & Iubilie. with priuiledges, rewardes & punishments.

1 2 AND our Lord spake to Moyses, saying: † Speake to the children of Israel, and thou shalt say to them: These are " the festiuities of our Lord, which you shal cal holie.
3 † Six daies ye shal doe worke: :: the seuenth day, because it is the rest of the sabbath, shal be called holie. No worke shal you doe in it: it is :: the Sabbath of the Lord in al your habi-
4 tations. † These therfore are the holie festiuities of the
5 Lord, which you must celebrate in their times. † The first moneth, the fourteenth day of the moneth at euen, is the
6 :: Phase of the Lord: † and the fifteenth day of this moneth is the solemnitie of the Azymes of the Lord. Seuen daies shal
7 you eate azymes. † The first day shal be most solemne vnto
8 you, and holie: no seruile worke shal you doe in it: † but you shal offer sacrifice in fire to the Lord seuen daies. but the seuenth day shal be more solemne, and more holie: and you
9 shal doe no seruile worke in it. † And our Lord spake to
10 Moyses, saying: † Speake to the children of Israel, and thou shalt say to them. When you shal be entred into the land, which I wil geue you, and shal reape your corne, you shal bring sheaues of eares, the first fruites of your haruest to
11 the priest: † who shal eleuate the bundle before the Lord, the next day after the Sabbath, that it may be acceptable for
12 you, and shal sanctifie it. † And in the self same day that the sheafe is consecrated, shal be killed a lambe without spotte
13 of a yeare old for an holocaust of the Lord. † And the libaments shal be offered with it, two tenthes of floure tempered with oile, for a burnt sacrifice of the Lord, and a most sweete odour: libaments also of wine, the fourth part of an
14 hin. † Bread, and fried barlie, and frumentie, you shal not

1. :: The Sabbath in memorie that God created al things in six daies & rested the seuenth.

2. :: Pasch in memorie of their deliuerie from Ægypt.

eate of the corne, vntil the day that you offer therof to your God. It is a precept for euer in your generations, and al your habitations. † You shal number therfore from the morow after the Sabbath, wherin you did offer the sheafe of the first fruites, seuen ful weekes, † vnto the morow after the seuenth weeke be expired, that is to say :: fiftie daies, and so you shal offer a new sacrifice to the Lord. † out of al your habitations, two loaues of first fruites, of two tenthes of floure :: leauened, the which you shal bake for the first fruites of the Lord. † And you shal offer with the breades seuen lambes without spotte of a yeare old, and one calfe from the heard, and two rammes, and they shal be for an holocaust with their libamentes, for a most sweete odour to the Lord. † You shal make a bucke goate also for sinne, and two lambes of a yeare old for hostes of pacifiques. † And when the priest hath eleuated them with the breades of the first fruites before the Lord, they shal turne to his vse. † And you shal cal this day most solemne, and most holie : no seruile worke shal you doe in it. It shal be an euerlasting ordinance in al your habitations, and generations. † And after you reape the corne of your land, you shal not cut it to the verie ground : neither shal you gather the eares that remaine, but you shal let them alone for the poore and for strangers. I am the Lord your God. † And our Lord spake to Moyses, saying : † Speake to the children of Israel : The seuenth moneth, on :: the first day of the moneth, shal be a Sabbath, a memorial, by sounding of trumpetres, and shal be called holie : † no seruile worke shal you doe in it, and you shal offer holocaust to the Lord. † And our Lord spake to Moyses, saying : † vpon the tenth day of this seuenth moneth shal be the day of :: expiations most solemne, and it shal be called holie : and you shal afflict your soules in it, and shal offer holocaust to the Lord. † No seruile worke shal you doe the time of this day : because it is a day of propitiation, that the Lord your God may become propitious vnto you. † Euerie soule, that is not afflicted this day, shal perish out of his people : † and which shal doe anie worke, the same wil I destroy out of his people. † No worke therfore shal you doe in it : it shal be an euerlasting odinance vnto you in al your generations, and habitations. † It is a Sabbath of resting, and you shal afflict your soules the ninth day of the moneth:

3. :: Pentecost in remembrance of receiuing the law. :: See chap. 7. v. 14.

4. :: Feast of trumpets, in memorie that a ramme sticking by the hornes was offered by Abraham in stead of Isaac.

5. :: Feast of Expiation in memorie of the sinne in worshipping the calfe, and for al sinnes forgotten, or vnknowne.

moneth: from euen vntil euen you shal celebrate your sab-
33 34 bathes. † And our Lord spake to Moyses, saing: † Speake
to the children of Israel: From the fiftenth day of this se-
uenth moneth, shal be the festiuitie of :: tabernacles seuen
35 daies to the Lord. † The first day shal be called most solemne
and most holie: no seruile worke shal you doe in it. And se-
36 uen daies you shal offer holocaustes to the Lord. † The eight
day also shal be most solemne and most holie, and you shal
offer holocaustes to the Lord: for it is of :: assemblie and col-
37 lection: no seruile worke shal you doe in it. † These are
the festiuities of the Lord, which you shal cal most solemne
and most holie, and shal offer in them oblations to the Lord,
holocausts and libaments according to the rite of euerie day:
38 † beside the sabbathes of the Lord, and your giftes and those
that you shal offer by vow, or which you shal giue to the
39 Lord voluntarily. † Therfore from the fiftenth day of the
seuenth moneth, when you shal haue gathered al the fruites
of your land, you shal celebrate the festiuitie of the Lord se-
uen daies, on the first day and the eight shal be a sabbath,
40 that is rest. † And you shal take to you the first day the frui-
tes of a most faire tree, and the branches of palmes, and
boughes of the tree with thicke leaues, and willowes of the
41 brooke, and you shal reioice before the Lord your God. † And
you shal celebrate the solemnitie therof seuen daies in the
yeare. It shal be an :: euerlasting ordinance in your generati-
ons. The seuenth moneth shal you celebrate the festiuitie,
42 † and shal dwel in bowres seuen daies. euerie one, that is of
43 the stocke of Israel, shal abide in tabernacles: † that your
posteritie may learne that I made the children of Israel, to
dwel in tabernacles, when I brought them out of the land
44 of Ægypt. I the Lord your God. † And Moyses spake cõcer-
ning the solemnities of our Lord to the children of Israel.

6. :: Feast of Tabernacles, to remẽber Gods protection in the wildernes, where they dwelled in tabernacles 40. yeares.

7. :: Feast of Assemblie and collection in memorie of peace geuen in the land of promise.

:: These feasts were *euerlasting* to the Iewes *in their generations*, that is, neuer to be altered by them, nor during their state. *S. Aug. q. 43. in Exod.*

ANNOTATIONS.

CHAP. XXIII.

2: *The festiuities*] As other lawes written by Moyses concerning Sacrifices, Sacraments, Degrees hindering mariage, punishments of sinnes, and the like, are partly moral, pertaining to the law of nature, partly ceremonial, or iudicial, which may be altered: so this law of festiuities is partly moral, for that al men are bound to kepe some festiual dayes in honour of God, partly ceremonial, and so the Sabbath day was kept holie in the old Testament, the seuenth day of the weke, and other feastes, the dayes here prescribed. But these particular feastes and times are abrogated by Christ, whom they

Festiual daies perteine to the seruice of God.

they prefigured. In so much that now it is not lawful to kepe them, for it would signifie that Christ were not come, as S. Paul teacheth (*Rom. 14. Galat. 4. Colloss. 2.* and in other places) and it were plaine Iudaisme, and Heresie condemned by the Councel of Laodicia *cap. 29. accursing them that Iudaize abstayning that day from vvorkes.* S. Gregorie also refuteth this heresie, li. 11. Epist. 3 shewing that Antichrist wil embrace it fauouring the Iewes: In place wherof the next day (which we cal sunday) is made a perpetual holie day, by authoritie of the Church, and called *dies Dominica our Lords day* (*Apoc. 1.*) And this change the Protestants confesse to be lawful and necessaire, though we haue no other expresse scripture, when, or by whom it was donne, but only that S. Iohn had his reuelation *in our Lords day*, but by perpetual tradition al Christians know, that the day after the sabbath is our wekelie holie day, in memorie of Christs Resurrection the same day, and in figure of the general resurrection of al men, and of life euerlasting to the blessed. *S. Aug. li. 22. c. 30. ciuit. & Epist. 119. c. 15.* and S. Hierome *Epist. ad Hedib.* The same reason and authoritie do also warrant the change of other feastes, and institution of new, in honour of God, our Sauiour Iesus Christ, his Mother, and other Saincts, and in memorie of benefites receiued, as here we see in the old Testament diuers were commanded by God, some also instituted long after Moyses, as by Mardocheus and other Iewes, Ester. 9. and the restauration with new dedication of the altar 1. Machab. 4. obserued by our sauiour Ioan. 10. v. 22.

It is heresie to kepe the Sabbath holie day.

In place therof we kepe Sunday.

Other feastes also changed, and new instituted by the same authoritie.

CHAP. XXIIII.

Prouision of oile for lampes in the Tabernacle. 5. The making, and disposing the loaues of proposition, 10. The punishment of blasphemie, and man slaughter. 18. And the paine of equal reuenge.

AND our Lord spake to Moyses, saying: † Command 1 2
the children of Israel, that they bring vnto thee: oyle
of oliues most pure, and cleare, to furnish the lampes con-
tinually, † without the veile of the testimonie in the taber- 3
nacle of couenant. And Aaron shal sette them from euen
vntil morning before the Lord, by a perpetual seruice and
rite in your generations. † Vpon the candlesticke most 4
cleane shal they be putte alwaies in the sight of the Lord.
† Thou shalt take also floure, and shalt bake therof twelue 5
breades, which shal haue euerie one :: two tenthes: † which 6
thou shalt sette six one against an other vpon the most cleane
table before the Lord, † and thou shalt put vpon them the 7
clearest franckincense, that the bread may be for a monia-
ment of the oblation of the Lord. † Euerie sabbath they 8
shal be changed before the Lord, receiued of the children
of Israel by an euerlasting couenant: † and they shal be 9
Aarons and his sonnes, that they may eate them in a holie
place: becausе it is most Holie of the sacrifices of the Lord
by a

:: Two tenthes of an ephi, that is, two gomors. A gomor of Manna, which is the tenth part of an ephi, sufficied one man for a day. *Exod. 16. v. 16. & 36.*

10 by a perpetual right. † And behold there went forth the sonne of a woman of Israel, whom she had borne of an Ægyptian among the children of Israel, and fel at wordes in
11 the campe with a man of Israel. † And when he had blasphemed the name, and had cursed it, he was brought to Moyses: (And his mother was called Salumith, the daughter
12 of Dabri of the tribe of Dan.) † And they did cast him into prison, til they might know what our Lord would command.
13 14 † Who spake to Moyses, † saying: Bring forth the blasphemer without the campe, and let al that heard him, put
15 their handes vpon his head, and let al the people stone him.
16 † And to the children of Israel thou shalt speake: The man that curseth his God, shal beare his sinne: † and he that blasphemeth the name of the Lord, dying let him dye: al the multitude of the people shal stone him, whether he be a natural, or stranger. He that blasphemeth the name of the
17 Lord, dying let him dye. † He that striketh, and killeth a
18 man, dying let him dye. † He that striketh a beast, shal
19 render one for it, that is to say, soule for soule, † He that giueth anie of his neighbours a blemish :: as he did, so shal
20 it be done to him: † fracture for fracture, eye for eye, tooth for tooth he shal restore. What blemish he gaue, the like
21 shal he be compelled to sustaine. † He that striketh a beast, shal render an other. He that striketh a man, shal be punished.
22 † Let there be equal iudgement among you, whether a stranger, or a natural sinne: because I am the Lord, your
23 God. † And Moyses spake to the children of Israel: and they brought him forth that had blasphemed, without the campe, and they stoned him. And the children of Israel did as our Lord had commanded Moyses.

so that one of these loaues was as much as al the meate which two do ordinarily eate in one day.

:: This Law designing equalitie, was to put a limite, not to enforce to reuenge for the parte damaged if he would might remitte al or part. *s. Aug. li 19. c. 25. cont. Faustum.*

CHAP. XXV.

The law of the seuenth yeare, 8. and fiftith yeare, which is the Iubilie. 13. when al enheritance sold returneth to the former owner. (24. as also it may in the meane time be redeemed) 35. Vsurie prohibited, 39. and seruitude among the Israelites, only they may be hyred til the Iubilie yeare. 47. and may be redeemed from seruitude of strangers: 54. at least they shal be free in the yeare of Iubilie.

1 AND our Lord spake to Moyses in the mount Sinai,
2 saying: † Speake to the children of Israel and thou shalt say to them: When you shal be entred to the land which

I wil

I wil geue you, thou shalt ſabbatize the ſabbath to the
Lord. † Six yeares thou shalt ſowe thy field, and ſix yeares 3
thou ſhalt cut thy vineyard, and ſhalt gather the fruites therof:
† but in the ſeuenth yeare a ſabbath shal be to the earth, 4
of the reſting of the Lord: the field thou shalt not ſowe,
and the vineyard thou shalt not cut. † The thinges that 5
the ground shal bring forth of it ſelf, thou ſhalt not reape:
and the grapes of thy firſt fruites thou shalt not gather as a
vintage: for it is a yeare of the reſting of the earth: † but 6
they ſhal be vnto you for meate, to thee and thy manſeruant,
to thy woman ſeruant and hyreling, and to the ſtranger that
ſeiourneth with thee: † to thy beaſtes and cattel al thin- 7
ges that grow shal giue meate. † Thou shalt number 8
thee alſo ſeuen weekes of yeares, that is to ſay, ſeuen
times ſeuen, which together make fourtie nine, yea-
res: † and thou :: shalt ſound with the trumpet the ſe- 9
uenth moneth, the tenth day of the moneth, in the time of
propitiation in al your land. † Thou shalt ſanctifie the fifteth 10
yeare, and shalt proclaime remiſſion to al the inhabitantes
of thy land: for it is the yeare of Iubilie. Euerie man shal
returne to his poſſeſſion, and euerie one shal goe backe to
his old familie: † becauſe it is the Iubilie and the fifteth 11
yeare. You shal not ſowe nor reape the thinges that growe in
the field of their owne accord, and the firſt fruites of vintage
you shal not gather, † becauſe of the ſanctification of the 12
Iubilie, but forthwith as they grow you shal eate them. † In 13
the yeare of Iubilie al shal returne to their poſſeſſions.
† When thou ſhalt ſel anie thing to thy neighbour, or shalt 14
buy of him, preſſe not thy brother, but according to the
number of the yeares of Iubilie thou shalt buy of him,
† and according to the ſupputation of the fruites he shal 15
ſel to thee. † The moe yeares remaine after the Iubilie, ſo 16
much more shal the price increaſe: and the leſſe time that
thou shal account, ſo much the leſſe shal the purchaſe:
be valued. for the time of the fruites he shal ſel to thee.
† Doe not afflict your contrimen, but let euerie one feare 17
his God, becauſe I the Lord your God. † Do my preceptes, 18
and keepe my iudgementes, and fulfil them: that you may
dwel in the land without anie feare, † and the ground may 19
yeld you her fruites, which you may eate vnto your ſil, fea-
ring no mans inuaſion. † But if you ſay: What shal we 20
eate

:: Of ſounding with trūpets, which is pleaſant & ioyful, cometh the name of Iubilie: the effect of it is remiſſion of al bondes, reſtauration of former libertie, and recouerie of enheritāce. In the old Teſtament of temporal things in the new of ſpiritual, præfigured therbyas remiſſiō of ſinne; deliuerie frō bondage therof; recouerie of grace; and preparation to eternal glorie.

eate the seuenth yeare, if we sowe not, nor gather our fruites?
21 † I wil geue you my benediction the sixt yeare, and it shal
22 yeld the fruites of three yeares: † and the eight yeare you
shal sowe, and shal eate of the old fruites, vntil the ninth
23 yeare: til new be growne, you shal eate the old. † The land
also shal not be sould for euer: because it is mine, and you
24 are my strangers and seiourners. † For the which cause al
the countrie of your possession shal be sould vnder the con-
25 dition of redemption. † If thy brother impouerished sel
his litle possession, and his kinseman wil, he may redeme that
26 which he had sould. † but if he haue no kinseman, and him
27 self can finde the price to redeme it: † the fruites shal be
accounted from that time when he sould it: and the residue
he shal restore to the buier, and so he shal receiue his posses-
28 sion againe. † but if his hand finde not to repay the price,
the buier shal haue that he bought, vntil the yeare of Iubilee.
For in it al sale shal returne to the owner, and to the old pos-
29 sessour. † He that selleth a house within the walles of a ci-
tie, shal haue licence to redeme it, vntil one yeare be expired,
30 † if he redeme it not, and the compasse of the yeare be fully
out, the buier shal possesse it, and his posteritie for euer, and
31 it can not be redemed, no not in the Iubilee. † But if the
house be in a village, that hath not walles, it shal be sould
according to the law of fieldes. if it be not redemed before,
32 in the Iubilee it shal returne to the owner. † The houses of
33 Leuites, which are in cities, may alwaies be redemed: † if
they be not redemed, in the Iubilee they shal returne to the
owners, because the houses of the cities of the Leuites are
34 for possessions among the children of Israel. † But let not
their suburbes be sould, because it is a perpetual possession.
35 † If thy brother be empouerished, and weake of hand, and
thou receiue him as a stranger and seiourner, and he liue with
36 thee, † take not vsuries :: of him, nor more then thou ga-
uest. feare thy God, that thy brother may liue with thee.
37 † Thou shalt not geue him thy money to vsurie, and an ouer
38 plus of the fruites thou shalt not exact of him. † I the Lord
your God, that brought you out of the Land of Ægypt, that
I might geue you the Land of Chanaan, and might be your
39 God. † If thy brother constrained by pouertie, sel him self
to thee, thou shalt not oppresse him with the seruitude of
40 seruants, † but he shal be as an hireling, and a seiourner:

:: Iewes for their aduãtage hold it lawful, to take vsurie of strangers, not obseruing that it is also commanded often in scripture, *not to afflict, but to loue strangers. Exod. 22. 23. Leuit. 19*

vntil the yeare of Iubilee he shal worke with thee, † and afterward he shal goe out with his children, and shal returne to his kinred and to the possession of his fathers. † for they are my seruantes, and I brought them out of the Land of Ægypt. let them not be sould by the condition of seruantes: † afflict him not by might, but feare thy God. † Let your man seruant, and woman seruant, be of the nations that are round about you. † And of the strangers, that sejourne with you, or that were borne of them in your land, these you shal haue for seruantes: † and by right of inheritance shal leaue them to your posteritie, and shal possesse them for euer. but your brethren the children of Israel doe ye not oppresse by might. † If the hand of a stranger or seiourner grow strong among you, and thy brother empouerished sel him self to him, or to any of his stocke: † after the sale he may be redeemed. He that wil of his brethren shal redeme him, † both the vncle by father, and the vncles sonne, and the kinsman, and the allied. But and if him self be able also, he shal redeme him selfe, † accounting onlie the yeares from the time of his selling vnto the yeare of Iubilee: and accounting the money, that he was sould for, according to the number of the yeares and the reckning of an hyreling. † If they be more yeares that remaine vntil the Iubilee, according to these also shal he repay the price. † if few, he shal make the reckning with him according to the number of the yeares, and shal repay to the buyer for that which remaineth of the yeares, † his wages being allowed for the which he serued before: he shal not afflict him violently in thy sight. † And if by these meanes he can not be redemed, in the yeare of Iubilee he shal goe out with his children. † For the children of Israel are my seruantes, whom I brought forth out of the Land of Ægypt.

41 42 43 44 45 46 47 48 49 50 51 52 53 54 55

CHAP. XXVI.

With new prohibition of Idolatrie, and commandment to kepe the Sabbath 3. rewardes are promised to al that obserue Gods precepts. 14. And manie miserable punishments are threatned to al transgressors.

:: Heretikes holding their corrupt course, wil nedes

I THE Lord your God: you shal not make to your selues an idol and :: thing grauen, neither shal you erect tables, nor set a notorious stone in your land, for to adore it.

1

for

2 for I am the Lord your God. † Keepe my sabbathes, and
3 dread my Sanctuarie. I the Lord. † If you walke in my pre-
ceptes, and keepe my commandementes, and doe them, I wil
4 geue you raine in their seasons, † and the earth shal bring
forth her spring, and the trees shal be replenished with fruites.
5 † The threshing of your harueſt shal reach vnto vintage, and
the vintage shal reach vnto sowing time: and you shal eate
your bread to your fil, and without feare shal you dwel in
6 your land. † I wil geue peace in your coastes: you shal sleepe,
and there shal be none to make you afraid. I wil take away
euil beastes: and the sword shal not passe through your quar-
7 ters. † You shal pursue your enemies, and they shal fal be-
8 fore you. † fiue of yours shal pursue an hundred strangers,
and an hundred of you tenne thousand: your enemies shal
9 fal by the sword in your sight. † I wil respect you, and make
you encrease: you shal be multiplied, and I wil establish my
10 couenant with you. † You shal eate the eldest of the old
store, and new coming vpon it you shal cast forth the old.
11 † I wil sette my tabernacle in the middes of you, and my
12 soule shal not cast you of. † I wil walke among you, and wil
13 be your God, and you shal be my people. † I the Lord your
God: that haue brought you out of the Land of the Ægyp-
tians, that you should not serue them, and that haue broken
the chaines of your neckes, that you might goe vpright.
14 † But if you wil not heare me, nor doe al my commande-
15 ments, † if you dispise my lawes, and contemne my iudge-
mentes that you do not those thinges which are appointed
16 by me, and bring my couenant to nothing worth: † I also
wil do these thinges to you: I shal quickly visite you with
pouertie, and burning heat, which shal waist your eies, and
consume your liues. you shal sowe your seede in vaine, which
17 shal be deuoured of the enemies. † I wil sette my face
against you, and you shal fal downe before your enemies,
and shal be made subiect to them that hate you. you shal
18 flee, when no man pursueth you. † But if you wil not
obey me so neither, I wil increase your chastisementes
19 seuen fould for your sinnes, † and wil breake the pride
of your stubburnesse. and I wil make to you the heauen,
20 from aboue as iron, and the earth as brasse. † Your labour
shal be spēt in vaine, the earth shal not bring forth her spring,
21 nor the trees yeld their fruites. † If you walke contrarie

haue an image of Christ, or Saint, to be the grauen thing, which is forbidden in holie Scriptures: & therfore falsly translate, *Pesel* a *grauen image* where in dede it signifieth an image, picture or purtrature of an idol. that is, a *grauen idol*. So here as in other places, it is forbid to make an idol, or similitude of anie idol.

to me, and wil not heare me, I wil increase your plagues vntil seuen fould for your sinnes: † and I wil send in vpon you the beastes of the field, which may consume you, and your cattaile, and may bring al thinges to a smal number, and that your waies may be made desert. † And if you wil neither so receiue discipline, but walke rather contrarie to me: † I also wil goe opposite against you, and wil strike you seuen times for your sinnes. † and I wil bring in vpon you the sword a reuenger of my couenant. And when you shal flee into the cities, I wil send the pestilence in the middest of you, and you shal be deliuered in the handes of the enemies, † after I shal haue broken the staffe of your bread: so that tenne wemen shal bake your breades in one ouen, and shal render them by weight: and you shal eate, and shal not be filled. † But if you wil neither by these meanes heare me, but walke against me: † I also wil goe against you in contrarie furie, and wil chastice you with seuen plagues for your sinnes, † so that you shal :: eate the flesh of your sonnes and of your daughters. † I wil destroy your excelses, and breake your idols. You shal fal among the ruines of your idols and my soule shal abhorre you, † in so much that I wil bring your cities into a wilderneſſe, and I wil make your Sanctuaries desert, neither wil I receiue any more the most sweete odour. † And I wil distroy your land, and your enemies shal be astonied vpon it, when they shal be inhabitants therof. † And you I wil disperse into the Gentiles, and wil draw out the sword after you, and your land shal be desert, and your cities destroied. † Then shal the land take pleasure in her sabbathes al the daies of her desolation: when you shal be † in the enemies land, she shal sabbatize, and rest in the sabbathes of her desolation, because she did not rest in your sabbathes when you dwelt in it. † And they that shal remaine of you, I wil put feare in their hartes in the countries of their enemies, the sound of a flying leafe shal terrifie them, and they shal flie it as it were a sword: they shal fal, when no man pursueth, † and they shal euerie one fal vpon their brethren, as flying from warres, none of you shal be so hardie as to resist your enemies. † You shal perish among the Gentiles, and the enemies land shal consume you. † And if of them also some remaine, they shal pine away in their iniquities, in the land of their enemies, and for the sinnes of their

:: This extreme famine fel vpon some of them in Samaria 4 Reg. 6. vpon others in Hierusalem 4. Reg. 25. most specially whē they were besiged by Titus. *Iosephus li. 7. c. 6. de bello Iudaico.*

40 their fathers, and their owne they shal be afflicted: † vntil they confesse their owne and their auncetours iniquities, wherby they haue preuaricated against me, and walked con-
41 trarie vnto me. † I also therfore wil walke against them, and bring them into their enemies land, vntil their vncircumcised mind be ashamed: then shal they pray for their impie-
42 ties. † And I wil remember my couenant, that I made with :: Iacob, and Isaac, and Abraham. Of the land also I wil be
43 mindful: † which when it shal be left of them, shal take pleasure in her sabbathes, being desolate for them. But they shal pray for their sinnes, for that they reiected my iudge-
44 mentes, and dispised my lawes. † Howbeit euen when they were in the land of their enemies, :: I did not cast them of altogether, neither did I so dispise them, that they should be consumed, and I should make my couenant with them fru-
45 strate. For I am the Lord their God, † and I wil remember mine old couenant, when I brought them out of the Land of Ægypt, in the sight of the Gentiles, for to be their God. I the Lord. These are the iudgementes, and precepts, and lawes, which our Lord gaue betwen him self and the children of Israel in Monnt Sinai by the hand of Moyses.

:: Iacob is first here named, because he had no other children but this people, for Isaac was also father of the Idumeans, and Abrahā moreouer of the Ismaelites and Madianites, and because the great promises made to Abraham and Isaac pertained only to the Israelites. *Theodoret. q. 36. in Leuit.*

:: The church neuer wholly decayeth.

CHAP. XXVII.

How some vowes of diuers persones may be redemed, but some may not be changed. 28. Al, one way or other, must be discharged. 30. Tithes also must be payed, either the same that are due or more.

The fifth part. Of vowes and Tithes.

1 2 AND our Lord spake to Moyses, saying: † Speake to the children of Israel, and thou shalt say to them: The man that shal haue made a vow, and :: bound his soule to
3 God, by estimation he shal geue the price. † If it be a man from the twenteth yeare vntil three score, he shal geue fiftie
4 sicles of siluer, after the measure of the Sanctuarie: † if a
5 woman, thirtie. † But from the fift yeare vntil the twenteth,
6 a man shal geue twentie sicles: a woman tenne. † From one moneth vntil the fift yeare, for a man shal be geuen fiue sicles:
7 for a woman three. † One that is three score and aboue a
8 man shal geue fiftene sicles: a woman tenne. † if he be poore, and not able to pay the estimation he shal stand before the priest: and as much as he shal esteme, and see him able to
9 pay, so much shal he geue. † But the beast, that may be im-
10 molated to the Lord, if a man doe vow it, shal be holie, † and

:: Because no other but the tribe of Leui could serue about the tabernacle, and yet others might desire to serue there, they might in steed therof geue a price: & haue the reward of their good wil.

:: The thing that is vowed, if it may be performed, pleaseth God better, then a change.

can not be changed, that is to say, :: neither a better for a bad, nor a worse for a good. and if he change it: both it self that was changed, and that for the which it was changed, shal be consecrated to the Lord. † The vncleane beast, 11
which can not be immolated to the Lord, if anie man vow it shal be brought before the priest. † Who iudgeing whether 12
it be good or euel, shal set the price. † which if he that of- 13
fereth wil geue, he shal adde aboue the estimation the fift part. † If a man vow his house, and sanctifie it to the Lord, 14
the priest shal consider it, whether it be good or bad, and according to the price, which he shal appoint, it shal be sold.
† But if he that had vowed, wil redeme it, he shal geue the 15
fift part of the estimation besides, and shal haue the house.
† And if he vow the field of his possession, and consecrate it 16
to the Lord, the price shal be estemed according to the measure of the seede. If the ground be sowed with thirtie bushels of barly, let it be solde for fiftie sicles of siluer. † If he vow 17
his field immediatly from the yeare of Iubilee, that is beginning, how much it can be worth, at so much it shal be estemed: † but if sometime after: the priest shal account the 18
money according to the number of yeares, that remaine vntil the Iubilee, and there shal be diminished of the price. † And 19
if he that had vowed, wil redeme his field, he shal adde the fift part of the estemed money, and shal possesse it. † And 20
if he wil not redeme it, but it be sould to any other man, he that had vowed it, can redeme it no more: † for when the 21
day of Iubilee commeth, it shal be sanctified to the Lord, and the possession consecrated pertaineth to the right of the priestes. † If the field be bought, and being not of his aun- 22
cetors possession be sanctified to the Lord, † the priest shal 23
account the price according to the number of yeares, vnto the iubilee: and he that had vowed, shal geue that to the Lord. † but in the Iubilee, it shal returne to the former 24
owner, that sould it, and had it in the lotte of his possession.

:: A sicle was about 15. d obolus three farthinges.

† Al estimation shal be weighed by the :: sicle of the san- 25
ctuarie. A sicle hath twentie oboles. † The " first borne, 26
which pertaine to the Lord, no man may sanctifie and vow: whether it be oxe, or sheepe, they are the Lordes. † And if 27
it be an vncleane beast, he that offereth it shal redeme it, according to thy estimatimation, and shal adde the fift part of the price. If he wil not redeme it, it shal be sould to an other

for

28 for how much soeuer it was estemed by thee. † Anie thing
that is :: consecrated to the Lord, whether it be man, or
beast, or field, shal not be sould, neither can it be redemed.
Whatsoeuer is once consecrated, shal be holie of holies to
29 the Lord. † And any consecration, that is offered of a man,
30 shal not be redemed, but dying shal die. † Al tithes of the
land, whether of corne, or of the fruites of trees, are the
31 Lordes, and are sanctified to him. † And if anie man wil
32 redeme his tithes, he shal adde the fift part of them. † Of
al the tithes of oxen, and sheepe and goates, that passe
vnder the sheephearde rodde, euerie tenth that commeth
33 shal be sanctified to the Lord. † It shal not be chosen
neither good nor bad, neither shal it be changed for an other.
If anie man change it: both that which was changed, and
that for the which it was changed, shal be sanctified to the
34 Lord, and shal not be redeemed. † These are the precepts,
which our Lord commanded Moyses vnto the children of
Israel in the mount Sinai.

:: A vow made approued and consecrated to God, can not be changed by anie man, *Theoret. q. vlt. in Leuit.*

ANNOTATIONS.
CHAP. XXVII.

26. *The first borne.*] God here forbiddeth to vow the first borne, and geueth the reason, for that *they are the Lordes*, shewing that those things, wherto we are already bound, are not properly matter of vow. But a vowe properly is a religious promise voluntarily made to God, of a good thing, vnto which we were not bound. And that the same is verie gratful to God, appeareth not only in this chapter, and in manie other places of Moyses law, but also in the law of nature *Gen.* 28. Iacob vowed, and God accepted therof. *Gen.* 31. *v.* 13. And the royal Prophet in diuers Psalmes pertaining to the new Testament commendeth vowes. It is certaine also & manifest. 1. Tim. 5. that widowes did lawfully vowe chastitie in the primitiue Church: and such as did afterward breake the same, did violate their promise to God. Innumerable also most lerned and most godlie fathers, haue euer from Christs time both taught and practised religious vowes, of obedience to superiors, who otherwise had no authoritie ouer them, and of perpetual chastitie, and voluntarie pouertie. It is likewise, and continually hath benne, a most common practise in the Church, to vow other good workes of pietie, as to visite holie places, to build Churches, Collegies, Hospitals, and the like, being no way bound therto but of mere deuotion. *See Annotations. 1. Tim. 5.*

Vowes are properly of things not commanded.

And are gratful to God.

Also in the new Testament.

mm. 6.
eut. 23.
al. 21.
9. 75.
5. 131.

THE

THE ARGVMENT OF THE BOOKE OF NVMERI.

Mysteries cõteined in these histories.

IN this booke called Numeri, are contained (*saieth S. Hierom*) the Mysteries of al Arithmetike, *or numbering*, of the Prophecie of Balaam, and of the fourtie two Mansions *of the Israelites*, in the desert. *VVhich mystical sense the same great Doctor, as also S. Augustin and other Fathers do gather of the literal, written by Moyses. VVho here prosecuteth the sacred historie after Genesis and Exodus (Leuiticus also containing one moneth) from the second moneth of the second yeare, after the deliuerie of the Israelites out of Ægypt, nere 39. yeares, to the last of Moyses life.* Epist. ad Paulin. 99. in Num. Exod. 40 Leuit. 1. Num. 1.

The contents according to the letter.

First therefore he reporteth how al the men of twelue tribes, of the age of twentie yeares and vpward, were numbered. Likewise the tribe of Leui was numbered and imployed partly in priestlie function, the rest to assist the priests. He describeth also the order of marching and encamping, the Leuites alwayes next and round about the Tabernacle: the other twelue tribes in circuite of them on al sides. He moreouer recordeth certaine notable murmurings, tumults, schismes, and rebellions with the euents therof, and miserable endes of chief seducers. VVhose great iniuries Moyses mekely sustained with singular patience, stil executing his owne function with heroical fortitude. Among which, diuers precepts and lawes are partly repeated partly added, as wel concerning Religion and Gods seruice, as godlie policie and ciuil gouernment of the people, with chastisment of offenders. How also their enemies endeuoured to annoy them, Balac king of Moab procuring Balaam the sorcerer, so much as in him lay, to curse them, but al in vaine. Yet by carnal fornication manie were drawen to spiritual. Both which being punished God againe prospered his people, in diuers encounters and battailes against Infidels. Finally the promised Land of Chanaan on both sides Iordaine is described by limites, which they shal parte amongst them by lotte, the Leuites mingled in euerie tribe, with their appointed cities and commodities for habitation, and the tithes, first fruites, oblations and abundant prouision for their maintenance. Cities also of refuge are designed for casual manslayers: and a law established that al shal marie within their owne tribes, to auoide confusion of inheritances. Chap. 1. 26. 3. 4. 18. 2. 10. 11. 12. 13. 14. 16. 20. 5. 6. 15. 17. 19. 27. 28. 29. 30. 21. 22. 23. 24. 25. 31. 32. 33. 34. 35. 18. 35. 36.

VVicked life draweth to Idolatrie.

Three partes of this booke.

So this booke may be diuided into three partes. In the first the principal and most perfect sort of the people are numbered, and disposed in order according to diuers states and offices, before they depart from the desert of Sinai. in the nine first chapters. Then are related sundrie thinges, which happened vnto them in the rest of their iourney, especially manie and great impediments. through al which God punishing some, brought the residue to enioy the promised land. from the 10. chap. to the end of the 33. Lastly the countrie of Chanaan is againe promised, with order so to possesse and enioy it, that euerie tribe may haue and keepe their seuerall partes. in the three last chapters.

THE BOOKE NVMERI (OR NVMBERS) IN HEBREW VAIEDABBER.

CHAP. I.

All the men of twelue tribes of Israel, of the age of twentie yeares and vpwardes (but not vnder, nor women,) are numbred: 20. and are found in al six hundred thirtie thousand fiue hundred fiftie. 47. The Leuites not yet numbred, are designed to serue about the Tabernacle.

The first part. Of those which are nũbred of the 12. Tribes fitte for warre, & of the Leuites designed to serue the Tabernacle.

1 AND our Lord spake to Moyses in the
desert of Sinai in the tabernacle of co-
uenant, the first day of the second mo-
2 neth, the second yeare of their going
out of Ægypt, saying: † Take the
summe of the whole assemblie of the
children of Israel by their kinredes, &
houses, and the names of euerie one,
3 whatsoeuer of the male sexe, † from the twentith yeare and
vpward, of al the strong men of Israel, and you shal number
4 them by their troupes, thou and Aaron. † And there shal be
with you the princes of the tribes, and of the houses in
5 their kinredes, † whose names are these: Of Ruben,
6 Elizur the sonne of Sedeur. † Of Simeon, Salamiel the
7 sonne of Surisaddai. † Of Iuda, Nahasson, the sonne of
8 Aminadab. † Of Issachar, Nathanael the sonne of Suar.
9 10 † Of Zabulon Eliab the sonne of Helon. † And of the
sonnes of Ioseph, of Ephraim, Elisama the sonne of Ammiud.
11 of Manasses, Gamaliel, the sonne of Phadassur. † of Ben-
12 iamin, Abidan the sonne of Gedeon. † of Dan, Ahiezer
13 the sonne of Ammisaddai. † of Aser, Phegiel the sonne
14 15 of Ochran. † Of Gad, Eliazaph the sonne of Duel. † Of
16 Nephthali, Ahira the sonne of Enan. † These are the most
noble princes of the multitude by their tribes and kinredes,

and the heades of the hoſte of Iſrael: † whom Moyſes and 17
Aaron tooke with al the multitude of the common people:
† and aſſembled them the firſt day of the ſecond moneth, 18
reckening them by the kinredes, and houſes, and families,
and heades, and names of euerie one from the twentith
yeare and vpwarde, † as our Lord had comanded Moyſes. 19
And they were numbered in the deſert of Sinai. † Of Ruben 20
the firſt begotten of Iſrael, by their generations and families
and houſes, and names of euerie heade, al that is of the male
ſexe, from twentith yeare and vpwarde, of them that goe
forth to warre, † fourtie ſix thouſand fiue hundred. † Of 21 22
the ſonnes of Simeon by the generations and families, and
houſes of their kinredes were reckened by the names and
heades of euerie one, al that is of the male ſexe, from twentith
yeare and vpward, of them that goe forth to warre, † fiftie 23
nine thouſand three hundred. † Of the ſonnes of Gad, by 24
the generations and families and houſes of their kinredes
were reckned by the names of euerie one from twentie yeares
and vpwarde, al that went forth to warre, † fourtie fiue 25
thouſand ſix hundred fiftie. † Of the ſonnes to Iuda by the 26
generations and families and houſes of their kinredes, by
the names of euerie one from the twentith yeare and vp-
ward, al that could goe forth to warre, † were reckned 27
ſeuentie foure thouſand ſix hundred. † Of the ſonnes of 28
Iſſachar, by the generations and families and houſes of their
kinredes, by the names of euerie one from the twentith yeare
and vpward, al that went forth to warre, † were reckened 29
fiftie foure thouſand foure hudred. † Of the ſonnes of Zabu- 30
lon, by the generations and families and houſes of their kin-
redes, were reckened by names of euerie one from the twen-
tith yeare and vpward, al that could goe forth to warre, † fiftie 31
ſeuen thouſand foure hundred. † Of the ſonnes of Ioſeph, 32
namely of the ſonnes of Ephraim by the generations families
and houſes of their kinredes were reckened by the names
of euerie one, from the twentith yeare and vpward, al that
could goe forth to warre, † fourtie thouſand fiue hundred. 33
† Moreouer of the ſonnes of Manaſſes, by the generations 34
and families and houſes of their kinredes, were reckened
by the names of euerie one from twentie yeares and vpward,
al that could goe forth to warre, † thirtie two thouſand 35
two hundred. † Of the ſonnes of Beniamin by the gene- 36
rations

rations and families and houſes of their kinredes were reckened by names of euerie one from the twentith yeare and
37 vpward, al that could goe forth to warre, † thirtie fiue
38 thouſand foure hundred. † Of the ſonnes of Dan, by the generations and families, and houſes of their kinredes, were reckened by the names of euerie one from twentie yeares
39 and vpward, al that could goe forth to warre, † ſixtie two
40 thouſand ſeuen hundred. † Of the ſonnes of Aſer, by the generations and families and houſes of their kinredes, were reckened by the names of euerie one from the twentith
41 yeare and vpward, al that could goe forth to warre, † fourtie
42 thouſand and a thouſand fiue hundred. † Of the ſonnes of Nephthali, by the generations, and families, and houſes of their kinredes were reckened by the names of euerie one from the twentith yeare and vpward, al that could goe forth
4344 to warre, † fiftie three thouſand foure hundred. † Theſe are they, whom Moyſes and Aaron numbered, and the twelue princes of Iſrael, euerie one by the houſes of their kinredes.
45 † And the whole number of the children of Iſrael by their houſes and families, from the twentith yeare and vpward,
46 that could goe to warre. † Were :: ſix hundred three thou-
47 ſand men fiue hundred fiftie. † But the Leuites in the tribe
48 of their families were not numbered with them. † And our
49 Lord ſpake to Moyſes, ſaying: † Number not the tribe of Leui, neither ſhalt thou put the ſumme of them with the
50 children of Iſrael: † but appoint them ouer the tabernacle of teſtimonie, and al the veſſel therof, and whatſoeuer pertaineth to the ceremonies. They shal carie the tabernacle and al the furniture therof: and they shal be in the miniſterie,
51 and shal pitch round about the tabernacle. † When you are to goe forward, the Leuites shal take downe the tabernacle: when you are to campe, they shal ſet it vp. what
52 :: ſtranger ſoeuer cometh to it, he shal be ſlaine. † And the children of Iſrael shal campe euerie man by his troupes and
53 bands and hoſte. † Moreouer the Leuites shal pitch their tents round about the tabernacle, leſt there come indignation vpon the multitude of the children of Iſrael, and they shal watch in the cuſtodies of the tabernacle of teſtimonie,
54 † The children of Iſrael therfore did according to al thinges which our Lord had commanded Moyſes.

:: Coming into Ægypt they were but 70. *Exo.* 1. increaſed in 216. yeares vnto 603550. not counting the tribe of Leui, nor wemen, nor anie vnder 20. yeares, nor old men vnable to goe to warre.

:: Al other tribes were in reſpect of ſeruing about the tabernacle called ſtrangers. *s. Aug. q. 3. in Num.*

CHAP. II.

At the east side of the Tabernacle the tribe of Iuda as chiefe, with Issachar and Zabulon do pitch their tents, and march first: 10. on the south Ruben, with Simeon and Gad (17. the Tabernacle is caried, and erected by the Leuites, who lodge and march round about it) 18. on the weast side, Ephraim with Manasses and Beniamin: 25. on the north, Dan with Aser and Nephthali.

AND our Lord spake to Moyses and Aaron saying: † Euerie one of the children of Israel by the troupes, ensignes, and standerts, and houses of their kinredes shal campe, round about the tabernacle of couenant. † On the east Iudas shal pitche his tents by the troupes of his bande: and the prince of his sonnes shal be Nahasson the sonne of Aminadab. † And the whole summe of the warriers of his stocke, seuentie foure thousand six hundred. † Beside him camped they of the tribe of Issachar, whose prince was Nathanael the sonne of Suar. † and al the number of his warriers fiftie foure thousand foure hundred. † In the tribe of Zabulon the prince was Eliab the sonne of Helon. † and al the hoste of warriers of his stocke, fiftie seuen thousand foure hundred. † Al that were numbered in the campe of Iudas, were an hundred eightie six thousand foure hundred: and they by their troupes shal march first. † In the campe of the sonnes of Ruben on the south side the prince shal be Elisur the sonne of Sedeur: † and the whole hoste of his warriers, that were numbred, fourtie six thousand fiue hundred. † Beside him camped they of the tribe of Simeon: whose prince was Salamiel the sonne of Surisaddai. † and the whole hoste of his warriers, that were numbred, fiftie nine thousand three hundred. † In the tribe of Gad, the prince was Eliasaph the sonne of Duel. † and the whole hoste of his warriers, that were numbred, fourtie fiue thousand six hundred fiftie. † Al that were reckened in the campe of Ruben, an hundred fiftie thousand and a thousand foure hundred fiftie by their troupes: they shal march in the second place. † But the tabernacle of testimonie shal be lifted vp by the offices of the Leuites and their troupes. As it shal be sette vp, so shal it be taken downe. Euerie one shal march by their places, and orders. † On the west side shal be the campe of the sonnes of Ephraim, whose prince was Elisama the sonne of Ammiud. † the

whole

whole hoste of his warriers, that were numbered, fourtie
20 thousand fiue hundred. † And with them the tribes of the
sonnes of Manasses, whose prince was Gamaliel the sonne
21 of Phadassur. † and the whole hoste of his warriers, that
22 were numbered, thirtie two thousand two hundred. † In
the tribe of the sonnes of Beniamin the prince was Abidan
23 the sonne of Gedeon. † and the whole host of his warriers,
that were reckened, thirtie fiue thousand foure hundred.
24 † Al that were numbered in the campe of Ephraim, an hun-
dred eight thousand one hundred by their troupes: they
25 shal march the third. † On the north part camped the
sonnes of Dan: whose prince was Ahiezar the sonne of
26 Ammisaddai. † the whole hoste of his warriers, that were
27 numbered, sixtie two thousand seuen hundred. † Besides
him they of the tribe of Aser pitched their tents: whose
28 prince was Phegiel the sonne of Ochran: † the whole
hoste of his warriers, that were numbered, fourtie thousand
29 and a thousand fiue hundred. † Of the tribe of the sonnes
30 of Nephthali the prince was Ahira the sonne of Enan. † the
whole hoste of his warriers, fiftie three thousand foure
31 hundred. † Al that were numbered in the campe of Dan,
were an hundred fiftie seuen thousand six hundred: and
32 they shal march last. † This is the number of the children
of Israel, by the houses of their kinredes and troupes of
the hoste being diuided, six hundred three thousand fiue
33 hundred fiftie. † And the Leuites were not numbered among
the children of Israel: for so our Lord had commanded
34 Moyses. † And the children of Israel did according to al
thinges, that our Lord had commanded. They camped by
their troupes, and marched by their families and houses of
their fathers.

CHAP. III.

The Leuites are assumed to the seruice of the Tabernacle, 14. numbered by their seueral families, and their offices distinguished, 45. They are taken to God in place of the first borne of the children of Israel. The residue of the first borne, aboue the number of Leuites, are redemed with price.

1 THESE are the generations of Aaron and Moyses in the
day that our Lord spake to Moyses in Mount Sinai.
2 † And these be the names of the sonnes of Aaron: his first
begotten Nadab, then Abiu, and Eleazar, and Ithamar.

† These are the names of the sonnes of Aaron the priests that 3
were anointed, and whose handes were filled and cõsecrated,
to doe the function of priesthood. † For Nadab and Abiu 4
died, when they offered the strange fire in the sight of our
Lord, in the desert of Sinai, without children: and Eleazar
and Ithamar did the function of priesthood in the presence
of Aaron their father. † And our Lord spake to moyses, 5
saying: † Bring the tribe of Leui, and make them stand in 6
the sight of Aaron the priest to minister vnto him, and let
them watch, † and obserue whatsoeuer pertaineth to the 7
seruice of the multitude before the tabernacle of testimonie,
† and let them keepe the vessel of the tabernacle, seruing in 8
the ministerie therof. † And thou shalt geue the Leuites for 9
a gift, † to Aaron and to his sonnes, to whom they are de- 10
liuered of the children of Israel. But Aaron and his sonnes
:: As none but Leuites might serue in the tabernacle: so none but of Aarons stock might do the office of Priesthood.
thou shalt appoint ouer the seruice of priesthood. :: The
stranger, that approcheth to minister, shal die. † And our 11
Lord spake to Moyses, saying: † I haue taken the Leuites 12
from the children of Israel, for euerie first borne, that ope-
neth the matrice among the children of Israel, and the Leuites
shal be mine. † For the first borne is mine: since I stroke the 13
first borne in the Land of Ægypt: I haue sanctified to me
whatsoeuer is first borne in Israel from man vnto beast, they
are mine: I the Lord. † And our Lord spake to moyses in 14
the desert of Sinai, saying: † Number the sonnes of Leui by 15
the houses of their fathers and their families, euerie male
from one moneth and vpward. † Moyses numbered, as our 16
Lord had commanded, † and there were found the sonnes of 17
Leui by their names, Gerson and Caath and Merari. † The 18
sonnes of Gerson: Lebni and Semei. † The sonnes of Caath: 19
Amram, and Iesaar, Hebron and Oziel. † The sonnes of 20
Merari: Moholi and Musi. † Of Gerson were two families, 21
the Lebnitical, and Semeitical: † of whom were numbered 22
the people of male sexe from one moneth and vpward, seuen
thousand fiue hundred. † These shal pitch behind the taberna 23
cle on the West. † vnder their prince Heliasaph, the sonne of
Lael. † And their charge shal be in the tabernacle of couenãt, 25
† the tabernacle it selfe and the couer therof, the hanging that 26
is drawne before the dores of the roofe of couenant, and the
curtines of the court: the hanging also that is hanged in the
entrie of the court of the tabernacle, and whatsoeuer per-
taineth

taineth to the rite of the altar, the cordes of the tabernacle,
27 and al the furniture therof. † The kinred of Caath shal haue the peoples of the Amramites, and Iesaarites, and Hebronites, and Ozielites. These are the families of the Caithi-
28 tes reckened by their names: † al of the male sexe from one moneth and vpward, eight thousand six hundred, they shal
29 haue the gard of the Sanctuarie, † and shal campe on the
30 south side. † And their prince shal be Elizaphan the sonne of
31 Oziel: † and they shal keepe the arke, and table and the candlesticke, the altars, and the vessel of the Sanctuarie, wherin the ministration is, and the veile, and al such kind of imple-
32 mentes. † And :: the prince of the princes of the Leuites, Eli- :: One chiefe Monarch in the Church to whom al other Superiors are subordinate.
azar, the sonne of Aaron the priest, shal be ouer them that
33 watch for the custodie of the Sanctuarie. † But of Merari shal be the peoples of the Moholites, and Musites, reckened
34 by their names: † al of the male kind from one moneth and
35 vpward, six thousand two hundred. † Their prince Suriel the sonne of Abihaiel: they shal campe on the north side.
36 † Vnder their custodie shal be the bordes of the tabernacle, and the barres, and the pillers and their feete, and al thinges
37 that pertaine to this kind of seruice: † and the pillers of the court round about with their feete, and the pinnes with the
38 cordes. † Before the tabernacle of couenant, that is to say, on the east side, shal :: Moyses and Aaron campe, with :: their sonnes, hauing the custodie of the Sanctuarie, in the middes of the children of Israel. what stranger soeuer cometh therto,
39 shal die. † Al the Leuites, that Moyses and Aaron numbered according to the precept of our Lord by their families in the male kinde from one moneth and vpward, were twentie two
40 thousand. † And our Lord said to Moyses: Number the first borne of the male sex of the children of Israel, from one moneth and vpward, and thou shalt haue the summe of them.
41 † And thou shalt take the Leuites vnto me for al the first borne of the children of Israel, I am the Lord: and their cattel for al the first borne of the cattel of the children of Israel.
42 † Moyses reckened, as our Lord had commanded, the first
43 borne of the children of Israel. † and the males by their names, from one moneth and vpward, were twentie two
44 thousand two hundred seuentie three. † And our Lord spake
45 to Moyses, saying: † Take the Leuites for the first borne of the children of Israel, and the cattel of the Leuites for their

Moyses is stil counted, and hath chiefe place and office among the Priestes, which were absurde, saieth S. Augustin (*in psal* 98.) if he were not a priest.

:: The sonnes of Moyses were with him so long as he liued, but after his death they serued the Priests, as other Leuites did, and were numbred with the Caathites. 1. *Paral.* 23. v. 12.

cattel,

cattel, and the Leuites shal be mine. I am the Lord. † But for 46
the price of two hundred seuentie three, of the first borne of
the children of Israel, ⁂ that exceede the number of the Leui- 47
tes, † thou shalt take fiue sicles for euerie head, after the mea-
sure of the Sanctuarie. A sicle hath twentie oboles. † And thou 48
shalt giue the money to Aaron and to his sonnes the price of
them that are aboue. † Moyses therfore tooke their money, 49
that were aboue, and whom he redemed of the Leuites, † for 50
the first borne of the children of Israel, a thousand three hun-
dred sixtie fiue sicles, according to the weight of the San-
ctuarie, † and gaue it to Aaron and his sonnes, according to 51
the word that our Lord had commanded him.

⁂ This number exceedeth the other by reason that 300. Leuites are omitted in the generall summe, otherwise the number of Israelites should exceede the first borne, by 27. *See the Annotation.*

ANNOTATIONS.

CHAP. III.

VVhy 300. are omitted in the total summe of the Leuites.

39. *Twentie two thousand.*] Immediatly before were numbered of Gersonites (*v.* 22.) 7500. of Caathites (*v.* 28.) 8600. and of Merarites (*v* 34.) 6200. which make in al 22300. VVhy then are 300. left out of the total summe? especially seing by and by (*v.* 43.) a smaler, and other odde numbers of 273. are expressed, and therupon inferred (*v.* 46.) that the first borne of the Israelites did so much exceede the Leuites. VVheras if the whole number of Leuites had bene also expressed in the general summe, as it is contained in the three particular summes, the Leuites should exceede the first borne of Israelites by the number of 27. For answere to this difficultie, some suppose that the first borne of the Leuites were iust 300. and therfore so manie supplying only their owne places, there remained iust twentie two thousand to supplie the places of the first borne of other Israelites, and so the Leuites were fewer then those for whom they were taken vnto Gods seruice, by the number of 273. But that the first borne of Leuites were neither more nor fewer then 300. is not euident by the text. Howsoeuer therfore this doubt be solued, sure it is, by S. Hieroms iudgement (*cited in the argument*) that these numbers are mystical. And the iust number of 22. thousand Leuites may signifie (*saieth Origen, homil. 4. in Num.*) perfection, required in those that are designed to the particular seruice of God; as there be also iust 22. Hebrew letters; and 22. Patriarches from Adam to Iacob, from whom the Israelites descended.

Perfect numbers signifie perfection.

CHAP. IIII.

Distinct offices are assigned to the families of Aaron, 15. of the other sonnes of Caath, 21. of Gerson, 29. and of Merari. 34. Who are al numbred from the age of thirtie yeares to fiftie, and so imployed to their offices and burdens.

AND

1 AND our Lord ſpake to Moyſes, and Aaron, ſaying:
2 † Take the ſumme of the ſonnes of Caath out of the
3 middes of the Leuites, by their houſes and families, † from the thirtith yeare & vpward, vnto the fiftith yeare, of al that goe in to ſtand and to miniſter in the tabernacle of couenant.
45 † This is the ſeruice of the ſonnes of Caath: † when the campe is to remoue, Aaron and his ſonnes shal enter into the tabernacle of couenant, and :: Sanctum ſanctorum, and
6 ſhal take downe the veile that hangeth before the dore, and shal wrappe in it the arke of teſtimonie, † and shal couer it agayne with a couer of Ianthine skinnes, and shal ſpread ouer it a cloth al of hyacinth, and shal draw in the
7 barres. † The tabel alſo of propoſition they shal wrappe in a cloth of hiacinth, and shal put with it the cenſers and litle morters, the goblettes and cuppes to powre the liba-
8 ments: the breades shal be alwayes on it: † and they shal ſpread ouer it a cloth of ſcarlet, which againe they shal couer with a veile of ianthine skinnes, and shal put in the barres.
9 † They shal take alſo a cloth of hiacinth wherwith they shal couer the candleſtick with the lampes and tongs therof and ſnuffers and al the veſſels of oyle, which are neceſſarie for the
10 dreſſing of the lampes: † and ouer al they shal put a couer
11 of ianthine skinnes, and put in the barres. † Moreouer the golden altar alſo they shal wrappe in a cloth of hyacinth, and ſhal ſpreade ouer it a couer of ianthine skinnes, and put
12 in the barres. † Al the veſſel wherwith the miniſtration is done in the Sanctuarie, they shal wrappe in a cloth of hiacinth and shal ſpread ouer it a couer of ianthine skinnes,
13 and put in barres. † But the altar alſo they shal make cleane
14 from the aſhes, and shal wrappe it in a purple cloth, † and shal put with it al the veſſel, that they vſe in the miniſterie therof, that is to ſay, fire pannes, fleshhookes and forkes, pothookes and shouels. Al the veſſel of the altar together they shal couer with a veile of ianthine skinnes, and shal
15 put in the barres. † And when Aaron & his ſonnes haue wrapped vp the Sanctuarie and the veſſel therof in the remouing of the campe, then shal the ſonnes of Caath enter in to carie the thinges wrapped vp: and they shal not touch the veſſel of the Sanctuarie, leſt they die. Theſe are the burdens of the ſonnes of Caath in the tabernacle of coue-
16 nant: † ouer whom shal be Eleazar the ſonne of Aaron

:: In this caſe it was neceſſarie for the prieſts to enter in, where otherwiſe none entered but the high Prieſt, and that but once in the yeare. And al being foulded vp, others alſo entered to carie it away. v. 15.

the prieſt, to whoſe charge perteyneth the oyle to dreſſe the lampes, and the incenſe of compoſition, and the ſacrifice, that is alwayes offered, and the oyle of vnction, and whatſoeuer perteyneth to the ſeruice of the tabernacle, and of al the veſſel, that are in the Sanctuarie. † And our Lord ſpake 17
vnto Moyſes and Aaron, ſaying: † :: Deſtroy not the people 18
of Caath out of the middes of the Leuites: † but doe this to 19
them, that they may liue, and not die, if they touch Sancta ſanctorum. Aaron and his ſonnes shal enter, and they shal diſpoſe the charges of euerie one, and shal diuide what euerie one muſt carie. † Let others by no curioſitie ſee the thinges 20
that are in the Sanctuarie before they be wrapped vp, otherwiſe they shal die. † And our Lord ſpake to Moyſes, ſaying: 21
† Take the ſumme of the ſonnes of Gerſon alſo by their 22
houſes and families and kinredes, † from thirtie yeares and 23
vpward, vnto fiftie yeares. Number them al that goe in and miniſter in the tabernacle of couenant. † This is the office 24
of the familie of the Gerſonites, † for to carie the curtines 25
of the tabernacle, and the roofe of the couenant the other couer, and ouer al the ianthine couer, and the hanging that hangeth in the entrie of the tabernacle of couenant, † the 26
curtines of the court, and the veile in the entrie that is before the tabernacle. Al thinges that pertayne to the altar, the cordes, and veſſel of the miniſterie, † shal the ſonnes of 27
Gerſon carie, by the commandment of Aaron & his ſonnes: and euerie one shal knowe to what burden they muſt be aſſigned. † This is the ſeruice of the familie of the Gerſonites 28
in the tabernacle of couenant, and they shal be vnder the hand of Ithamar the ſonne of Aaron the prieſt. † The 29
ſonnes of Merari alſo by the families and houſes of their fathers thou shalt recken, † from thirtie yeares and vpward, 30
vntil fiftie yeares, al that enter in to the office of their miniſterie, and to the ſeruice of the couenant of teſtimonie. † Theſe are their burdens: They shal carie the bordes of 31
the tabernacle and the barres therof, the pillers and the feete of them, † the pillers alſo of the court round about, 32
with their feete and pinnes and cordes. Al the veſſel and implementes they shal receiue by account, and ſo shal carie them. † This is the office of the familie of the Merarites, and 33
their miniſterie in the tabernacle of couenant: and they shal be vnder the hand of Ithamar the ſonne of Aaron the prieſt.

:: See that by your negligence thoſe that are next vnto you incurre not offence, for ſo none shal be excuſed.

Moyſes

34 † Moyſes therfore and Aaron and the princes of the ſy-
nagogue reckened the ſonnes of Caath, by their kinredes
35 and houſes of their fathers, † from thirtie yeares and vp-
ward, vnto the fiftith yeare, al that enter in to the miniſterie
36 of the tabernacle of couenant: † and they were found two
37 thouſand ſeuen hnndred fiftie. † This is the number of the
people of Caath that enter into the tabernacle of couenant:
theſe did Moyſes and Aaron number according to the word
38 of our Lord by the hand of Moyſes. † The ſonnes of
Gerſon alſo were numbered by the kinredes and houſes of
39 their fathers, † from thirtie yeares and vpward, vnto the
fiftith yeare, al that enter in to miniſter in the tabernacle of
40 couenant: † and they were found two thouſand ſix hundred
41 thirtie. † This is the people of the Gerſonites, whom Moyſes
and Aaron numbered according to the word of our Lord.
42 † The ſonnes of Merari alſo were numbered by the kinredes
43 and houſes of their fathers, † from thirtie yeares and vpward,
vnto the fiftith yeare, al that enter in to accomplish the
44 rites of the tabernacle of couenant: † and they were found
45 three thouſand two hundred. † this is the number of the
ſonnes of Merari, whom Moyſes, and Aaron reckened
according to the commandment of our Lord by the hand
46 of Moyſes. † Al that were reckened of the Leuites, and
whom Moyſes and Aaron and the princes of Iſrael tooke by
47 name, by the kinredes and houſes of their fathers, † from
thirtie yeares and vpward, vnto the fiftith yeare, entring
in to the miniſterie of the tabernacle, and to carie the bur-
48 dens, † were in al eight thouſand fiue hundred eightie.
49 † According to the word of our Lord did Moyſes recken
them, euerie one according to their office and burdens, as
our Lord had commanded him.

CHAP. V.

Lepers and al polluted perſons muſt be caſt out of the campe. 5. Confeſſion of ſinne, and ſatisfaction for treſpaſſe. 9. Firſt fruites and oblations pertaine to the Prieſtes. 11. The law of ielouſie.

1 2 AND our Lord ſpake to Moyſes, ſaying: † Command
the children of Iſrael, that they caſt out of the campe
:: euerie leper, and whoſoeuer hath a fluxe of ſeede, and is
3 polluted vpon the dead: † as wel man as woman caſt yee
out of the campe, leſt when they shal dwel with you, they
contaminate

:: Stil by the leſſe (ſaieth Theodoret) God inſtructeth in the

greatter. q 8. in Nū. If therfore lepers were cast out of the campe, how much more iustly are heretiques cast out of the Church?

contaminate it. † And the children of Israel did so, and they did cast them forth without the campe, as our Lord had spoken to Moyses. † And our Lord spake to Moyses, saying: † Speake to the children of Israel: man, or woman, when they shal do any of al the sinnes, that are wont to chance to men, and by negligence haue transgressed the commandement of the Lord, and haue offended, † they " shal confesse their sinne, and restore the principal it self, and the fifth part ouer to him, against whom they sinned. † But if there be none to receiue it, they shal geue it to the Lord, and it shal be the priestes, the ramme excepted, that is offered for expiation, to be a placable hoste. † Al the first fruites also, which the children of Israel doe offer, pertaine to the priest: † and whatsoeuer is offered into the Sanctuarie of euerie one, and is deliuered to the handes of the priest, it shal be his. † And our Lord spake to Moyses, saying: † Speake to the children of Israel, and thou shalt say to them: The man, whose wife erreth, and contemning her husband † hath slept with an other man, and her husband could not find it, but the adulterie is secrete, and can not be proued by witnesses, because she was not found in the adulterous fact: † :: if the spirit of ielousie stirre vp the husband against his wife, which either is polluted, or is charged with false suspition, † he shal bring her to the priest, and shal offer an oblation for her the * tenth part of a satum of barley meale: he shal not powre oile theron, nor put frankincense vpon it: becausе it is a sacrifice of ielousie, and an oblation searching out adulterie. † The priest therfore shal offer it, and set it before the Lord. † And he shal take :: holie water in an earthen vessel, and he shal cast a little grauel of the pauement of the tabernacle into it. † And when the woman shal stand in the sight of the Lord, he shal vncouer her head, and shal put vpon her handes the sacrifice of recordation, and the oblation of ielousie: and him selfe shal hold the most bitter waters, wheron he heaped curses with execration. † and he shal adiure her, and shal say: If an other man hath not slept with thee, and if thou be not polluted by forsaking thy husbandes bedde, these most bitter waters shal not hurt thee, wherupon I haue heaped curses. † But if thou hast declined from thy husband, & art polluted, and hast lien with an other man: † thou shalt be subiect to these maledictions: Our Lord geue thee for a malediction,

:: God ordained this law, and miraculously concurred therin, to auoid wiuesslaughter, vpō vehement ielosie. *Theod. q. 10. in Num.*

:: VVater sanctified by special rites is called holie water, and serueth to holie vse. *chap. 8. v. 7. c. 19. v. 9.*

* *about the eight part of our pecke.*

malediction, and an example of al among his people: make
22 he thy thigh to rotte, and bellie swelling burst asunder. † the
:: cursed water enter into thy bellie, and thy wombe being
swolne let thy thigh rotte. And the woman shal answer,
23 Amen, amen. † And the priest shal write these curses in a
booke, and shal wash them out with the most bitter waters,
24 wherupon he heaped the curses, † and he shal geue them
25 her to drinke. Which when she hath drunke vp, † the priest
shal take of her hand the sacrifice of ielousie, and shal cleuate
it before the Lord, and shal put it vpon the altar: yet so not-
26 withstanding that first, † he take a handful of the sacrifice of
that, which is offered, & burne it vpon the altar: and so geue
27 the most bitter waters to the woman to drinke. † Which
when she hath drunke, if she be polluted, and by contempt
of her husband guiltie of adulterie, the waters of malediction
shal goe through her, and her bellie being puft vp her thigh
shal totte withal: and the woman shal be for a malediction,
28 and an example to al the people. † But if she be not polluted,
29 she shal be blameless, and shal beare children. † This is the
law of ielousie. If the woman decline from her husband, and
30 if she be polluted, † and the husband stirred with the spirit
of ielousie brought her in the sight of the Lord, and the priest
haue done to her according to al thinges that are written:
31 † the husband shal be without fault, and she shal beare her
iniquitie.

:: The water wherein the priest laide curses to light on the woman if she were guiltie.

ANNOTATIONS.

CHAP. V.

7. *Shal confesse their sinne.*] General confession (such as Protestantes make) sufficed not here for purging sinnes: but whosoeuer transgressed anie of Gods commandments, were bound by this diuine positiue law, to confesse expresly and distinctly *their sinne*, which in particular they had committed. Also to make restitution, if wrong were donne to anie other, with a fifth part aboue the principal. And for further satisfaction to God they must offer sacrifice. Al which did plainly prefigure & foreshew the necessitie of particular confession of sinnes, and satisfaction, in the Sacrament of Penance, instituted by Christ. *Ioan.* 20.

Particular confession of sinnes, & satisfaction, required by the law of God.

CHAP. VI.

Consecration, 14. *and oblation of Nazarites.* 22. *A sette forme how the Priest shal blesse the people.*

AND our Lord spake vnto Moyses, saying: † Speake to 12
the children of Israel, and thou shal say to them: Man,
or woman, when they shal make a vow to be sanctified, and
" wil consecrate them selues to the Lord: † they shal ab- 3
steine from wine, & euerie thing, that can make one drunke,
vineger of wine, and of any other potion, and whatsoeuer is
presſed out of the grape, they shal not drinke: new grapes
and drie they shal not eate † al the daies wherin they are by 4
vow cõsecrated to the Lord: whatsoeuer may be of the vine-
yard, from the reisen to the kernel they shal not eate. † Al 5
the time of his separation a rasour shal not passe ouer his
head vntil the day be expired, that he is consecrated to the
:: When Samson was depriued of these haires he lost his streingth *Iudic. 16.* Lord. He shal be holie, :: whiles the bush of haire on his
head doth grow. † Al the time of his consecration he shal 6
not enter in to the dead, † neither shal he be contaminated 7
no not on his fathers and mothers and brothers and sisters
corps, because the consecration of his God is vpon his
head. † Al the daies of his separation he shal be holie to the 8
Lord. † But if anie man die sodenly before him, the head of 9
his consecration shal be polluted: which he shal shaue forth-
with in the same day of his purgation, and againe the seuenth
day. † and in the eight day he shal bring two turtles, or two 10
young pigeons to the priest in the entrie of the couenant of
testimonie. † and the priest shal offer one for sinne, and the 11
other for an holocaust, and shal pray for him, because he
hath sinned by occasion of the dead: and he shal sanctifie his
head that day: † and shal consecrate to the Lord the daies of 12
his separation, offering a lambe of a yeare old for sinne: yet
so that the former daies be made frustrate, because his sancti-
fication was polluted. † This is the law of consecration. 13
When the daies, that by vow he had determined, shal be ex-
pired: he shal bring him to the doore of the tabernacle of
couenant, † and shal offer his oblation to the Lord, a male 14
lambe of a yeare old without spotte for an holocaust, and an
ewe lambe of a yeare old without spotte for sinne, and a
ramme without spotte, for a pacifique hoste, † a basket also 15
of vnleuened breades that are tempered with oile, and wafers
without leuen anointed with oile, and the libamentes of
euerie one: † which the priest shal offer before the Lord, 16
and shal offer as wel for sinne, as for an holocaust. † But the 17
ramme he shal immolate for a pacifique hoste to the Lord,

offering

offering withal the baskette of azymes, and the libamentes
18 that by custome are dew. † Then shal the Nazareite be shauen before the dore of the tabernacle of couenant, from the bush of the haire of his consecration: and he shal take his haires, and lay them vpon the fire, that is put vnder the sacri-
19 fice of pacifiques. † And a shoulder of the ramme boyled, and one cake without leuen out of the baskette, and one wafer vnleuened, and he shal deliuer them into the handes
20 of the Nazareite, after that his head be shauen. † And receiuing them againe from him, he shal eleuate them in the sight of the Lord: and being sanctified they shal be the priestes, as the breast, which was commanded to be separated, and the shoulder. after these thinges the Nazareite may drinke wine.
21 † This is the law of the Nazareite, when he shal vow his oblation to the Lord in the time of his consecration, besides those thinges which his hand shal find, according to that which he had vowed in his minde, so shal he do to the fulfil-
22 ling of his sanctification. † And our Lord spake to Moyses,
23 saying: † Speake to Aaron and his sonnes: :: Thus shal you
24 blesse the children of Israel, and you shal say to them: † Our
25 Lord blesse thee, and keepe thee. † Our Lord shew his face
26 to thee, and haue mercie vpon thee. † Our Lord turne his
27 countenance vnto thee, and geue thee peace. † And :: they shal inuocate my name vpon the children of Israel, and I wil blesse them.

:: A special and determinate forme of blessing.
:: When the priest vttereth the wordes God geueth the effect.

ANNOTATIONS.

CHAP. VI.

2. *Wil consecrate themselues*] To such as of their owne accord, would bind them selues by vow to certaine thinges not cõmanded, God prescribeth a Rule containing three special obseruations; not to drincke wine, or anie thing that may make drunck; not to cut their haire; and not to touch a dead corps. He appointeth likewise rites in making this profession, and calleth the professed *Nazareites*, that is, *segregated* or *separated* from the ordinarie state of people; though it was, for most part, but for a time, to be limited by the parties them selues, and in some perpetual, as in Samson. *Iudic.* 13. Now *what do Nazareites signifie*, saith S. Gregorie (*li* 33 *c.* 23. *Moral.*) *but those that abstaine, and containe voluntarily from things otherwise lawful?* As from eating flesh, either for certaine daies and times, or altogether; from Mariage; from proprietie in worldlie goodes; and the like.

God prescribed the rule of Nazareites, & the rites of their consecration.

S. Aug. q. 52. in lib. Iudic.

The same was a figure of vowes both temporal and perpetual.

CHAP

CHAP. VII.

In dedication of the Tabernacle, the princes of the twelue tribes offer ioinly six waines, and twelue oxen. 11. *Then euerie prince seueral daies make other oblations.* 89. *And God speaketh to Moyses from the Propitiatorie.*

AND it came to passe in the day that Moyses finished 1
the tabernacle, and erected it: he anoynted also and
sanctified it with al the vessel therof, the altar likewise and
al the vessel therof. † The princes of Israel and the heades 2
of the families, that were in euerie tribe, and the rulers of
them, that had bene numbered, offered † giftes before our 3
Lord six waines couered, with twelue oxen. Two princes
offered one waine, and euerie man one oxe and they offered
them before the tabernacle. † And our Lord said to Moyses: 4
† Take them of their handes to serue in the ministerie of 5
the tabernacle, and thou shalt deliuer them to the Leuites
according to the order of their ministerie. † When Moyses 6
therfore had taken the waines and the oxen, he deliuered
them to the Leuites. † Two waines and foure oxen he gaue 7
to the sonnes of Gerson, according to that which was ne-
cessarie for them. † the other foure waines, and the eight 8
oxen he gaue to the sonnes of Merari according to their
offices and seruice, vnder the hand of Ithamar the sonne of
Aaron the priest. † but to the sonnes of Caath he gaue not 9
waines and oxen: becausе they serue in the sanctuarie, and
carie their burdens :: vpon their owne shoulders. † The 10
princes therfore offered vnto the dedication of the altar, the
daie wherin it was anoynted, their oblation before the
altar. † And our Lord said to Moyses: Let the princes one 11
and one euerie day offer their giftes vnto the dedication of
the altar. † The first day Nahasson the sonne of Aminadab 12
of the tribe of Iuda offered his oblation: † and there were 13
in it a siluer plate of an hundred and thirtie sicles weight, a
phial of siluer hauing seuentie sicles according to the weight
of the Sanctuarie, both ful of flower tempered with oyle
for a sacrifice: † a little morter of ten sicles of gold ful of 14
incense: † an oxe out of the hearde, and a ramme, and a 15
lambe of a yeare old for an holocaust: † and a bucke goat 16
for sinne: † and for a sacrifice of pacifiques, two oxen, fiue 17
rammes, fiue bucke goates, fiue lambes of a yeare old. this is
the oblation of Nahasson the sonne of Aminidab. † The 18
second

:: Of great reuerence they caried the arke, and propitiatorie, and the holie vessel ordinarily vpon their shoulders, yet the same were sometimes caried on waines. 2. Reg. 6.

second day offered Nathanael the sonne of Suar, prince of
19 the tribe of Issachar, † a plate of siluer weying an hundred
thirtie sicles, a phial of siluer hauing seuentie sicles, accor-
ding to the weight of the Sanctuarie, both ful of flowre
20 tempered with oile for a sacrifice: † a litle morter of gold
21 hauing ten sicles ful of incense: † an oxe out of the heard,
and a ramme, and a lambe of a yeare old for an holocaust:
22 23 † and a bucke goate for sinne: † and for a sacrifice of pa-
cifiques, two oxen, fiue rammes, fiue bucke goates fiue
lambes of a yeare old. this was the oblation of Nathanael the
24 sonne of Suar. † The third day the prince of the sonnes
25 of Zabulon Eliab the sonne of Helon, † offered a plate of
siluer weighing an hundred thirtie sicles, a phial of siluer
hauing seuentie sicles after the weight of the Sanctuarie,
26 both ful of flower tempered with oyle for a sacrifice: † a litle
27 morter of gold weighing ten sicles ful of incense: † an oxe
out of the heard, and a ramme, and a lambe of a yeare old
28 29 for an holocaust: † and a bucke-goate for sinne, † and
for a sacrifice of pacifiques, two oxen, fiue rammes, fiue
bucke goates, fiue lambes of a yeare old. this is the oblation
30 of Eliab the sonne of Helon. † The fourth day the prince
31 of the sonnes of Ruben, Elisur the sonne of Sedeur, † offered
a plate of siluer weighing an hundred thirtie sicles, a phial
of siluer hauing seuentie sicles. after the weight of the San-
ctuarie, both ful of flower tempered with oile for a sacrifice:
32 † a litle morter of gold weighing ten sicles ful of incense:
33 † an oxe out of the heard, and a ramme, and a lambe of a
34 yeare old, for an holocaust: † and a bucke goate for sinne:
35 † and for pacifiques hostes two oxen, fiue rammes, fiue
bucke goates, fiue lambes of a yeare old. this was the obla-
36 tion of Elisur the sonne of Sedeur. † The fifth day the
prince of the sonnes of Simeon Salamiel the sonne of Suri-
37 saddai. † offered a plate of siluer weighing an hundred
thirtie sicles, a phial of siluer hauing seuentie sicles after the
weight of the Sanctuarie, both ful of flowre tempered with
38 oile for a sacrifice: † a litle morter of gold weighing ten
39 sicles ful of incense: † an oxe out of the heard, and a
40 ramme, and a lambe of a yeare old for an holocauste: † and
41 a bucke goate for sinne: † and for pacifique hostes, two
oxen, fiue rammes, fiue bucke goates, fiue lambes of a yeare
old. this was the oblation of Salamiel the sonne of Surisaddai.

† The sixt day the prince of the sonnes of Gad, Eliasaph 42
the sonne of Duel † offered a plate of siluer weighing a 43
hundred thirtie sicles, a phial of siluer hauing seuentie sicles
after the weight of the Sanctuarie, both ful of flowre
tempered with ovle for a sacrifice: † a litle morter of gold 44
weighing ten sicles ful of incense: † an oxe out of the heard, 45
and a ramme, & a lambe of a yeare old for an holocaust: † and 46
a bucke goate for sinne: † and for pacifique hostes, two 47
oxen, fiue rammes, fiue bucke goates, fiue lambes of a yeare
old. this was the oblation of Eliasaph the sonne of Duel.
† The seuenth day the prince of the sonnes of Ephraim, 48
Elisama the sonne of Ammiud † offered a plate of siluer 49
weighing a hundred thirtie sicles, a phial of siluer hauing
seuentie sicles after the weight of the Sanctuarie, both ful
of flowre tempered with oile for a sacrifice: † a litle morter 50
of gold weighing ten sicles ful of incense: † an oxe out 51
of the heard, and a ramme, and a lambe of a yeare old for an
holocaust: † and a bucke goate for sinne: † and for paci- 52 53
fique hostes, two oxen, fiue rammes, fiue bucke goates, fiue
lambes of a yeare old. this was the oblation of Elisama the
sonne of Ammiud. † The eight day the prince of the 54
sonnes of Manasses, Gamaliel the sonne of Phadassur, † of- 55
fered a plate of siluer weighing an hundred thirtie sicles, a
phial of siluer hauing seuentie sicles after the weight of the
Sanctuarie, both ful of flowre tempered with oile for a sacri-
fice: † a litle morter of gold weighing ten sicles, ful of 56
incense: † an oxe out of the heard, and a ramme, and a 57
lambe of a yeare old for an holocaust: † and a bucke goate 58
for sinne: † and for pacifique hostes, two oxen, fiue rammes, 59
fiue bucke goates, fiue lambes of a yeare old. this was the
oblation of Gamaliel the sonne of Phadassur. † The ninth 60
day the prince of the sonnes of Beniamin, Abidan the sonne
of Gedeon, † offered a plate of siluer weighing an hundred 61
thirtie sicles, a phial of siluer hauing seuentie sicles after the
weight of the sanctuarie, both ful of flower tempered with
oile for a sacrifice: † a litle morter of gold weighing ten 62
sicles ful of incense: † an oxe out of the heard, and a ramme, 63
and a lambe of a yeare old for an holocaust: † and a bucke 64
goate for sinne: † and for pacifique hostes, two oxen, fiue 65
rames, fiue bucke goates, fiue lambes of a yeare old. this was
the oblation of Abidan the sonne of Gedeon. † The tenth 66
day the

day the prince of the sonnes of Dan, Ahiezer the sonne of
67 Ammisaddai † offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles, after the weight of the Sanctuarie, both ful of flowre tempered with
68 oile for a sacrifice: † a litle morter of gold weighing ten
69 sicles ful of incense: † an oxe out of the heard, and a ramme,
70 and a lambe of a yeare old for an holocaust: † and a bucke
71 goate for sinne: † and for pacifique hostes, two oxen, fiue rammes, fiue bucke goates, fiue lambes of a yeare old. this was
72 the oblation of Ahiezer the sonne of Ammisaddai. † The eleuenth day the prince of the sonnes of Aser, Phegiel the
73 sonne of Ochran † offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles after the weight of the Sanctuarie, both ful of flowre tempered
74 with oile for a sacrifice: † a litle morter of gold weighing
75 ten sicles ful of incense: † an oxe out of the heard, and a
76 ramme, and a lambe of a yeare old for an holocaust: † and
77 a bucke goate for sinne: † and for pacifique hostes, two oxen, fiue rammes, fiue bucke goates, fiue lambes of a yeare old.
78 this was the oblation of Phegiel the sonne of Ochran. † The twelfth day the prince of the sonnes of Nephthali, Ahira the
79 sonne of Enan † offered a plate of siluer weighing an hundred thirtie sicles, a phial of siluer hauing seuentie sicles after the weight of the Sanctuarie, both ful of flowre tempered
80 with oile for a sacrifice: † a litle morter of gold weighing
81 ten sicles, ful of incense: † an oxe out of the heard, and a
82 ramme, and a lambe of a yeare old for an holocaust: † and
83 a bucke goate for sinne: † and for pacifique hostes, two oxen, fiue rammes, fiue bucke goates, fiue lambes of a yeare old.
84 this was the oblation of Ahira the sonne of Enan. † These thinges were offered of the princes of Israel in the dedication of the altar, in the day wherin it was consecrated. plates of siluer twelue: phials of siluer twelue: litle morters of gold
85 twelue: † so that one plate had an hundred and thirtie sicles of siluer, and one phial had seuentie sicles: that is, in the whole of al the vessel of siluer two thousand foure hundred
86 sicles, by the weight of the Sanctuarie. † litle morters of gold twelue ful of incense weighing ten sicles a peece, by the weight of the Sanctuarie: that is, in the whole an hundred
87 twentie sicles of gold: † oxen out of the heard for an holocaust twelue, rammes twelue, lambes of a yeare old twelue,

and their libamentes: twelue bucke goates for sinne. † For 88
pacifique hostes, oxen twentie fowre, rammes sixtie, bucke goates sixtie, lambes of a yeare old sixtie. These thinges were offered in the dedication of the altar, when it was anointed. † And when Moyses entred into the tabernacle of couenant, 89
to consult the oracle, he heard the voice of him that spake to him from the propitiatorie, that was ouer the arke betwen the two Cherubs, from whence also he spake to him.

CHAP. VIII.

Seuen lampes are so placed on the golden candlestucke, that they may shine towardes the breades of proposition. 5. The ordination of the Leuites. 24. And at what age they shal serue in the tabernacle.

AND our Lord spake to Moyses, saying: † Speake to 1 2
Aaron, and thou shalt say to him: When thou shalt place the seuen lampes, let the candlesticke be sette vp in the south part ouer against the north, toward the table of the breades of proposition, ouer against that part toward which the candlesticke looketh, shal they shine. † And Aaron did so, 3
and he put the lampes vpon the candlesticke, as our Lord had cõmanded Moyses. † this was the making of the candlesticke, 4
of beaten gold, as wel the middle shaft, as al thinges that arose out of both sides of the branches: according to the example which our Lord shewed to Moyses, so wrought he the candlesticke. † And our Lord spake to Moyses saying: † Take 5 6
the Leuites out of the middes of the children of Israel, and thou shalt purifie them, † according to this rite: Let them be 7
sprinkled with ‡ the water of lustration, & shaue al the haires of their flesh. And when they haue washed their garmentes, and are cleansed, † they shal take an oxe out of the heardes, 8
and his libament flowre tempered with oyle: and an other oxe out of the heard thou shalt take for sinne: † and thou shalt 9
bring the Leuites before the tabernacle of couenant, calling together al the multitude of the children of Israel. † And 10
when the Leuites are before the Lord, the children of Israel shal put their handes vpon them. † and Aaron shal offer the 11
Leuites, a gift in the sight of the Lord from the children of Israel, that they may serue in his ministerie. † The Leuites also 12
shal put their handes vpon the heades of the oxen, of the which thou shalt make one for sinne, and the other for holocauste of the Lord, to pray for them. † And thou shalt sette 13
the

‡ This water was mixed with ashes of a redde cow sacrificed without the campe. *chap.* 19.

the Leuites in the sight of Aaron and of his sonnes, and being
14 offered shal consecrate them to the Lord, † and shal separate
them from the middes of the children of Israel, to be mine.
15 † And afterward they shal enter into the tabernacle of coue-
nant, to serue me. And thou shalt so purifie and consecrate
them for an oblation of the Lord; because they were geuen
16 me for a gift of the children of Israel. † For the first borne
17 that open euerie matrice in Israel, I haue taken them. † For
mine are al the first borne of the children of Israel, as wel of
men as of beastes. From the day that I smote euerie first
borne in the Land of Ægypt, haue I sanctified them to me:
18 † and I haue taken the Leuites for al the first borne of the
19 children of Israel: † and haue deliuered them for a gift to
Aaron and his sonnes out of the middes of the people, to
serue me for Israel in the tabernacle of couenant, and to
pray for them that there be no plague among the people, if
20 they should presume to approch vnto my Sanctuarie. † And
Moyses and Aaron and al the multitude of the children of
Israel did concerning the Leuites the thinges that our Lord
21 had commanded Moyses: † and they were purified, and
washed their garmentes. And Aaron :: eleuated them in the
22 sight of our Lord, and prayed for them, † that being purified
they might enter to their offices into the tabernacle of co-
uenant before Aaron & his sonnes. Euen as our Lord had cō-
23 manded Moyses touching the Leuites, so was it done. † And
24 our Lord spake to Moyses, saying: † This is the law of the
Leuites, From twentie fiue yeares and vpward, they shal en-
25 ter in to minister in the tabernacle of couenant. † And when
they shal haue accomplisheth the fiftith yeare of their age,
26 they shal cease to serue: † and shal be the ministers of their
brethren in the tabernacle of couenant, to keepe the thinges
that are cōmended to them, but not to do the verie workes.
Thus shalt thou dispose to the Leuites in their custodies.

:: Aaron hauing receiued the Leuites, presēted them to God, and so addicted them to their designed offices.

CHAP. IX.

The precept of Pasch to be made the fourteenth day of the first moone, is renewed. 6. But the vncleane, and trauelers in a iorney the fourteenth day of the second moneth. 15. The campe must rest or march, as the cloud or piller of fire, remaineth ouer the tabernacle, or departeth.

1 AND our Lord spake to Moyses, in the desert of Sinai
the second yeare, after they went out of the land of

Ægypt, the firſt moneth ſaying: † Let the children of Iſrael 2
make the Phaſe in his time, † the fourteenth day of this 3
moneth at euen, according to al the ceremonies and iuſtifi-
cations therof. † And Moyſes commanded the children of 4
Iſrael that they ſhould make the Phaſe. † Who made it in his 5
time: the fourteenth day of the moneth at euen in mount
Sinai. According to al thinges that our Lord had com-
manded Moyſes the children of Iſrael did. † But behold 6
:: By touching the dead. *S. Aug. q. 15. in Num.* certaine vncleane :: vpon the ſoule of man, which could not
make the Phaſe on that day, coming to Moyſes and Aaron,
† ſaid to them: We are vncleane vpon the ſoule of man. 7
why are we defrauded that we can not offer the oblation to
our Lord in the dew time among the children of Iſrael? † To 8
whom Moyſes anſwered: Stand that I may aske counſeil
what our Lord wil command concerning you. † And our 9
:: God anſwered by a voice framed by an Angel from the propitiatorie. *chap. 7. v. 89.* Lord :: ſpake to Moyſes, ſaying: † Speake to the children 10
of Iſrael: The man that shal be vncleane vpon a ſoule, or in
his iourney farre of in your nation, let him make the Phaſe
to the Lord † in the ſecond moneth, the fourteenth day of 11
the moneth at euen: with azymes and wilde lettiſe shal they
eate it: † they shal not leaue anie thing therof vntil mor- 12
ning, and a bone therof they ſhal not breake, al the rite of
the Phaſe they ſhal obſerue. † But if anie man both be 13
cleane, and was not in his iourney, and yet did not make the
Phaſe, that ſoule shal be deſtroyed out from among his
peoples, becauſe he offered not ſacrifice to the Lord in his
dew time: he shal beare his ſinne. † The ſeiourner alſo and 14
ſtranger if they be with you, shal make the Phaſe to the
Lord, according to the ceremonies and iuſtifications therof.
The ſelfe ſame precept shal be among you aſwel to the ſtran-
ger, as to him that is borne in the countrie. † Therfore the 15
day that the tabernacle was erected, a cloude couered
it. And from euening ouer the tabernacle there was as it
were the likeneſſe of fire vntil morning. † So was it 16
done alwaies: by day the cloude couered it, and by
night as it were the likeneſſe of fire. † And when the 17
cloude that protected the tabernacle, had bene taken away,
then the children of Iſrael marched: and in the place where
the cloude had ſtoode, there they camped. † At the com- 18
mandment of our Lord they marched, and at his command-
ment they pitched the tabernacle. Al the daies that the

cloude

cloude stoode ouer the tabernacle, they remained in the
19 same place: † and if it chanced that it did continew ouer
it a long time, the children of Israel were in the watches of
20 our Lord, and marched not † for as manie daies soeuer as
the cloude had bene ouer the tabernacle. At the command-
ment of our Lord they pitched their tentes, and at his com-
21 mandement they tooke them downe. † If the cloude had
bene from euen vntil morning, and immediatly at day
breake had forsaken the tabernacle, they marched: and if it
had departed after a day and a night, they tooke downe their
22 tentes. † But if for two daies or one moneth or a longer
time it had bene ouer the tabernacle, the children of Israel
remained in the same place, and marched not: but imme-
23 diatly as it had departed, they remoued the campe. † By
the word of the Lord they pitched their tentes, and by his
word they marched: and were in the watches of our Lord
according to his commandment by the hand of Moyses.

CHAP. X.

Trumpets are sounded by the priestes, diuersly for diuerse purposes. 11. *The campe marcheth from the desert of Sinai.* 29. *Moyses intreateth Hobab the Madianite to remaine with them.* 35. *His prayer when the arke is taken vp, and sette downe.*

The second part. Of diuers impediments, which happened to the Israelites, and renouation of sundrie precepts, in their iorney from the desert of Sinai to the campe of Moab.

12 AND our Lord spake to Moyses, saying: † Make thee
two trumpettes of beaten siluer, wherwith thou maiest
cal togeather the multitude when the campe is to be remo-
3 ued. † And when thou shalt sound with the trumpettes, al
the multitude shal gather vnto thee to the doore of the ta-
4 bernacle of couenant. † If thou sound but once, the princes
shal come to thee, and the heades of the multitude of Israel.
5 † But if the trumpeting sound in length and with a broken
tune, they shal moue their campe first that are on the east side.
6 † And at the second sound and the like noyse of the trumpet,
they shal take vp their tentes that dwel toward the south.
and after this maner shal the rest doe, when the trumpettes
7 shal sound to the marching. † But when the people is to be
gathered together, the sound of the trumpet shal be plaine,
8 and they :: shal not make a broken sound. † And the sonnes
of Aaron the priestes shal sound with the trumpettes: and
9 this shal be an ordinance for euer in your generations. † If
you goe forth to warre out of your land against the enimies

:: Before the whole multitude, plaine and necessarie pointes of doctrine must only be vttered, but before the lerned and wiser sorte,

that

higher mysteries may be treated and taught. *Theod. q. 15. in Num.*

that fight against you, you shal sound with trumpettes in length, and there shal be a remembrance of you before the Lord your God, that you may be deliuered out of the handes of your enemies. † If at anie time you shal haue a banket, and festiual daies, and Calendes, you shal sound with trumpettes ouer the holocaustes, and pacifique victimes, that they may be vnto you for a remembrance of your God. I the Lord your God. † The second yeare, in the second moneth, the twentith day of the moneth was the cloude lifted vp from the tabernacle of couenant. † and the children of Israel marched by their troupes from the desert of Sinai, and the cloud rested in the wildernesse of Pharan. † And the first moued their campe according to the cõmandement of our Lord by the hand of Moyses. † The sonnes of Iudas by their troupes: whose prince was Nahasson the sonne of Aminadab. † In the tribe of the sonnes of Issachar, the prince was Nathanael the sonne of Suar. † In the tribe of Zabulon, the prince was Eliab the sonne of Helon. † And the tabernacle was taken downe, which the sonnes of Gerson and Merari carying, marched. † And the sonnes of Ruben also marched, by their troupes and order, whose prince was Helisur the sonne of Sedeur. † And in the tribe of Simeon, the prince was Salamiel the sonne of Surisaddai. † Moreouer in the tribe of Gad, the prince was Eliasaph the sonne of Duel. † And the Caathites also marched carying the Sanctuarie. So long was the tabernacle caried, til they came to the place of erecting it. † The sonnes of Ephraim also moued their campe by their troupes, in whose hoste the prince was Elisama the sonne of Ammiud. † And in the tribe of the sonnes of Manasses, the prince was Gamaliel the sonne of Phadassur. † And in the tribe of Beniamin the prince was Abidan the sonne of Gedeon. † The last of al the campe marched the sonnes of Dan by their troupes, in whose hoste the prince was Ahiezer the sonne of Ammisaddai. † And in the tribe of the sonnes of Aser, the prince was Phegiel the sonne of Ochran. † And in the tribe of the sonnes of Nephthali the prince was Ahira the sonne of Enan. † These are the campes, and the marchinges of the children of Israel by their troupes when they marched. † And Moyses said to Hobab the sonne of Raguel the Madianite, :: his * allied: We march toward the place, which our Lord wil geue vs: come with vs, that we may

10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29

::Either this Hobab was otherwise called Raguel, *Exo. 2.* and also Iethro, *Exo. 3.* and was father in law to Moyses, or els he was sonne of the same Raguel, and brother in law to Moyses.

cognato vel affini.

may do thee good: for our Lord hath promised good thinges
30 to Israel. † To whom he answered: I wil not goe with thee,
but I wil returne to my countrie, wherein I was borne.
31 † And he said: Doe not forsake vs: for thou knowest in
what places through the desert we may campe, and :: thou
32 shalt be our guide. † And when thou comest with vs, what-
soeuer shal be best of the riches, which our Lord shal deliuer
33 vs, we wil geue thee. † They marched therfore from the
Mount of our Lord three daies iourney, and the arke of the
couenant of out Lord went before them, for three daies pro-
34 uiding a place for the campe. † The cloude also of our Lord
35 was ouer them by day when they marched. † And when the
arke was lifted vp, Moyses said: :: Arise Lord, and be thyne
enemies dispersed, and let them flee that hate thee, from thy
36 face. † And when it was sette downe, he said: Returne Lord
to the multitude of the hoste of Israel.

:: Moyses meaneth, that whō by the cloud, and piller of fire (their special guides) the people should come to new places, this Madianite his allied might direct them, where to finde best pasture, water and like commodities, nere to them.

:: Besides general prayers for al purposes, some are composed, and applied for special times and occasions.

CHAP. XI.

The people murmuring are punished with fire. 7. Manna is againe described. 10. Moyses being afflicted with solicitude of troublesome people, 16. God adioyneth seuentie Ancients to sustaine part of his burden. 18. promiseth to geue al the people flesh. 25. The ancients do propheeie. 31. The people haue their fil of flesh. 33. but forthwith manie die of the plague. Wherof the place is called, The sepulchres of concupiscence.

1 IN the meane time there arose a murmuring of the people,
as it were repyning for labour, against our Lord. Which
when our Lord had heard, he was angrie. And the fire of our
Lord being kinled against them, deuoured the vttermost part
2 of the campe. † And when the people had cried to Moyses,
3 Moyses prayed to our Lord, and the fire was quenched. † And
he called the name of that place, Kindling: for that the fire of
4 our Lord had bene kindled against them. † For :: the com-
mon vulgar people, that came vp with them, burned with
desire, sitting and weeping, the children of Israel being ioy-
ned together with them, and said: Who shal geue vs flesh to
5 eate? † We remember the fishes that we did eate in Ægypt
gratis: the cucumbers come vnto our minde, and the me-
6 lons, and leekes and onions and garlike. † Our soule is drie,
7 our eies behold nothing els but Manna. † And the Manna
was as it were the seede of Coriander, of the colour of bdel-
8 lion. † And the people went about, & gathering it, grounde,

:: These were Ægyptians that parted out of their countrie with the Israelites, and now murmuring drawe others by example to the same sinne.

it in a milne, or braied it in a morter, boyling it in a potte, and making cakes therof of the taist as it were of oyled bread. † And when the dew fel in the night vpon the campe, the Manna also fel withal. † Moyses therfore heard the people weeping by their families, euerie one at the doores of his tent. And the furie of our Lord was exceding wrath: but to Moyses also it semed an intolerable thing. † and he said to our Lord: Why hast thou afflicted thy seruant? wherfore do I not finde grace before thee? and why hast thou laid the weight of al this people vpon me? † Haue I conceaued al this multitude, or begotten them, that thou shouldest say to me: Carie them in thy bosome as the nource is wont to carie the litle infant, and beare them into the land, for the which thou hast sworne to their fathers? † Whence shal I haue flesh to geue to so great a multitude? they whine against me, saying: Geue vs flesh that we may eate. † I alone can not sustaine al this people, because it is heauie for me. † But :: if it seme vnto thee otherwise, I beseche thee to kil me, and let me finde grace in thine eies, that I be not molested with so great euils. † And our Lord said to Moyses: Gather me seuentie men of the ancientes of Israel, whom thou knowest to be the ancientes of the people and maisters: and thou shalt bring them to the doore of the tabernacle of couenant, and shalt make them to stand there with thee, † that I may descend and speake to thee: and :: I wil take of thy spirit, and wil deliuer to them, that they may sustaine with thee, the burden of the people, and thou onlie be not burdened. † To the people also thou shalt say: Be sanctified: to morrow you shal eate flesh? for I haue heard you say: Who shal geue vs meates of flesh? it was wel with vs in Ægypt. That the Lord may geue you flesh, and you may eate: † not one day, nor two, or fiue or ten, no nor twentie, † but euen to a moneth of daies, til it goe out a your nosethrils, and be turned to lothsomenes, because you haue reiected the Lord, who is in the middes of you, and haue whyned before him, saying: Wherfore came we out of Ægypt? † And Moyses said: There are six hundred thousand footemen of this people, & sayest thou: I wil geue them flesh to eate a whole moneth? † Why, shal a multitude of sheepe and oxen be killed, that it may suffise for meate? or shal al the fishes of the sea be gathered togeather, for to fil them? † To whom our Lord answered: Why, is the

:: Prayers of holie men are with submission of their willes to Gods wil, either expressed or implied.

:: God imperted of the same spirite to these Ancientes, wherof he had geue to Moyses, that they might haue so much helpe of grace as pleased God, and Moyses haue neuer theles. *S. Aug. q. 18. in Num.*

is the hand of the Lord vnable? Now presently thou shalt
24 see whether my word shal be accomplished in deede. † Moyses therfore came, and told the people the wordes of our Lord, assembling seuentie men of the ancientes of Israel,
25 whom he caused to stand about the tabernacle. † And our Lord descended in a cloude, and spake to him, taking away of the spirit that was in Moyses, and geuing to the seuentie men. And when the spirit had rested on them, they prophe-
26 cied, neither ceased they any more. † And there had remained in the campe two men, of the which one was called Eldad, and the other Medad, vpon whom the spirit rested. :: for they also had bene enrolled, and were not gone forth to
27 the tabernacle. † And when they prophecied in the campe, there ran a boy, and told Moyses, saying: Eldad and Medad
28 do prophecie in the campe. † Forthwith Iosue the sonne of Nun, the minister of Moyses, and chosen of manie, said: My
29 Lord Moyses forbid them. † But he said: Why hast thou emulation for me? O that al the people might prophecie, and
30 that our Lord would geue them his spirit? † And Moyses re-
31 turned, and the ancientes of Israel into the campe. † And a winde coming forth from our Lord, taking quailes ouer the sea brought them, and let them fal into the campe the space of one daies iourney, on euerie side of the campe round about, and they did flie in the ayre two cubites high ouer the
32 earth. † The people therfore rising vp al that day, and the night, and the next day, gathered togeather a multitude of quailes, he that did least, ten cores: and they dried them
33 round about the campe. † As yet the flesh was in their teeth, neither had that kind of meate failed: and behold the furie of our Lord being prouoked against the people, stroke them
34 with an exceding great plague. † And that place was called, ::The Sepulchres of concupiscence: for there they buried the people that had lusted. And departing from the Sepulchres of concupiscence, they came vnto Haseroth, and taried there.

:: Gods grace sometimes preuenteth the ordinarie meanes. *Theodoret. q. 21. in Num.*

:: By this example and figure S. Paul sheweth that al shal not be saued, which are baptised, & communicate in the same faith & Sacraments, but those only which also please God in their workes. *1. Cor. 10.*

CHAP. XII.

Marie and Aaron murmur against Moyses. 6. Whom God praiseth aboue other prophetes. 10. Marie being stricken with leprosie, Aaron confesseth his fault. 13. Moyses prayeth for her, and after seuen daies separation from the campe, she is restored.

Exod. 2. 1 AND Marie and Aaron spake against Moyses, for his
2 wife the :: Æthiopian, † and they said: hath our Lord

:: Madianites were also called Æthiopians. *S. Aug. q. 20. in Num.*

spoken by Moyses onlie? hath he not spoken to vs also in
:: The Holie Ghost forced Moyses to vtter his owne praise, which of him self, he desired not.
like manner? Which when our Lord had heard, († :: For 3
Moyses was the mildest man aboue al men, that dwelt vpon
the earth) † immediatly he spake to him, and to Aaron 4
and Marie: Goe forth you three onlie to the tabernacle
of couenant. And when they were come forth, † our 5
Lord descended in the piller of a cloude, and stoode in the
entrie of the tabernacle calling Aaron and Marie. Who
going vnto him, † he said to them: Heare my wordes: If 6
there shal be among you a prophete of the Lord, in vision wil
I appeare to him, or in sleepe I wil speake ho him. † But 7
my seruant Moyses is not such an one, who in al my house is
most faythful: † for mouth to mouth I speake to him: and 8
plainely, and not by riddels and figures doth he see the Lord.
Why therfore did you not feare to detract from my seruant
Moyses? † And being wrath against them, he went away: 9
† the cloude also departed that was ouer the tabernacle: 10
and behold Marie appeared white with leprosie as it were
:: Aaron was not publikly punished, lest therby he had bene made cõtemptible to the people, but was otherwise chatised.
snow. And :: when Aaron had looked on her, and saw her
wholy couered with leprosie, † he said to Moyses: I besech 11
thee my Lord, lay not vpon vs this sinne which we haue
foolishly committed, † let not this woman be as it were 12
dead, and as an abortiue that is cast forth of the mothers
wombe. Lo now the one halfe of her flesh is deuoured with
the leprosie. † And Moyses cried to our Lord, saying: God, 13
I besech thee, heale her. † To whom our Lord answered: 14
If her father had spitte vpon her face, ought she not to haue
bene ashamed seuen daies at the least? Let her be separated
seuen daies without the campe, and afterwards she shal be
called againe. † Marie therfore was shut forth without the 15
campe seuen daies: and the people moued not from that
place, vntil Marie was called againe.

CHAP. XIII.

From the desert of Pharan Moyses sendeth twelue men (of euerie tribe one) to view the Land of Chanaan. 17. changeth Osee his name into Iosue, 18. instructeth them which way to goe, and what to note in the land: 22. which they performe: 26. and after fourtie dayes returne, bringing with them fruites, in token of the landes fertilitie. 29. but in other respects (the rest besides Caleb and Iosue) discoureging the people make them to murmur.

AND

1 AND the people marched from Haseroth pitching their
2 tentes in the desert of Pharan. † And there our Lord
3 spake to Moyses, saying; † Send men, that may view the
Land of Chanaan, which I wil geue to the children of Israel,
4 one of euerie tribe, of the princes. † Moyses did that which
our Lord had commanded, from the desert of Pharan sen-
5 ding principal men, whose names be these. † Of the tribe
6 of Ruben, Samua the sonne of Zechur. † Of the tribe of
7 Simeon, Saphat the sonne of Huri. † Of the tribe of Iuda,
8 Caleb the sonne of Iephone. † Of the tribe of Issachar,
9 Igal the sonne of Ioseph. † Of the tribe of Ephraim, Osee
10 the sonne of Nun. † Of the tribe of Beniamin, Phalti
11 the sonne of Raphu. † Of the tribe of Zabulon, Geddiel
12 the sonne of Sodi. † Of the tribe of Ioseph, of the scepter
13 of Manasses Gaddi, the sonne of Susi. † Of the tribe of
14 Dan, Ammiel the sonne of Gemalli. † Of the tribe of Aser,
15 Sthur the sonne of Michael. † Of the tribe of Nephthali,
16 Nahabi the sonne of Vapsi. † Of the tribe of Gad, Guel
17 the sonne of Machi. † These are the names of the men,
whom moyses sent to view the Land: and he called Osee the
18 sonne of Nun, ::Iosue. † Moyses therfore sent them to view
the Land of Chanaan, and said to them: Goe vp by the south
19 side. And when you shal come to the mountaines, † view the
Land, what it is: and the people that are the inhabitantes ther-
of, whether they be strong or weake: few in number or
20 manie: † the land it self, whether it be good or badde: what
21 manner of cities, walled or without walles: † the ground,
fatte or barren, wooddie or without trees. Be of good cou-
rage, and bring vs of the fruites of the Land. And it was the
22 time when now the first ripe grapes are to be eaten. † And
when they were gone vp, they viewed the Land from the de-
23 sert of Sin, vnto Rohob as you enter to Emath. † And they
went vp at the south side, and came to Hebron, where
were Achiman and Sisai and Tholmai the sonnes of Enac.
for Hebron was built seuen yeares before Tanis the citie
24 of Ægypt. † And going forward as farre as the Tor-
rent of cluster, they cutte of a branch with the grapes
therof, which two men carried vpon a leauer. They
tooke of the pomegranates also and of the figges of that
25 place: † which was called Neheleschol, that is to say, the
Torrent of cluster, for that thence the children of Israel had

::Changing of his name literally imported the great office of chiefe Duke vnto which he was designed. mystically prefigured our Lord IESVS, for it is the same name in Hebrew, and signifieth SAVIOVR. *Theod. q. 25. in Num.*

caried a cluſter. † And the diſcouerers of the Land returning 26
after fourtie daies, hauing circuted al the countrie, † came 27
to Moyſes & Aaron and to al the aſſemblie of the children of
Iſrael into the deſert of Pharan, which is in Cades. And ſpea-
king to them & to al the multitude they ſhewed the fruites
of the Land: † and reported, ſaying: We came into the Land 28
to which thou didſt ſend vs, which in very deede floweth
with milke and honie, as by theſe fruites may be knowen:
† but it hath very ſtrong inhabitantes, and cities great and 29
walled. The ſtocke of Enac we ſaw there. † Amalec dwel- 30
leth in the ſouth, the Hetheite and the Iebuſeite and the A-
morrheite in the mountaines: but the Chananeite abideth
beſide the ſea and about the ſtreames of Iordan. † Among 31
theſe thinges Caleb appeaſing the murmuring of the people
that roſe againſt Moyſes, ſaid: Let vs goe vp and poſſeſſe the
Land, becauſe we may obtaine it. † But the others, that had 32
bene with him, ſaid: No, we are not able to goe vp to this
people, becauſe it is ſtronger then we. † And they detracted 33
from the Land, which they had viewed, before the children
of Iſrael, ſaying: The Land, which we haue viewed, :: de-
uoureth her inhabitantes: the people, that we beheld, is of
a tall ſtature. † There we ſaw certaine monſters of the ſonnes 34
of Enac, of the gyantes kind: to whom being compared, we
ſeemed as it were locuſtes.

:: Pretending falſly that the Land had an vnwholſome ayre, *deuouring the inhabitātes*, & not poſſible to be obtained by reaſō of the gyants, couertly they detracted frō Gods powre, or his good wil towards them, who had promiſed the ſame. And therfore he gaue it to their children, but not to theſe ſeducers and murmurers. *chap. 14. v. 23, 29.*

CHAP. XIIII.

The mutinous murmuring people being vnplacable, 11. God expoſtulateth their ingratitude, threatneth to deſtroy them. 13. Yet Moyſes pacifieth his wrath, 22. but ſo that al which were numbered coming from Ægypt, except Caleb and Ioſue, ſhal die in the wildernes. 31. and their children ſhal poſſeſſe the promiſed land. 40. Then fighting contrarie to Moyſes admonition are beaten, and manie ſlaine by their enimies.

THERFORE al the multitude crying out wept that 1
night, † and al the children of Iſrael murmured againſt 2
Moyſes and Aaron, ſaying: † Would God we had died in 3
Ægypt: and :: in this vaſte wilderneſſe would God we might
die, and that our Lord would not bring vs into this Land, leſt
we fal by the ſword, and our wiues and children be ledde
captiue. Is it not better to returne into Ægypt? † And one 4
ſaid to an other: :: Let vs appoint a captaine, and let vs re-
turne into Ægypt. † Which Moyſes and Aaron hearing fel 5
flatte

:: Theſe murmurers had their wiſh, to their owne puniſhmēt. *chap. 14. v. 29. 26. v. 64.*

:: It is ſo abſolutly neceſſarie in euerie

flatte vpon the ground before al the multitude of the chil-
6 dren of Iſrael. † But Ioſue the ſonne of Nun, and Caleb the
ſonne of Iephone, who them ſelues alſo had viewed the land,
7 rent their garmentes, † and ſpake to al the multitude of the
children of Iſrael: The Land, which we haue circuited, is very
8 good. † If our Lord be propitious, he ſhal bring vs into it,
9 and deliuer vs a ground flowing with milke and honie. † Be
not rebellious againſt our Lord: neither feare ye the people
of this land, for euen as bread ſo we may deuoure them. al
aide is gone from them: our Lord is with vs, feare ye not.
10 † And when al the multitude cried, and would haue ſtoned
them, the glorie of our Lord appeared ouer the roofe of co-
11 uenant in the ſight of al the children of Iſrael. † And our
Lord ſaid to Moyſes: How long wil this people detract me?
How long wil they not beleue me in al the ſignes, that I haue
12 done before them? † I wil ſtrike them therfore with peſti-
lence, and wil conſume them: but thee I wil make prince
13 ouer a great nation, and a ſtronger then this is. † And Moy-
ſes ſaid to our Lord: That the Ægyptians, from the middes
14 of whom thou haſt brought forth this people, † and the in-
habitantes of this Land, which haue heard that thou Lord
art among this people, and art ſene face to face, and thy
cloude protecteth them, and in a piller of a cloude thou goeſt
15 before them by day, and in a piller of fire by night:) † may
heare that thou haſt killed ſo great a multitude as it were one
16 man, and may ſay: † He could not bring in the people into
the Land, for which he had ſworne: therfore did he kil them
17 in the wilderneſſe. † Let therfore the ſtrength of our Lord
18 be magnified as thou haſt ſworne, ſaying: † The Lord is pa-
tient and ful of mercie, taking away iniquitie and wicked
deedes, & leauing no man innocent, which viſiteſt the ſinnes
of the fathers vpon the children vnto the third and fourth ge-
18 neration. † Forgeue, I beſech thee, the ſinne of this thy
people, according to the greatnes of thy mercie, as thou haſt
bene propitious to them ſince their going out of Ægypt vnto
20 this place. † And our Lord ſaid: I haue forgeuen it accor-
21 ding to thy word. † Liue I: and the whole earth ſhal be re-
22 plenished with the glorie of the Lord. † :: But yet al the
men that haue ſene my maieſtie, and the ſignes that I haue
done in Ægypt, and in the wilderneſſe, and haue tempred me
23 now ten times, neither haue obeied my voice, † they ſhal
not

communitie to haue one Superior of al, that verie mu-tiners them-ſelues do euer chooſe ſuch a one, & cal him, the Electo.

:: After the ſinne is forge-uen, yet pu-niſhment re-maineth to be inflicted.

not see the Land for the which I sware to their fathers, neither shal any of them that hath detracted me, behold it.

:: Although grace be first geuē without desert: yet good workes done by grace do merite reward. *S. Aug. de Grat. & lib. arb. c. 6.*

† My seruant Caleb, who :: being ful of an other spirit hath 24
folowed me, wil I bring in vnto this Land which he hath circuted: and his seede shal possesse it. † Because the Amalecite 25
and the Cananeite dwel in the valleis. To morrow remoue
the campe, and returne into the wilderness by the way of
the Redde sea. † And our Lord spake to Moyses and Aaron, 26
saying: † How long doth this vngratious multitude mur- 27
mur against me? I haue heard the complaintes of the children of Israel. † Say therfore to them: liue I, sayeth our 28
Lord: According as you haue spoken I hearing it, so wil I do
to you. † In this wilderness shal your carcasses lie. Al you 29
that are numbered from twentie yeares & vpward, and haue
murmured against me, † you shal not enter into the Land, 30
ouer the which I haue lifted vp my hand to make you inhabite it, except Caleb the sonne of Iephone, and Iosue the
sonne of Nun. † But your litle ones, of whom you said, that 31
they should be a pray to the enemies, wil I bring in: that
they may see the Land, that hath misliked you. † Your car- 32
casses shal lie in the wilderness. † Your children shal wan- 33

:: Temporal punishment laid vpon the children for their fathers sinnes, is for their owne spiritual good. *S. Aug. Epist. 95. ad Austum.*

der in the desert fourtie yeares, and :: shal beare your fornication, vntil the carcasses of their fathers be consumed in the
desert, † according to the number of the fourtie daies, wher- 34
in you viewed the Land: a yeare shal be reputed for a day.
And fourtie yeares you shal receiue your iniquities, and shal
know my reuenge: † for as I haue spoken, so wil I doe to al 35
this wicked multitude, that hath risen togeather against me:
in this wilderness shal it faile, and die. † Therfore al the 36
men, whom Moyses had sent to view the Land, and which returning had made al the multitude to murmur against him,
detracting from the Land that it was naught, † died and were 37
stroken in the sight of our Lord. † But Iosue the sonne of 38
Nun, and Caleb the sonne of Iephone liued of al them, that
had gone to view the Land. † And Moyses spake al these 39
wordes to al the children of Israel, and the people mourned
exceedingly. † And behold very early in the morning rising 40
they went vp to the toppe of the mountaine, and said: We
are readie to goe vp to the place, wherof our Lord hath spoken: for we haue sinned. † To whom Moyses said: Why 41
transgresse you the word of our Lord, which shal not succede

prof-

42 prosperously with you? † Goe not vp, for our Lord is
43 not with you: lest you fal before your enemies. † The Amalecite and the Chananeite are before you, by whose sword you shal fal, for that you would not consent to our Lord,
44 neither wil our Lord be with you. † But they being blinded went vp to the toppe of the mountaine. But the arke of the testament of our Lord & Moyses departed not from the campe.
45 † And the Amalecite came downe and the Cananeite, that dwelt in the mountaine: and striking and hewing them, pursewed them as farre as Horma.

CHAP. XV.

Certaine precepts concerning Sacrifices, 17. and first fruites, are repeted, 22. also touching different punishment of sinne comitted by ignorance and by set wilfulnes. 32. and accordingly one is stoned to death, for gathering stickes on the Sabbath day. 37. Al are commanded to carie a signe in their garments, therby to remember the commandments of God.

1 2 AND our Lord spake to Moyses, saying: † Speake to the children of Israel, and thou shalt say to them: When you shal be entred into the Land of your habitation, which
3 I wil geue you, † and shal make oblation to the Lord for an holocaust, or victime, paying vowes, or voluntarily offering giftes, or in your solemnities burning a sweete sauour vnto
4 the Lord, of oxen or of sheepe: † whosoeuer immolateth the victime, shal offer a sacrifice of flowre, the tenth part of an ephi tempered with oyle, which shal haue in measure the
5 fourth part of an hin: † and wine of the same measure to powre the libamentes shal he geue for the holocaust or for
6 the victime. For euerie lambe † and ramme there shal be a sacrifice of flowre of two tenthes, which shal be tempered
7 with oile the third part of an hin: † and wine for the libamente, the third part of the same measure, shal he offer for a
8 sweete sauour to the Lord. † But when thou makest an holocaust or hoste of oxen, to sulfil thy vow or for pacifique vi-
9 ctimes, † thou shalt geue for euerie oxe three tenthes of flowre tempered with oile, which shal haue halfe the mea-
10 sure of a hin: † and wine to powre libamentes of the same measure for an oblation of most sweete sauour to the Lord.
11 12 † So shalt thou doe † for euerie oxe and ramme and lambe
13 and buckegoate. † As wel they that are borne in the coun-
14 trie as the strangers † after one rite shal offer sacrifices.

† There shal be al one precept and iudgement as wel to your 15
selues as to the strangers of the land. † Our Lord spake to 16
Moyses, saying: † Speake to the children of Israel, and thou 17
shalt say to them: † When you are come into the land, which 18
I wil geue you, † and shal eate of the breades of that coun- 19
trie, you shal separate first fruites to the Lord † of your mea- 20
tes. As of your barne floores, you separate first fruites, † so 21
of your pastes shal you geue first fruites to the Lord. † And if 22
through ignorance you omitte any of these thinges, which
the Lord hath spoken to Moyses, † and by him hath com- 23
manded you, from the day that he beganne to command and
so forward, † and the multitude haue forgotten to do it: 24
they shal offer a calfe out of the heard, an holocauste for a
most sweete sauour to the Lord, and the sacrifice and liba-
mentes therof, as the ceremonies require, and a buckegoate
for sinne: † and the priest shal pray for al the multitude of 25
the children of Israel: and it shal be forgeuen them, because
they sinned not wittingly, offering notwithstanding burnt
sacrifice to the Lord for them selues and for their sinne and
errour: † and it shal be forgeuen al the people of the chil- 26
dren of Israel, and the strangers, that seiourne among them:
because it is the fault of al the people through ignorance.
† But if one soule shal sinne vnwitting, he shal offer a she 27
goate of a yeare old for his sinne: † and the priest shal pray 28
for him, because he sinned vnwitting before the Lord: and
he shal obteine him pardon, and it shal be forgeuen him.
† As wel to them that are borne in the countrie as to the 29
strangers one law shal be for al, that sinne by ignorance.
† But the soule, that :: through pride committeth any thing, 30
whether he be borne in the countrie, or a stranger, (because
he hath bene rebellious against the Lord) shal perish out of
his people: † for he hath contemned the word of the Lord, 31
and made his precept of no effect: therfore shal he be de-
stroyed, and shal beare his iniquitie. † And it came to passe, 32
when the children of Israel were in the wildernesse, and had
found a man gathering stickes on the Sabbath day, † they 33
presented him to Moyses and Aaron and the whole multi-
tude. † Who shut him into prison, not knowing what they 34
should doe with him. † And our Lord said to Moyses, :: dying 35
let this man die, let al the multitude stone him without the
campe. † And when they had brought him out, they stoned 36
him,

:: Though sinnes wittingly committed, procedig of pride and contempt of Gods commandment, could not be pardoned by the law: yet such may also be remitted through true repentance. *S. Aug. q. 25. in Num.*

:: Seueritie is vsed towardes those that knowig Gods wil do contrarie. *Luc. 12. 7. 47.*

37 him, and he died as our Lord had commanded. † Our Lord
38 also said to moyses: † Speake to the children of Israel, and thou shalt say to them, that they make them selues :: fringes in the corners of their garmentes, putting in them ribandes
39 of hyacinth: † which when they shal see, they may remēber al the commandements of the Lord, and not folow their owne cogitations and eies fornicating after diuers thinges,
40 † but rather mindful of the preceptes of the Lord may do
41 them, and be holie to their God. † I the Lord your God, that brought you out of the Land of Ægypt, that I might be your God.

:: The Iewes in Christs time hypochritically enlarged these fringes, for vaine shew of holines. *Mat. 23.*

CHAP. XVI.

Core and his complices, making schisme against Moyses and Aaron, 31. some are swalowed in the earth, with their families and substance; 35. other two hundred and fiftie offering incense, 41. and fourtene thousand seuen hundred of the common people, murmuring in behalfe of the seditious, are consumed with fire from heauen.

1 AND behold Core the sonne of Isaar, the sonne of Caath, the sonne of Leui, and Dathan and Abiron the sonnes of Eliab, Hon also the sonne of Pheleth of the chil-
2 dren of Ruben, † " rose against Moyses, and other of the children of Israel two hundred fiftie men, princes of the synagogue, and which in the time of assemblie were called by
3 name. † And when they had stoode vp against Moyses and Aaron, they said: Let it suffice you, that :: al the multitude consisteth of holie ones, and our Lord is among them: Why
4 lift you vp your selues aboue the people of our Lord? † Which
5 when Moyses had heard, he fel flatte on his face: † and speaking to Core and al the multitude, he said: In the morning our Lord wil make it knowne who pertaine to him, and the holie the wil ioyne to him selfe: and whom he shal choose,
6 they shal approch to him. † This do therfore: Take euerie
7 man their censars, thou Core, and al thy councel: † and taking fire in them to morrow, put vpon it incense before our Lord: and whom soeuer he shal choose, the same shal be ho-
8 lie: you do much exalt your selues ye sonnes of Leui. † And
9 he said againe to Core: Heare ye sonnes of Leui, † Is it a smal thing vnto you, that the God of Israel hath separated you from al the people, and ioyned you to him selfe, that you should serue him in the seruice of the tabernacle, and should

:: So Luther (*li. de abrog. Missa*) and other enimies of Ecclesiastical Hierarchy, wil haue no proper Priesthood in the Church of Christ because al Christians are called *a holie priesthood. 1. Pet. 2.* and *Priestes. Apoc. 1.*

stand before the ful assemblie of the people, and should minister to him? † did he therfore make thee and al thy brethren the sonnes of Leui to approch vnto him, that you should chalenge vnto you the priesthood also, † and al thy compania should stand against our Lord? for what is Aaron that you murmur against him? † Moyses therfore sent to cal Dathan and Abiron the sonnes of Eliab. Who answered: We come not. † Why, is it a smal matter to thee that thou hast brought vs out of a land, that folowed with milke and honie, to kil vs in the desert, vnles thou rule also like a lord ouer vs? † In deede hast thou brought vs into a land, that floweth with riuers of milke and honie, & hast thou geuen vs possessions of fieldes & vineyardes? What, wilt thou plucke out our eies also? We come not. † Moyses therfore being very wrath, said to our Lord: Respect not their sacrifices: thou knowest that I haue not taken of them so much as a little asse at anie time, neither haue afflicted anie of them. † And he said to Core: Thou, and al thy congregation stand ye apart before our Lord, and Aaron to morrow apart. † Take euerie one your censars, and put incense vpon them, offering to our Lord two hundred fiftie censars: Let Aaron also hold his censar. † Which when they had done, Moyses and Aaron standing, † and had heaped together al the multitude against them to the dore of the tabernacle, the glorie of our Lord appeared to them al. † And our Lord speaking to Moyses and Aaron, said: † Separate your selues from the middes of this congregation, that I may sodenly destroy them. † Who fel flatte on their face, and said: Most mightie God of the spirites of al flesh, when one sinneth, shal thy wrath rage against al? † And our Lord said to Moyses: † Command the whole people that they separate them selues from the tabernacles of Core and Dathan and Abiron. † And Moyses arose, and went to Dathan and Abiron: and the ancientes of Israel folowing him, † he said to the multitude: Depart from the tabernacles of the impious men, and touch not the thinges that pertaine to them, :: lest you be wrapped in their sinnes. † And when they were departed from their tentes round about, Dathan and Abiron coming forth stood in the entrie of their pauilions with their wiues and children, and al the multitude. † And Moyses said: :: In this you shal know that our Lord hath sent me to do al thinges that you see, and

10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

:: Those that touch things pertaining to impietie, or depart not from the tabernacles of schismatikes are inwrapped in their sinnes: much more to goe vnto heretical Synagogues is condemned. *See S. Cyprian. li. de lapsis. Parag. 5.*

:: Moyses proued before.

that

29 that I haue not forged them of my owne mind: † If they die
the accustomed death of men, and if the plague, wherwith
others also are wont to be visited, do visite them, our Lord
30 did not send me: † but if our Lord do a new thing, that the
earth opening her mouth swallow them downe, & al thinges
that pertaine to them, and they descend quicke into hel, you
31 shal know that they haue blasphemed our Lord. † Immedi-
atly therfore as he ceased to speake, the earth brake in sunder
32 vnder their feete: † and opening her mouth, deuoured them
33 with their tabernacles & al their substance. † and they went
downe into hel quicke couered with the ground, and peri-
34 shed out of the middes of the multitude. † But al Israel, that
stoode round about, fled at the crie of them that perished,
35 saying: Lest perhappes the earth swallow vs also. † But a fire
also coming forth from our Lord, slew the two hundred
36 fiftie men, that offered the incense. † And our Lord spake
37 to Moyses, saying: † Command :: Elezar the sonne of Aa-
ron the priest that he take vp the censars that lie in the bur-
ning fire, and that he sprinkle the fire hither and thither:
38 because they be sanctified † in the deathes of the sinners:
and let him beate them into plates, and fasten them to the
altar, because there hath bene offered incense in them to the
Lord, and they are sanctified, that the children of Israel may
39 see them for a signe and a monument. † Eleazar therfore the
priest tooke the brasen censars, wherin they had offered,
whom the burning fire deuoured, and bette them into pla-
40 tes, fastening them to the altar: † that the children of Israel
afterward might haue, wherwith to be admonished, that no
stranger approch, and he that is not of the seede of Aaron, to
offer incense to our Lord, lest he suffer as Core hath suffered,
and al his congregation, according as our Lord spake to Moy-
41 ses. † And al the multitude of the children of Israel murmu-
red the day folowing against Moyses and Aaron, saying: You
42 haue killed the people of our Lord. † And when there rose
43 a sedition, and the tumult grew farder, † Moyses and Aaron
fled to the tabernacle of couenant. Which after they were
entred the cloude couered it, and the glorie of our Lord ap-
44 peared. † And our Lord said to Moyses: † Depart from the
45 middes of this multitude, :: euen now wil I destroy them.
46 And as they lay vpon the ground, † Moyses said to Aaron:
Take the censar, and drawing fire from the altar, put incense

by miracles, (*Exod.* 4.) that he was sent of God: and now he proueth againe by miracle, that he and Aaron, and not these schismatikes were called and sent by God to gouerne his people.

:: Aaron being already established high Priest, God againe confirmeth in *Eleazar the progenie of priestlie succession*, in Aarons stock, and not in other Leuites. *s. Arg. q. 30. in Num.*

:: This multitude did only in wordes fauour schisma-

tikes, what judgemēt then remaineth to those which in external actes participate with heretikes?

vpon it, going quickly to the people to pray for them: for euen now is the wrath come forth from our Lord, and the plague rageth. † Which when Aaron had done, and had 47
runne to the middes of the multitude, which now the burning fire did waste, he offered the incense: † and standing 48
betwen the deade and the liuing, he prayed for the people, and the plague ceased. † And there were, that were strooken, fourtene thousand and seuen hundred men, beside them 49
that had perished in the sedition of Core. † And Aaron returned to Moyses vnto the doore of the tabernacle of couenant after that the destruction was ceased. 50

ANNOTATIONS.

CHAP. XVI.

This historie & others were writtē for our admonition. 1. Cor. 10.

2. *Rose against Moyses.*] By this most famous Schisme and terrible punishment therof, al are warned to kepe order, vnitie, and peace within the Church of God; and in nowise to communicate with heretikes, or schismatikes in the act of heresie or schisme. A necessarie admonition especially in such times and places as we liue in, and see greater breaches made from ordinarie and lawful Pastors, then this was. For as S. Ignatius wel noteth (*Epist. 3. ad Magnatianos*) Core Dathan and Abiron impugned not directly the law, but resisted Moyses and Aaron: Yet were they and manie thousandes with them, seuerly punished for their conspiracie. S. Cyprian (*lib. 1. Epist. 6*) obserueth the same, saying: Core Dathan and Abiron acknowledged the same God with Aaron and Moyses, liuing vnder the same law and religion, and inuocated one true God, yet because, passing the appointed ministerie of their owne place, opposite to Aaron (who by Gods fauour and ordinance had receiued lawful Priesthood) they tooke vpon them to sacrifice, they were forthwith punished by God for their vnlawful attempts: neither could their sacrifices irreligiously and vnlawfully offered against Gods ordinance be ratified, nor profite them at al. thus teacheth S. Cyprian the glorious Martyr. And the text is clere, that they were neither Idolaters nor Heretikes, but the chiefe of them being Leuites, of the familie of Caath, (who were nerest in kinred, and in office to the priests) and other principal men of diuers tribes, enuying the superioritie of Moyses and Aaron, and that priesthood was established only in Aarons progenie, arrogated to themselues the office of priests and offered incense, further pretending, for vpholding their schisme, that there should be no Superior at al aboue the holie people of God, which albeit they did not beleue, yet therby they drew the multitude to fauour and folow them. But God deciding this debate, to take away the contradiction, made the earth to open, and swallow vp those that first refused to obey Moyses, with their tabernacles and substance: and fire from heauen to consume two hundred and fiftie which offered incense; and fourtene thousand seuen hundred of the common people, for imputing to their Superiors the destruction of the sedicious, were also consumed with fire, raging amongst the whole multitude, til Aaron sent by Moyses, and offering incense appeased

God acceptēth not sacrifice done against his ordinance.

God by speedie punishmēt preuented heresie, whereto al schisme tendeth.

appeased Gods wrath, and saued the rest. And wil anie Christians, (that know they haue immortal soules, and that God is a iust Iudge) thincke to escape with lesse damnation, who for anie worldlie gaine, fauour, or feare, yeld their bodilie and personal presence at seruice or sermon of heretikes, or anie way communicate with heretikes in practise of heresie?

Not only the authores of wickednes, *but al that consent,* much more that cooperate, *are worthie of death. Rom. 1.*

CHAP. XVII.

Moyses taking of the princes of twelue tribes twelue roddes, and one of Aaron for the tribe of Leui, layeth them al in the tabernacle al night, 8. Where Aarons rodde (and none of the rest) budded, bloometh, and bringeth forth fruite, 9. And al being shewed to the people, Aarons is caried back, and kept for a monument in the tabernacle.

12 AND our Lord spake to Moyses, saying: † Speake to
the children of Israel, and :: take a rodde of euerie one
of their kinredes, of al the princes of their tribes, twelue
roddes, and the name of euerie one thou shalt write vpon his
3 rodde. † and the name of Aaron shal be in the tribe of Leui,
4 and one rodde shal conteine al their families: † and thou
shalt lay them in the tabernacle of couenant before the te-
5 stimonie, where I wil speake to thee. † Whomsoeuer of
these I shal choose, his rodde shal blossome: and I shal stay
from me the grudginges of the children of Israel, wherwith
6 they murmur against you. † And Moyses spake to the chil-
dren of Israel: and al the princes gaue him roddes by euerie
tribe: and they were twelue roddes besides Aarons rodde.
7 † Which when Moyses had laid before our Lord in the ta-
8 bernacle of testimonie: † returning the day folowing he
found that " Aarons :: rodde in the house of Leui was bud-
ded: and the buddes therof swelling, the blossomes were
* fashioned 9 shotte forth, which spredding the leaues, were * fashioned
into :: almondes. † Moyses therfore brought forth al the
roddes from the sight of our Lord to al the children of Israel:
10 and they saw and euerie one receiued their roddes. † And
our Lord said to Moyses: Carie backe Aarons rodde into the
tabernacle of testimonie, that it may be kept there for a signe
of the rebellious children of Israel, and let their complaintes
11 cease from me, lest they die. † And Moyses did as our Lord
12 had commanded. † And the children of Israel said to Moy-
13 ses: Behold we are consumed, we are al perished. † Who-
soeuer approcheth to the tabernacle of our Lord, he dieth.
Are we al to be destroyed vnto vtter consumption?

:: For more satisfaction to the whole people God confirmeth Aarons authoritie by a new miracle. *v. 10.*

:: The rodde signified the B. Virgin mother; and the :: almondes Christ, to wit, the vtter pill his humanitie, the shel his crosse, the kernel his diuinitie; VVho *pacified by the blood of his crosse, al thinges in earth and in heauen. Coloss. 1. S. Aug. ser. 3. de temp.*

* *deformatis. fully formed.*

ANNO.

ANNOTATIONS.

CHAP. XVII.

Example of one miracle proueth the possibilitie of an other.

8. *Aarons rodde*] This rodde without roote, neither it self planted, nor anie liue branch ingraffed therin, al drie without iuyce or moisture, bringing forth buddes, flowers, and fruite, was a figure that our B. Ladie should beare a sonne, and remaine a Virgin. And this example euidently demonstrateth that she could so do, it being no more contrarie to nature, that a virgin should conceiue, and beare a child without losse of virginitie, then that the drie rodde should bud and beare fruite, without ordinarie concourse of nature. S. *Aug. ser. 3. de temp. S. Greg. Nisse. de natiuit. Dom. S. Bernard. ho. 2. in Euang. Missus est.*

CHAP. XVIII.

The charge and burden of Priestes within the tabernacle, and of Leuites about the same. 8. First fruites, and oblations are due to the Priestes; 21. the tithes to the Leuites; 26. who of the same pay tithes to the Priestes.

AND our Lord said to Aaron: Thou, and thy sonnes, 1
and the house of thy father with thee shal beare the
iniquitie of the Sanctuarie: both thou & thy sonnes together
shal beare the sinnes of your priesthood. † but thy brethren 2
also of the tribe of Leui, and the scepter of thy father take
with thee, and let them be readie at hand, and minister to
thee: but thou and thy sonnes shal minister in the tabernacle
of testimonie. † And the Leuites shal watch vpon thy pre- 3
ceptes, and vpon al the workes of the tabernacle: so not
withstanding, that they approch not to the vessel of the
Sanctuarie and to the altar, lest both they die, and you perish
withal. † but let them be with thee, and watch in the cu- 4
stodies of the tabernacle, and in al the ceremonies therof.
A stranger shal not ioyne with you. † Watch in the custodie 5
of the Sanctuarie, and in the ministerie of the altar: lest
indignation rise vpon the children of Israel. † I haue geuen 6
you your brethren the Leuites out of the middes of the chil-
dren of Israel, and haue deliuered them a gifte to the Lord,
to serue in the ministeries of his tabernacle. † And thou and 7
thy sonnes looke to your priesthood: and al thinges that per-
teyne to the seruice of the altar, and that are within the vele,
shal be executed by the priestes. if anie stranger approch, ⁂ he
shal be slaine. † And our Lord spake to Aaron, behold I haue 8
geuen thee the custodie of my first fruites. Al thinges that
are sanctified of the children of Israel, haue I deliuered to
thee and to thy sonnes for the priestlie office, as euerlasting
ordinances.

⁂ Oza was slaine for touching the arck 2. Reg. 6.

9 ordinances. † These thinges therfore shalt thou take of
those, that are sanctified, and are offered to the Lord. Al ob-
lation, and sacrifice, and whatsoeuer is rendred to me for
sinne and offence, & becometh Holie of holies, shal be thine,
10 and thy sonnes. † In the Sanctuarie shalt thou eate it: males
onlie shal eate therof, becaufe it is to thee a cõsecrated thing.
11 † But the first fruites, which the children of Israel shal vow
and offer, I haue geuen thee, and thy sonnes, and thy daugh-
ters for a perpetual right. he that is cleane in thy house, shal
12 eate them. † Al the best of oile, and wine, and corne, what-
soeuer first fruites they offer to the Lord, I haue geuen them
13 to thee. † Of fruites al the first, that the ground bringeth
forth, and are brought to the Lord, shal turne to thy vses: he
14 that is cleane in thy house, shal eate them. † Euerie thing
that the children of Israel render by vow, shal be thine.
15 † Whatsoeuer first breaketh forth from the matrice of al
flesh, which they offer to the Lord, whether it be of men, or
of beastes, shal be thy right: yet so, that for the first borne of
man thou take a price, and euerie beast that is vncleane thou
16 cause to be redemed, † whose redemption shal be after one
moneth, for fiue sicles of siluer, by the weight of the San-
17 ctuarie. A sicle hath twentie oboles. † But the first borne
of beefe and sheepe and goate thou shalt not cause to be re-
demed, becaufe they are sanctified to the Lord. onlie the
bloud of them thou shalt powre vpon the altar, and the fatte
18 thou shalt burne for a most sweete odour to the Lord. † But
the flesh shal turne to thy vse, as the consecrated breast, and
19 the right shoulder, shal be thine. † Al the first fruites of the
Sanctuarie which the children of Israel offer to the Lord,
haue I geuen thee and thy sonnes, and daughters for a perpe-
tual right. :: A couenant of salt is it for euer before the Lord,
20 to thee and to thy sonnes. † And our Lord said to Aaron:
In their land you shal possesse nothing, neither shal you haue
a portion among them: I am thy portion and inheritance in
21 the middes of the children of Israel. † And to the sonnes of
Leui I haue geuen al the tithes of Israel in possession for the
ministerie wherwith they serue me in the tabernacle of co-
22 uenant: † that the children of Israel approch not any more
23 to the tabernacle, nor committe :: deadlie sinne, † onlie
the sonnes of Leui seruing me in the tabernacle, and bearing
the sinnes of the people. it shal be an euerlasting ordinance in

:: This couenant of first-fruites and other rights geuen to the Priests shal be perpetual, as salt is in euerie sacrifice. *Leuit. 2.*

:: Punishable with death.

your generations. No other thing shal they possesse, † being 24
content with the oblation of tithes, which I haue separated
for their vses and necessaries. † And our Lord spake to 25
Moyses, saying: † Command the Leuites, and denounce 26
vnto them: When you shal receiue of the children of Israel
the tithes, which I haue geuen you, offer first fruites of them
to the Lord, that is to say, the tenth part of the tenth: † that 27
it may be reputed to you for an oblation of first fruites, as
wel of the barne floores as of the presses, † and of al thinges 28
wherof you receiue tithes, the first fruites offer to the Lord,
and geue them to Aaron the priest. † Al thinges that you 29
shal offer of the tithes, and shal separate for the giftes of the
Lord, they shal be the best and chosen thinges. † And thou 30
shalt say to them: If you offer al the goodlie and the better
thinges of the tithes, it shal be reputed to you as if you had
geuen first fruites of the barne floore and the presse: † and 31
you shal eate them in al your places, as wel you as your fami-
lies: because it is the reward for the ministerie, wherwith you
serue in the tabernacle of testimonie. † And you shal not 32
sinne in this point, reseruing the principal and fatte thinges
to your selues lest you pollute the oblations of the children
of Israel, and die.

z: The same things saith S. August. (q. 33.) and Theodoret (q. 36. *in Num*) which were shadowed and prefigured in the old Testament, are reueled and manifested in the New. And this special sacrifice prefigured diuers particular things in Christs Passiō.
a His bodie of *Adam* signifying *redde earth*
b At the age of 33. yeares
c Alwayes most pure from sinne.
d Free from al bondage.
e Crucified without the gate of Hierusalem.
f Al Sacramēts haue their vertue of Christs bloud.
g From the sole of his feet to the toppe

CHAP. XIX.

A redde cow is offered in burnt victime for sinne: 9. whose ashes are mingled in water, for expiation of diuers legal vncleanes, 11. as by touching the dead, 14. by entring into the tent of the dead, also the vessel that is therin, and the vessel that lacketh a couer, 22. and whatsoeuer the vncleane toucheth.

AND our Lord spake to Moyses and Aaron, saying: 1
† This is the religion of :: the victime, which the 2
Lord hath appointed. Command the children of Israael, that
they bring vnto thee [a] a redde cow of [b] ful age, wherin is [c] no
blemish, and that hath [d] not caried yoke: † and you shal de- 3
liuer her to Eleazar the priest, who bringing her forth [e] with-
out the campe, shal immolate her in the sight of al: † and 4
dipping his finger in her [f] bloud, shal sprinkle it against the
doores of the tabernacle seuen times, † and shal burne her 5
in the sight of al, committing [g] aswel her skinne and the flesh
as the bloud, and the dong to the fire. † [h] Wood also of the 6
cedar, and [i] hyssope, and scarlet [k] twise died shal the priest
cast

7 cast into the flame, that wasteth the cow. † And then at
length washing his garmentes, and his bodie, he shal enter
8 into the campe, and [l] shal be polluted vntil euen. † But he
also that burneth her, shal wash his garmentes and his bodie,
9 and shal be vncleane vntil euen. † And [m] a man that is cleane
shal gather the ashes of the cow, and shal powre them out
without the campe in [n] a most cleane place, that they may be
reserued for the multitude of the children of Israel, and for
water of aspersion: because the cowe was burnt for sinne.
10 † And when he that caried the ashes of the cow, hath washed
his garmentes, [o] he shal be vncleane [p] vntil euen. The children
of Israel, and the strangers that dwel among them, shal haue
11 this for a holie thing by a perpetual ordinance. † He that
toucheth the dead corps of a man, and is vncleane therfore
12 seuen daies: † shal be sprinkled of [q] this water the third day,
and the seuenth, and so shal be cleansed. If he were not sprin-
kled, the third day [r] the seuenth day he can not be clensed.
13 † Euerie one that toucheth the dead corps of mans soule, and
is not sprinkled with this commistion, shal pollute the ta-
bernacle of the Lord, and shal perish out of Israel: because
he was not sprinkled with the water of expiation, he shal be
14 vncleane, and his filthinesse shal remaine vpon him. † This
is the law of the man that dieth in a tabernacle: Al that enter
into his tent, and al the vessel that are there, shal be polluted
15 seuen daies. † The vessel, that hath no couer, nor bynding
16 ouer it, shal be vncleane. † If any man in the field touch
the corps of a man that was slaine, or that died of himself, or
17 his bone, or graue, he shal be vncleane seuen daies. † And
they shal take of the ashes of combustion and of sinne, and
18 shal powre liuing water vpon them into a vessel. † in the
which when a man that is cleane hath dipped hyssope, he shal
sprinkle therwith al the tent, and al the implementes, and the
19 men polluted with such contagion: † and in this maner he
that is cleane shal purge the vncleane the third and seuenth
day. And being expiated the seuenth day, he shal wash both
himself and his garmentes, and be vncleane vntil euening.
20 † If anie man be not expiated after this rite, his soule shal
perish out of the middes of the Church: because he hath pol-
luted the Lordes Sanctuarie, and is not sprinkled with water
21 of lustration. † This precept shal be an ordinance for euer.
He also that sprinkleth the waters, shal wash his garmentes:

[l] of his head al wounded, with the whippes, crowne, nailes. &c.
[m] VVood of the crosse brought life to the world.
[n] Liuely heate of so infinite charitie dissolueth the coldnes of death.
[o] Christs suffering an exãple that we must also sustaine afflictions.
[p] Those that procured, or cooperated to Christs death were polluted with sinne.
[q] Ioseph and Nicodemus buried Christ.
[r] His sepulcher was glorious.
[s] Those also that buried him, neded cleansing by his Passion, not for that work, but for their sinnes.
[t] The old law did not remitte sinnes but the new.
[u] Baptisme in the name of the B. Trinitie without which no other Sacrament auaileth.

Euerie one that toucheth the waters of expiation, shal be vncleane vntil euen. † Whatsoeuer he toucheth that is vncleane, he shal make it vncleane: and the soule, that toucheth anie of these thinges, shal be vncleane vntil euen. 22

CHAP. XX.

Marie the sister of Moyses dieth. 2. The people murmure for lack of water, 7. Moyses and Aaron being commanded to draw some out of a rock, do it doutfully: 12. and for the same are foretold that they shal die in the desert. 14. Not obtaining licence to passe through Edom, 22. they come into Mount Hor, where Eleazar is ordained hiegh Priest, Aaron dieth, and is mourned by the people thirtie daies.

AND the children of Israel, and al the multitude came into the desert Sin, the first moneth: and the people abode in Cades. And Marie died there, and was buried in the same place. † And when the people lacked water, they came together against Moyses and Aaron: † and being turned into sedition, said: Would God we had perished among our brethren before our Lord. † Why haue you brought forth the Church of our Lord into the wildernesse, that both we and our cattel should die? † Why did you make vs ascend out of Ægypt, and haue brought vs into this exceding naughtie place which can not be sowed, which bringeth forth neither figge, nor vines, nor pomegranates, moreouer also hath no water for to drinke? † And Moyses and Aaron, the multitude being dismissed, entring into the tabernacle of couenant, fel flatte vpon the ground, and cried to our Lord, and said: Lord God heare the crie of this people, and open vnto them thy treasure the fountaine of liuing water, that being satisfied, their murmuring may cease. And the glorie of our Lord appeared ouer them. † And our Lord spake to Moyses, saying: † Take the rodde, and assemble the people together, thou and Aaron thy brother, and speake to :: the rocke before them, and it shal geue waters. And when thou hast brought forth water out of the rocke, al the multitude shal drinke and their cattel. † Moyses therfore tooke the rodde, which was in the sight of our Lord, as he commanded him, † the multitude being assembled before the rocke, and he said to them: Heare ye rebellious and incredulous: Can we out of this rocke bring you forth water? † And when Moyses had lifted vp his hand stricking the rocke, :: twise with the

The Epistle on friday in the third weke of Lent.

1 2 3 4 5 6 7 8 9 10 11

† The rock signified Christ, the rodde his Crosse. *S. Aug. q. 35. in Num.*

:: By this the crosse is more euidently signified, which was made of two peeces of wood. *S. Aug. ibidem.*

the rodde, there came forth great plentie of water, so that
12 the people drunke and their cattel. † And our Lord said to Moyses and Aaron: Because :: you haue not beleued me, to sanctifie me before the children of Israel, you shal not bring
13 in these peoples into the land, which I wil geue them. † This is the water of contradiction, where the children of Israel quarelled against our Lord, and he was sanctified in them.
14 † In the meane time Moyses sent messengers from Cades to the King of Edom, which should say: Thus thy brother Israel biddeth vs to say: Thou knowest al the labour, that hath
15 taken vs, † in what maner our fathers went downe into Ægypt, and there we dwelt a great time, and the Ægyptians
16 afflicted vs, and our fathers: † and in what maner we cried to our Lord, and he heard vs, and sent an Angel, that hath brought vs out of Ægypt. Loe being presently in the citie of
17 Cades, which is in thy vttermost borders, † we beseech thee that we may haue licence to passe through thy countrie. We wil not goe through the fieldes, nor through the vineyardes, we wil not drinke the waters of thy welles, but we wil goe the common high way, declining neither to the right hand,
18 nor to the left, til we be past thy borders. † To whom Edom answered: Thou shalt not passe by me, otherwise I wil come
19 armed against thee. † And the children of Israel said: We wil goe by the beaten way: and if we and the cattel drinke thy waters, we wil geue thee that which is iust: there shal be
20 no difficultie in the price, only let vs passe speedely. † But he answered: Thou shalt not passe: And immediatly he came forth to meete them with an infinitie multitude, and a strong
21 hand, † neither would he condescend to them desiring to grant them passage through his borders. For the which cause
22 Israel turned an other way from him. † And when they had remoued the campe from Cades, they came into the mountaine Hor, which is in the borders of the land of Edom:
23 † Where our Lord spake to Moyses: † Let Aaron, sayeth he, goe to his people: for he shal not enter to the Land, which I haue geuen the children of Israel, for that he was incredu-
25 lous to my mouth, at the Waters of contradiction. † Take Aaron and his sonne with him, and thou shalt bring them
26 into the mountaine Hor. † And when thou hast vnuested the father of his vesture, thou shalt reuest therewith Eleazar
27 his sonne: Aaron shal be gathered, and die there. † Moyses

:: Not doubting of Gods powre, but supposing it vnmete, that God should stil worke miracles for so stubborne a people, they did not speake to the rock, as they were cõmanded, but chiding the incredulous multitude, spake to them ambiguously, & so by occasion of others sinne, also offended, and for the same were punished. *See Deut. 1, v. 37 3, v. 16. & 4, v. 21. S. Aug. q. 19. Theod. q 38. in Num.*

did as our Lord had commanded: and they went vp into the mountaine Hor before al the multitude. † And when he had spoyled Aaron of his vestimentes, he reuested Eleazar his sonne with them. † After that he was dead in the toppe of the mountaine, he went downe with Eleazar. † And al the multitude seeing that Aaron was dead, :: mourned vpon him thirtie daies throughout al their families.

28 29 30

:: Mourning the dead was long before this obserued by tradition. *Gen.* 23. 50.

CHAP. XXI.

Israelites at the first encounter with the Chananeites hauing the worse, after their vow kil the King of Arad, and destroy his cities. 4. The people againe murmuring are stricken with firie serpents, 7. but confessing their fault, Moyses by Gods commandment setteth vp a brasen serpent for a remedie. 10. They march through diuers places. 17. and sing a Canticle at a wel which God gaue them. 21. They kil Sehon King of the Amorreites, and conquer his land. 33. Likwise Og King of Basan.

VVHICH when the Chananeite king of Arad, who dwelt toward the south, had heard, to wit, that Israel was come by the way of the spies, he fought against them, and being victour, he tooke the pray of them. † But Israel binding himself, by vow to our Lord, said: If thou wilt deliuer this people into my hand, I wil destroy their cities. † And our Lord heard the prayers of Israel, and deliuered the Chananeite, whom they slew ouerthrowing their cities: and they called the name of that place Horma, that is to say, Anathema. † And they marched also from the mountaine Hor, by the way that leadeth to the Redde sea, that they might compasse the land of Edom. And the people began to be wearie of the iourney and labour: † and speaking against God and Moyses, they said: Why didst thou bring vs out of Ægypt, to die in the wildernesse? There wanteth bread, waters there are none: our soule now lotheth at this most light meate. † Wherfore our Lord sent vpon the people firie serpentes, at whose plagues and the deathes of verie manie, † they came to Moyses, and said: We haue sinned, becausse we haue spoken against our Lord and thee: Pray that he take from vs the serpentes. And Moyses prayed for the people, † and our Lord spake to him: :: Make a brasen serpent, and sette it for a signe: he that being striken looketh on it, shal liue. † Moyses therfore made :: A BRASEN SERPENT, and set it for a signe: whom when they that were

1 2 3 4 5 6 7 8 9

:: God forbidding images of idols, yet commandeth to make an image for a good purpose. :: Christ expoundeth this erecting of the brasen serpent, of him self to be crucified. *Ioan.* 3.

10 were striken, looked on, they were healed. † And the chil-
11 dren of Israel marching camped in Oboth. † Whence de-
parting they pitched their tentes in Ieabarim, in the wilder-
12 nesse, that looketh toward Moab against the east part. † And
remouing from thence, they came to the Torrent Zared.
13 † Which they forsaking camped against Arnon, which is in
the desert, & standeth out in the borders of the Amorrheite.
For Arnon is the border of Moab, diuiding the Moa-
14 bites & the Amorrheites. † Wherof it is said in the booke of
the warres of our Lord: :: As he did in the Redde sea, so wil
15 he doe in the streames of Arnon. † The rockes of the tor-
rentes were bowed, that they might rest in Ar, and lie in the
16 borders of the Moabites. † From that place appeared the
wel, wherof our Lord spake to Moyses: Gather the people
17 together, and I wil geue them water. † Then Israel sang
18 this verse: Arise the wel. They sang therto: † The wel, which
the princes digged, and the captaines of the multitude pre-
pared in the lawgeuer, and in their staues. And they marched
19 from the wildernesse to Mathana. † From Mathana vnto
20 Nahaliel: from Nahaliel vnto Bamoth. † From Bamoth is a
valley in the countrie of Moab, in the toppe of Phasga, which
21 looketh toward the desert. † And Israel sent messengers to
22 Sehon King of the Amorrheites, saying: † I beseech thee
that I may haue licence to passe through thy land: we wil
not goe aside into the fieldes and the vineyardes, we wil not
drinke waters of the welles, we wil goe the kinges high way,
23 til we be past thy borders. † Who would not grant that Is-
rael should passe by his borders: but rather gathering an
armie, went forth to meete them in the desert, and came vnto
24 Iasa, and fought against them. † Of whom he was strooken
in the edge of the sword, and his land was possessed from
Arnon vnto Ieboc, and to the children of Ammon: for the
borders of the Ammonites were kept with a strong garrison.
25 † Israel therfore tooke al his cities, and dwelt in the cities of
the Amorrheite, to wit, in Hesebon, and the villages therof.
26 † The citie Hesebon was Sehons the king of the Amor-
rheite, who fought against the king of Moab: and tooke al
the land, that had bene of his dominion, as farre as Arnon.
27 † Therfore it is said in the prouerbe: Come into Hesebon,
28 let the citie of Sehon be built and erected: † A fire went
forth from Hesebon, a flame from the towne of Sehon, and
deuoured

:: As the Ægyptians were drowned in the sea; so the Amorrheites were oppressed by the rockes falling vpon them, & the waters caried their carcases into the valley of Moab.

deuoured Ar of the Moabites, and the inhabitantes of the high places of Arnon. † Wo to thee Moab, thou art vndone 29
people of Chamos. He hath geuen his sonnes into flight, and his daughters into captiuitie to Sehon the King of the Amorrheites. † Their yoke is perished from Hesebon vnto 30
Dibon, they came wearie into Nophe, and vnto Medaba. † Israel therfore dwelt in the Land of the Amorrheite. 31
† And Moyses sent some to take a view of Iazer: whose vil- 32
lages they tooke, and possessed the inhabitantes. † And 33
they turned them selues, and went vp by the way of Basan, and Og the King of Basan came against them with al his people, to fight in Edrai. † And our Lord said to Moyses: Feare 34
him not, for into thy hand I haue deliuered him, and al his people, and land: and thou shalt doe to him as thou didst to Sehon the King of the Amorrheites, the inhabiter of Hesebon. † They therfore smote him also with his sonnes, and 35
al his people vnto vtter destruction, and they possessed his land.

CHAP. XXII.

Balac King of Moab fearing the Israelites, sendeth for Balaam a southsayer to curse them. 8. Who consulting his false god, is forbid by God almightie to goe, and so excuseth him self. 15. Balac sendeth againe offering greater reward, 19. he againe consulteth, and God biddeth him goe. 22. but sendeth an Angel to meete him in the way, whom his asse seing, shunneth three times, and so often he beateth her, 28. then she speaketh, expostulating his hard vsage. 31. he also seeth the Angel. 35. and is charged to speake nothing but that the Angel shal suggest.

AND marching forward they camped in the champion 1
countrie of Moab, where Iericho is situated beyond Iordan. † And Balac the sonne of Sephor seeing al thinges 2
that Israel had done to the Amorrheite, † and that the Moa- 3
bites were in greate feare of him, and could not susteyne his assault, † he said to the eldets of Madian: So wil this people 4
destroy al that dwel in our coastes, as the oxe is wont to eate the grasse vnto the verie rootes. And he was at the same time King in Moab. † He sent therfote messengers to Balaam the 5
sonne of Behor a Southsayer, who dwelt vpon the riuer of the land of the children of Ammon, to cal him, and to say: Behold a people is come out of Ægypt, that hath couered the face

6 face of the earth, sitting against me. † Come therfore, and curse this people, because it is mightier then I: if by any meanes I may strike them and cast them out of my land. for I know that he is blessed whom thou shalt blesse, and cursed
7 vpon whom thou shalt heape curses. † And the ancientes of Moab went, and the elders of Madian, hauing the price of diuination in their handes. And when they were come
8 to Balaam, and had told him al the wordes of Balac: † he answered: Tarie here this night, and I wil answer whatsoeuer :: the Lord shal say to me. And whiles they stayed
9 with Balaam, :: God came, and said to him: † What would
10 these men that are with thee? † He answered: Balac the sonne of Sephor king of the Moabites hath sent to me,
11 † saying: Behold a people that is come out of Ægypt, hath couered the face of the land: come, and curse them, if by
12 any meanes fighting I may driue them away. † And God said to Balaam: Goe not with them, neither doe thou curse
13 the people: because it is blessed. † Who in the morning arising said to the princes: Goe into your countrie, because
14 the Lord hath forbid me to come with you. † The princes returning, said to Balac: Balaam would not come with vs.
15 † Againe he sent many moe and more noble, then he had
16 sent before. † Who when they were come to Balaam, said: Thus sayeth Balac the sonne of Sephor: Slacke not to come
17 to me: † for I am readie to honour thee, and whatsoeuer thou wilt I wil geue thee: Come, and curse this people.
18 † Balaam answered: If Balac would geue me his house ful of siluer and gold, I can not change the word of the Lord
19 my God, to speake either more, or lesse. † I beseech you that you wil also tarie here this night, and I may know what
20 the Lord wil answer me :: once more. † God therfore came to Balaam in the night, and said to him: If these men be come to cal thee, arise and goe with them: yet so, that thou
21 doe that which I shal command thee. † Balaam arose in the
22 morning, and sadling his asse went with them. † And God was angrie. And an Angel of our Lord stoode in the way against Balaam, who sate vpon the asse, and had two seruantes
23 with him. † The asse seeing the Angel standing in the way, with a drawen sword, turned her self out of the way, and went by the field. Whom when Balaam had bette, and
24 had brought her againe to the beaten way, † the Angel

:: He consulted his false god, whom he serued, & called him the Lord, not knowing our Lord God almightie. *Theodoret. q. 40. Procopius. in Num.*

:: God our Lord answered him, not suffering the diuel to speake in this case.

:: Being sufficiently informed before, for worldlie lucre he demandeth againe, & God for his punishment letteth him goe: but suffereth him not to curse, nor speake euil of the Israelites, but cõtrariwise to prophecie much good, which should come vnto them.

stoode in the streictes of two walles, wherwith vineyardes were inclosed. † Whom the asse seeing, ioyned her selfe close to the wal, and brused the foote of him that ridde. But he beate her againe: † and neuertheless the Angel passing to a narrow place, where there could be no going a side neither to the right hand nor to the left, stoode to meete him. † And when the asse had seene the Angel standing, she fel vnder the feete of the rider. Who being angrie, bette her sides with a staffe more vehemently. † And our Lord opened the mouth of the asse, and she spake: What haue I done to thee? why strikest thou me? loe now the third time? † Balaam :: answered: Because thou hast deserued, and hast abused me: I would I had a sword, that I might kil thee. † The asse said: Am not I thy beast, on which thou hast beene alwayes accustomed to ride vntil this present day? tel me what like thing did I euer to thee. But he said: Neuer. † Forthwith our Lord opened the eies of Balaam, and he :: saw the Angel standing in the way with a drawen sword, and he :: adored him flatte to the ground. † To whom the Angel said: Why beatest thou thy asse the third time? I am come to withstand thee, because thy way is peruerse, and contrarie to me: † and vnlesse the asse had turned out of the way, geuing place to me resisting thee, I had slaine thee, and she should haue liued. † Balaam said: I haue sinned, not knowing that thou didst stand against me: and now if it displease thee that I goe, I wil returne. † The Angel said: :: Goe with these men, and see thou speake no other thing then I shal command thee. He went therfore with the princes. † Which when Balac heard, he came forth to meete him in a towne of the Moabites, that is situated in the vttermost borders of Arnon. † And he said to Balaam: I sent messengers to cal thee, why didst thou not come immediatly vnto me? was it because I can not reward thy coming? † To whom he answered: Loe here I am: Shal I be able to speake any other thing, but that which God shal put in my mouth? † They therfore went on together, and came into a citie, that was in the vttermost borders of his kingdome. † And when Balac had killed oxen, & sheepe, he sent therof to Balaam, and to the princes that were with him, presentes. † And when morning was come, he brought him to the excelses of Baal, and he beheld the vttermost part of the people.

:: Nothing is here to be more merueled (*sayeth S. Augustin*) then that he was not afraide whē he heard his asse speake vnto him. But being accustomed to such monstruous things he replied familiarly, nothing therwith astooniſhed.

:: Yet seing an Angel, he fel downe terrified, and adored him. *q. 48. in Num.*

::Balaam knowing him to be an Angel that appeared, neither adored him with diuine honour as God, nor with ciuil, as a mortal man, but with religious honour, lesse then diuine, & more then ciuil. *See Exod. 20.*

:: God sometimes maketh false prophetes to vtter a truth, because preiudicate mindes do rather geue eare to such, thē to true prophetes. *Theod. q. 45. in Num.*

CHAP.

CHAP. XXIII.

Balaam endeuoureth to curse Israel, but God forceth him to blesse them. 11. *Againe he vrgeth him to curse them, but he stil prophecieth good things of them.* 26. *Yet Balac insisteth willing him to curse, or not to blesse them.*

1 AND Balaam said to Balac: :: Build me here seuen al-
tares, and prepare as manie calues, and rammes of the
2 same number. † And when he had done according to the
word of Balaam, they together laid a calfe and a ramme vpon
3 an altar. † And Balaam said to Balac: Stand a while beside
thy holocauste, vntil I goe, if happely the Lord wil meete
me, and whatsoeuer he shal command, I wil speake to thee.
4 † And when he was gone in hast, God mette him. And
Balaam speaking to him, said: I haue erected seuen altares,
5 and haue laid thereon a calfe and a ramme. † And our Lord
put a word in his mouth, and said: Returne to Balac, and
6 thus shalt thou speake. † Returning he found Balac stan-
ding beside his holocauste, and al the princes of the Moa-
7 bites: † and taking vp his parable, he said: From Aram hath
Balac King of the Moabites brought me, from the moun-
taines of the East: Come, quoth he, and curse Iacob: make
8 hast, and detest Israel. † How shal I curse, whom God hath
not cursed? By what meanes may I detest, whom the Lord
9 detesteth not? † From the highest flintes shal I see him, and
from the hilles shal I view him. The people shal dwel alone,
10 and among the Gentiles shal not be accounted. † Who may
be able to number the dust of Iacob, and to know the num-
ber of the stocke of Israel? :: My soule die the death of the
11 iust, and my last endes be made like to them. † And Balac
said to Balaam: What is this that thou doest? That thou
shouldest curse mine enemies I called thee: and thou con-
12 trariewise blessest them. † To whom he answered: Can I
speake ought els, but that which the Lord commandeth?
13 † Balac therfore said: Come with me into an other place
whence thou mayest see part of Israel, and canst not see the
14 whole, from thence curse them. † And when he had
brought him into a high place, vpon the toppe of the moun-
taine Phasga, Balaam builded seuen altares, & laying thereon
15 calues and rammes, † he said to Balac: Stand here beside
16 thy holocaust, whiles I goe to meete him. † Whom when our
Lord had mette, and had put the word in his mouth, he said:

:: Before the diuel would curse Gods people he required sacrifice; which being offered yet he could not worke his malice. For by Gods commandmēt (*saith S. Hieron. de mans.* 42.) Israel is blessed, cursing turned into praise and Gods voice is heard sounding from a profaine mouth.

:: Heretikes, & other infidels desire sometimes to die in state of Catholiques, though they wil not liue as they do. *S. Greg. li.* 33. *c.* 27. *Moral.*

Returne to Balac and thus thou shalt speake to him. † Returning he found him standing beside his holocauste, and the princes of the Moabites with him. To whom Balac said: What hath the Lord spoken? † But he taking vp his parable, said: Stand Balac, and harken, heare thou sonne of Sephor: † God is not as man, that he may lie, nor as the sonne of man, that he may be changed. Hath he said then, and wil he not doe? hath he spoken, and wil he not fulfil? † I was brought to blesse, the blessing I am not able to stay. † There is no Idol in Iacob, neither is there * simulachre to be seene in Israel. The Lord his God is with him, and the sound of the victorie of the king in him. † God hath brought him out of Ægypt, whose strength is like to the vnicorne. † There is no Southsaying in Iacob, nor diuination in Israel. In their times it shal be said to Iacob and Israel what God hath wrought. † Behold the people shal rise vp as a lioness, and as a lion shal raise it self: It shal not lie downe til it deuoure the pray, and drinke the bloud of the slaine. † And Balac said to Balaam: :: neither curse, nor blesse him. † And he said: Did I not tel thee, that whatsoeuer God should command me, that would I doe? † And Balac said to him: Come, and I wil bring thee to an other place: if happely it please God that thence thou mayest curse them. † And when he had brought him vpon the toppe of the mountaine Phogor, which looketh to the wildernesse, † Balaam said to him: Build me here seuen altares, and prepare as manie calues, and rammes of the same number. † Balac did as Balaam had said: and he laide the calues and the rammes on euerie altar.

17 18 19 20 21 22 23 24 25 26 27 28 29 30

* *Likns of idol.*

:: When Infidels can not draw others to false worship, or cursing, they are content that men professe no God, nor religion at al.

CHAP. XXIIII.

Balaam forced by the euidence of truth (though not conuerted in wil to serue God, whom he confesseth to be omnipotent) prophecieth stil more good of Israel: 10. Wherfore Balac interrupteth him, and he answereth plainly that God almightie wil haue it so. 15. And so proceeding he prophecieth of CHRIST. *20. Also of Amalacheites, Cineites, and Italians.*

AND when Balaam had seene that it pleased our Lord that he should blesse Israel, he went not as before he had gone, to seeke Southsaying: but directing his countenance against the desert, † and lifting vp his eies, he saw Israel abiding in their tentes by their tribes: and the spirit of

1 2

God

3 God coming :: vehemently vpon him, † taking vp his parable he said: Balaam the sonne of Beor hath said: The man
4 hath said: whose eye is stopped: † The hearer of the wordes of God hath said, he that hath beholden the vision of the Omnipotent, he that falleth, and so his eies are opened:
5 † How beautiful are thy tabernacles ô Iacob, and thy tentes
6 ô Israel! † As wooddie valleis, as watered gardens beside the riuers, as tabernacles which the Lord hath pitched, as
7 cedres by the waters side. † Water shal flow out of his bucket, and his seede shal be into manie waters. For Agag shal his king be taken away, and his kingdom shal be taken
8 away. † God hath brought him out of Ægypt, whose strēgth is like to the rhinocerote. They shal deuoure nations his enimies, and breake their bones, and pearce them with ar-
9 rowes. † Lying he hath slept as a lion, and as a lioness, whom none shal be bold to rayse vp. He that blesseth thee, him self also shal be blessed: he that curseth thee, shal be re-
10 puted accurst. † And Balac being angrie against Balaam, clapping his handes together said: To curse mine enemies I called thee, whom thou contrariewise hast blessed the third
11 time: † returne to thy place. I was determined verily to honour thee magnifically, but the Lord hath depriued thee
12 of the honour appointed. † Balaam made answer to Balac: did I not say to thy messengers, whom thou didst send to me:
13 † If Balac would geue me his house ful of siluer and gold, I can not passe the word of the Lord my God, to vtter of my owne minde either any good, or euil: but whatsoeuer the
14 Lord shal say, that wil I speake? † But yet going to my people, I wll geue thee counsel, what thy people shal doe to this
15 people in the last time. † Therfore taking vp his parable, againe he said: Balaam the sonne of Beor hath said: The
16 man whose eye is stopped, hath said: † the hearer of the wordes of God hath said, who knoweth the doctrine of the Higheſt, and seeth the visions of the Omnipotent, who fal-
17 ling hath his eies opened. † I shal see him, but not now: I shal behold him but not neere. :: A STARRE SHAL RISE out of Iacob, and a rodde shal arise from Israel: and shal strike the dukes of Moab, and shal waist al the children of
18 Seth. † And Idumea shal be his possession: the inheritance of Seir shal come to their enemies: but Israel shal doe
19 manfully. † Of Iacob shal he be that shal rule, and shal

:: The spirite of prophecie came more vpon him, but not grace iustifying: *Manie do prophecie, and cast out diuels*, and worke other miracles, and yet be dāned *Mat. 7. v. 22.*

:: In some sort this prophecie was fulfilled in King Dauid. 2. *Reg. 5. 8. & seq.* but perfectly in Christ the bright, and mornig starre: *Apoc. 22.* To whom not anie one, or manie, but in general al nations are geuē for inheritāce, and the endes of the world, in possession. *Psal. 2. Act. 13. v. 8.*

destroy the remaines of the citie. † And when he had seene 20
Amalec, taking vp his parable, he said: Amalec the begin-
ning of Gentiles, whose latter endes shal be destroyed. † He 21
saw also the Cineite: and taking vp his parable, he said: Thy
habitation in deede is strong: but if thou build thy nest in a
rocke, † and thou be chosen of the stocke of Cin, how 22
long shalt thou be able to continew? For Assur shal take
thee. † And taking vp his parable againe he spake: Alas, 23
who shal liue, when God shal doe these thinges? † They 24
shal come in galleies from Italie, they shal ouercome the As-
syrians, and shal waist the Hebrewes, and at the last them sel-
ues also shal perish. † And Balaam rose, and returned into 25
:: his place: Balac also returned the way that he came.

* Not to his countrie, but to his place of abode among the Madianites: for there he was slaine shortly after. chap. 31. v. 8.

CHAP. XXV.

By carnal fornication manie are drawen to spiritual. For which twentie foure thousand are slaine. 10. Phinees his Zele in stabbing to death two fornicators, is commended by God, and rewarded.

AND Israel at that time abode in Settim, and the people 1
:: fornicated with the daughters of Moab, † who cal- 2
led them to their sacrifices. And they did eate and adore their
goddes. † And Israel was professed to Beelphegor, and our 3
Lord being angrie, † said to Moyses: Take al the princes of 4
the people, and hang :: them vp against the sunne on gib-
bettes: that my furie may be auerted from Israel. † And 5
Moyses said to the Iudges of Israel: Kil euerie man his neigh-
bours, that are professed to Beelphegor. † And behold one 6
of the children of Israel entred in before the face of his bre-
thren to a whore a Madianite in the sight of Moyses, and of
al the multitude of the children of Israel, who wept before
the doores of the tabernacle. † Which thing when Phinees 7
had sene the sonne of Eleazar the sonne of Aaron the priest,
he arose out of the middes of the multitude, and catching a
dagger, † went in after the man of Israel into the brothel 8
house, and thrust them through both together, to witte, the
man and the woman in the genitalles. And the plague ceased
from the children of Israel, † and there were slaine fowre 9
and twentie thowsand men. † And our Lord said to Moyses: 10
† Phinees the sonne of Eleazar the sonne of Aaron the priest 11
:: hath auerted my wrath from the children of Israel: be-
cause he was moued with my zele against them, that my self
might

a Balaam gaue this diuelish counsel to allure men by bellichere and lechetie vnto idolatrie. *chap.* 31. v. 16. And euen so Heretikes drawe manie in these daies to heresie. *See Apoc.* 2. v. 14.

:: By assistance of the princes hang the idolaters. v. 5.

:: Either Phinees was one of the Iudges,

might not destroy the children of Israel in mine owne zele.
12 † Therfore speake to him: Behold I geue him the peace of
13 my couenant, † and there shal be as wel to him as to his
seede the couenant of priesthood for euer, because he hath
bene zelous for his God, and hath expiated the wicked fact
14 of the children of Israel. † And the name of the man of Is-
rael, that was slaine with the woman of Madian, was Zambri
the sonne of Salu, a prince of the kinred and tribe of Simeon.
15 † Moreouer the Madianesse, that was slaine with him, was
called Cozbi the daughter of Sur a most noble prince of the
16 17 Madianites. † And our Lord spake to Moyses, saying: † Let
the Madianites finde you their enemies, and strike you them:
18 † Because they also haue done like enemies against you, and
haue guilfully deceiued you by the Idol Phogor, and Cozbi
the daughter of the duke of Madian their sister, who was
strooken in the day of the plague for the sacrilege of Phogor.

and so an example for such Magistrates to do iustice; or he had a particular inspiration, which is no warrant for priuate men, to do the like. For by Catholique doctria, killing of men is neither allowed, nor excused but whē it is done by publique authoritie, or by mere casualitie, against the killers wil. *Catechis. Rom. p. 3. c. 6. q. 5. D. Tho. 2. 2. q. 60. a. 6.*

CHAP. XXVI.

All the men of twelue tribes being againe numbered, from the age of twentie yeares and vpward, are found to be six hundred one thousand seuen hundred and thirtie. 57. Of the tribe of Leui also, numbered of the male sex from the age of one moneth and vpward, are found twentie three thousand. 64. all being dead in the desert, which were numbered before, except Caleb and Iosue.

1 AFTER :: the bloud of the offenders was shed, our Lord
said to Moyses and Eleazar the sonne of Aaron, the
2 priest: † Number the whole summe of the children of Is-
rael from twentie yeares and vpward, by their houses and
3 kinredes, al that can goe forth to warres. † Moyses ther-
fore and Eleazar the priest spake, in the champion countrie
of Moab vpon Iordan against Iericho, to them that were
4 † from twentie yeares and vpward, as our Lord had com-
5 manded, of whom this is the number: † Ruben the first
borne of Israel, his sonne, Henoch, of whom is the familie
of the Henochites: and Phallu, of whom is the familie of
6 the Phalluites: † and Hesron, of whom is the familie of the
Hesronites: and Charmi, of whom is the familie of the Char-
7 mites. † These are the families of the stocke of Ruben:
whose number was found fourtie three thousand, and seuen
8 9 hundred thirtie. † The sonne of Phallu, Eliab. † his sonnes,
Namuel and Dathan and Abiron. These are Dathan and
Abiron

:: Gods wrath being pacified by extirpation of the old bad people, the new progenie is numbered which shal possesse the promised land *S. Hierom. de Mans. 42. to. 3.*

Abiron the princes of the people, that rose against Moyses and Aaron in the sedition of Core, when they rebelled against our Lord: † and the earth opening her mouth deuoured Core, verie manie dying, when the fire burnt two hundred fiftie men. And there was a great miracle done, † that Core perishing, ⁂ his sonnes perished not. † The sonnes of Simeon by their kinredes: Namuel, of him is the familie of the Namuelites: Iamin, of him is the familie of the Iaminites: Iachin, of him is the familie of Iachinites: † Zare, of him is the familie of the Zareites: Saul, of him is the familie of the Saulites. † these are the families of the stocke of Simeon, of which the whole number was two and twentie thousand two hundred. † The sonnes of Gad by their kinredes: Sephon, of him is the familie of the Sephonites: Aggi of him is the familie of the Aggites: Suni, of him is the familie of the Sunites: † Ozni, of him is the famile of the Oznites: Her, of him is the familie of the Herites: † Arod of him is the familie of the Arodites: Ariel, of him is the familie of the Arielites. † these are the families of Gad, of which the whole number was fourtie thousand fiue hundred. † The sonnes of Iudas, Her, and Onan, who died both in the land of Chanaan. † And the sonnes of Iudas by their kinredes were: Sela, of whom is the familie of the Selaites: Phares, of whom is the familie of the Pharesites: Zare, of whom is the familie of the Zareites. † Moreouer the sonnes of Phares: Hesron, of whom is the familie of the Hesronites: and hamul, of whom is the familie of the Hamulites. † these are the families of Iudas, of which the whole number was seuentie six thousand fiue hundred. † The sonnes of Issachar, by their kinredes: Thola, of whom is the familie of the Tholaites: Phua, of whom is the familie of the Phuaites: † Iasub, of whom is the familie of the Iasubites: Semran, of whom is the familie of the Semranites. † these are the kinredes of Issachar, whose number sixtie fowre thousand three hundred. † The sonnes of Zabulon by their kinredes: Sared, of whom is the familie of the Saredites: Elon of whom is the familie of the Elonites: Ialel, of whom is the familie of Ialelites. † These are the kinredes of Zabulon, whose number was sixtie thou sand fiue hundred. † The sonnes of Ioseph by their kinredes, Manasses and Ephraim. † Of Manasses was borne Machir, of whom is the familie

⁂ They were retained in the ayre, til the earth broken vnder them was closed againe.

familie of the Machirites. Machir begat Galaad, of whom
30 is the familie of the Galaadites. † Galaad had sonnes: Iezer,
of whom is the familie of the Iezerites: and Helec, of whom
31 is the familie of the Helecites. † and Asriel, of whom is
the familie of the Asrielites: and Sechem, of whom is the
32 familie of the Sechemites. † and Semida, of whom is the fa-
milie of the Semidaites: and Hepher, of whom is the familie
33 of the Hepherites. † And Hepher was the father of Salphaad,
who had no sonnes, but onlie daughters, whose names are
these: Maala, and Noa, and Hegla, and Melcha, and Tersa.
34 † these are the families of Manasses, and the number of them
35 is fiftie two thousand seuen hundred. † And the sonnes of
Ephraim by their kinredes were these: Suthala, of whom
is the familie of the Suthalaites: Becher, of whom is the fa-
milie of the Becherites: Thehen, of whom is the familie of
36 the Thehenites. † Moreouer the sonne of Suthala was He-
37 ran, of whom is the familie of the Heranites. † these are the
kinredes of the sonnes of Ephraim: whose number was thir-
38 tie two thousand fiue hundred. † These are the sonnes of
Ioseph by their families. The sonnes of Beniamin in their
kinredes: Bela, of whom is the familie of the Belaites: Asbel,
of whom is the familie of the Asbelites: Ahiram, of whom
39 is the familie of the Ahiramites: † Supham, of whom is the
familie of the Suphamites: Hupham, of whom is the familie
40 of the Huphamites. † The sonnes of Bela: Hered, and Noe-
man. Of Hered, the familie of the Heredites: of Noeman,
41 the familie of the Noemanites. † These are the sonnes of
Beniamin by their kinredes, whose number was fourtie fiue
42 thousand six hundred. † The sonnes of Dan by their kin-
redes: Suham, of whom is the familie of the Suhamites: these
43 are the kinredes of Dan by their families. † al were Suha-
mites, whose number was sixtie foure thousand foure hun-
44 dred. † The sonnes of Aser by their kinredes: Iemna, of
whom is the familie of the Iemnaites: Iessui, of whom is the
familie of the Iessuites: Brie, of whom is the familie of the
45 Brieites. † The sonnes of Brie: Heber, of whom is the fa-
milie of the Heberites: and Melchiel, of whom is the familie
46 of the Melchielites. † And the name of the daughter of
47 Aser, was Sara. † these are the kinredes of the sonnes of
Aser, and their number fiftie three thousand foure hundred.
48 † The sonnes of Nephthali by their kinredes: Iesiel, of

whom is the familie of the Ieſielites: Guni, of whom is the familie of the Gunites, † Ieſer, of whom is the familie of 46
the Ieſerites: Sellem, of whom is the familie of the Sellemites. † theſe are the kinredes of the ſonnes of Nephthali by 50
their families: whoſe number was fourtie fiue thouſand foure hundred. † This is the ſumme of the children of Iſrael, that 51
were reckened, ſix hundred thouſand, and a thouſand ſeuen hundred thirtie. † And our Lord ſpake to Moyſes ſaying: 52
† To theſe shal the land be diuided according to the num- 53
ber of names for their poſſeſſions. † To the greater number 54
thou shalt geue a greater portion, and to the fewer a leſſe: to euerie one, as they haue now beene reckened, ſhal poſſeſſion be deliuered: † yet ſo that lotte doe diuide the Land to the 55
tribes and the families. † Whatſoeuer ſhal chance by lotte, 56
that let either the more take, or the fewer. † This alſo is the 57
number of the ſonnes of Leui by their families: Gerſon, of whom the familie of the Gerſonites: Caath, of whom the familie of the Caathites: Merari, of whom the familie of the Merarites. † theſe are the families of Leui: The familie of 58
Lobni, the familie of Hebroni, the familie of Moholi, the familie of Muſi, the familie of Core. Howbeit Caath begatte
:: Amram married his aunt: which sheweth that the second degree in consanguinitie is not forbid by the law of nature; though it was after prohibited by a positiue law. *Leuit.* 18.
Amram:: † who had to wife Iochabed :: the daughter of 59
Leui, who was borne to him in Ægypt. She bare to Amram her husband ſonnes, Aaron and Moyſes, and Marie their ſiſter. † Of Aaron were borne Nadab and Abiu, and Eleazar 60
and Ithamar: † of the which Nadab and Abiu died, when 61
they had offered the ſtrange fyre before our Lord. † And al 62
that were numbred, were twentie three thouſand of the male kind from one moneth and vpward: who were not reckened among the children of Iſrael, neither was their poſſeſſion geuen with the reſt. † This is the number of the children of 63
Iſrael, that were enrolled by Moyſes and Eleazar the prieſt, in the champion countrie of Moab vpon Iordan againſt Iericho. † Among whom there was none of them that were 64
numbered before by Moyſes and Aaron in the deſert of Sinai. † For our Lord had foretold that al ſhould die in the wilder- 65
neſſe And none remained of them, but Caleb the ſonne of Iephone, and Ioſue the ſonne of Nun.

CHAP.

CHAP. XXVII.

Salphaads daughters succede to their fathers inheritance. 8. And the law is established that for lack of sonnes daughters shal inherite, and for lack also of daughters the next of kinne. 12. God commandeth Moyses to ascend into Mount Abarim, and thence view the promised Land, but foretelleth him that he shal die, and not goe into it. 15. He then prayeth God to prouide an other to lead the people, 18. and Iosue is designed in presence of Eleazar and the people.

1 AND there came the daughters of Salphaad, the sonne of Hepher, the sonne of Galaad, the sonne of Machir, the sonne of Manasses, who was the sonne of Ioseph: whose names are, Malaa, and Noa, and Hegla, and Melcha, and
2 Thersa. † And they stood before Moyses and Eleazar the priest, and al the princes of the people at the doore of the ta-
3 bernacle of couenant, and said: † Our father died in the desert, neither was he in the sedition, that was raised against our Lord vnder Core, but he died in :: his owne sinne: he had no men children. Why is his name taken away out of his familie, because he hath not a sonne? Geue vs possession a-
4 mong the kinne of our father. † And Moyses referred their
5 cause to the iudgement of our Lord. † Who said to him:
6 † The Daughters of Salphaad require a iust thing: geue them possession among their fathers kinne, and let them succede
7 him in the inheritance. † And to the children of Israel thou
8 shalt speake these thinges: † When a man dieth without a
9 sonne, his inheritance shal passe to his daughter. † If he haue no daughter, he shal haue his brethren his successours.
10 † And if he haue no brethren neither, you shal geue the in-
11 heritance to his fathers brethren. † but if he haue no such vncles by the father neither, the inheritance shal be geuen to them that are the next of kinne. and this shal be to the children of Israel a holie ordinance by a perpetual law, as the
12 Lord hath commanded Moyses. † Our Lord also said to Moyses: Goe vp into this mountaine Abarim, and view from thence the Land which I wil geue to the children of Is-
13 rael. † and when thou shalt haue seene it, thou also shalt
14 goe to thy people, as thy brother Aaron is gone: † because you did offend me in the desert Sin in the contradiction of the multitude, neither would you sanctifie me before them vpon the waters. these are the waters of contradiction in

:: For the general murmuring, wherof al the people were guiltie. *cha.* 14. *v.* 29.

Cades of the desert Sin. † To whom Moyses answered: 15
† Our Lord the God of the spirites of al flesh prouide a man, 16
that may be ouer this multitude: † and may goe out and enter 17
in before them, and bring them out, or bring them in: lest
the people of our Lord be as sheepe without a :: pastor.
† And our Lord said to him: Take Iosue the sonne of Nun, a 18
man in whom is the Spirit, and put thy hand vpon him.
† Who shal stand before Eleazar the priest and al the multi- 19
tude: † and thou shalt geue him preceptes in the sight of al, 20
and part of thy glorie, that al the synagogue of the children of
Israel may heare him. † For him, if anie thing be to be done, 21
Eleazar the priest shal consult the Lord. At his word shal he
goe out and shal goe in, and al the children of Israel with
him, and the rest of the multitude. † Moyses did as out Lord 22
had commanded. And when he had taken Iosue, he sette him
before Eleazar the priest, and al the assemblie of the people.
† And impoſing his handes on his head, he repeted al thinges 23
that our Lord had commanded.

:: Temporal Princes are also pastors, or shepheards of the people: but this made not Iosue supreme in spiritual causes. For it is clere in the next lines that he had but *part of Moyses his glorie*, or office. and that was to be temporal prince, Eleazar being chief in causes spiritual, *before whom and the multitude* he was ordained Duke, but *Eleazar consulted God for him, and directed* his principal actions, called here *his going out, and going in.*

CHAP. XXVIII.

Special sacrifices are appointed for euerie day in the morning and euening, 9. Likewise for euerie Sabbath day, 11. for the first day of euerie moneth, 16. for Pasch, 26. and for Pentecost.

OVR Lord also said to Moyses: † Command the chil- 1 2
dren of Israel, and thou shalt say to them: My oblation
and breades, and burnt sacrifice of most sweete odour offer
ye :: in their times. † These are the sacrifices which you 3
must offer: Two lambes of a yeare old without blemish daily
for :: the euerlasting holocaust: † one you shal offer in the 4
morning, and the other at euen: † the tenth part of an ephi 5
of floure, which shal be tempered with the purest oile, and
shal haue the fourth part of an hin. † It is the continual ho- 6
locaust which you offered in Mount Sinai for a most sweete
odour of the burnt sacrifice of the Lord. † and for a liba- 7
ment you shal offer of wine the fourth part of an hin for e-
uerie lambe in the Sanctuarie of the Lord. † And the other 8
lambe in like maner you shal offer at euen according to al the
rite of the morning sacrifice, and of the libamentes therof,
an oblation of most sweete odour to the Lord. † And on the 9
day of :: the Sabbath, you shal offer two lambes of a yeare
old without blemish, and two tenthes of flowre tempered
with

:: Varietie of Sacrifices for diuers times.

I.

:: Euerie day wise.

:: On the Sabbath day.

10 with oile in sacrifice, and the libamentes † which are ritely
11 powred euerie Sabbath for an euerlasting holocaust. † And
in :: the Calendes you shal offer an holocauste ro the Lord, :: 3. The Neomenia, or new moone.
two calues of the heard, one ramme, seuen lambes of a yeare
12 old without blemish, † and three tenthes of flowre tempe-
red with oile in sacrifice for euerie calfe: and two tenthes of
13 flowre tempered with oile to euerie ramme: † and the tenth
part of a tenth of flowre tempered with oile in sacrifice to
euerie lambe. it is an holocaust of most sweete odour and
14 burnt sacrifice to the Lord. † And the libamentes of wine,
that are to be powred for euerie victime, shal be these: The
halfe part of an hin for euerie calfe, the third to a ramme, the
fourth to a lambe. this shal be the holocaust through al mo-
nethes, that succede one an other as the yeare turneth about.
15 † A bucke goate also shal be offered to the Lord for sinnes
16 an euerlasting holocaust with his libamentes. † And in the
first moneth, :: the fourteenth day of the moneth shal be the 4. :: Pasch, or Phase.
17 Phase of the Lord, † and the fiftenth day the solemnitie:
18 seuen daies shal they eate azymes. † Of the which the first
day shal be venerable and holie: no seruile worke shal you
19 doe therein. † And you shal offer burnt sacrifice an holo-
caust to the Lord, two calues of the heard, one ramme, seuen-
20 lambes of a yeare old without blemish: † and the sacrifice of
euerie one of flowre which shal be tempered with oile, three
tenthes to euerie calfe, and two tenthes to euerie ramme,
21 † and the tenth part of a tenth, to euerie lambe, that is to
22 say, to the seuen lambes. † And one bucke goate for sinne,
23 that expiation may be made for you, † beside the morning
24 holocaust which you shal alwaies offer. † So shal you do
euerie day of the seuen daies for a foode of the fire, and for
a most sweete odour to the Lord, which shal rise of the holo-
25 caust, and of the libamentes of euerie one. † The seuenth
day also shal be most solemne and holie vnto you: no seruile
26 worke shal you doe therein. † The day also of :: first fruites :: 5. Pentecost.
when you shal offer new fruites to the Lord, after that the
weekes be accomplished, shal be venerable and holie: no
27 seruile worke shal you doe therein. † And you shal offer an
holocaust for a most sweete odour to the Lord, two calues of
the heard, one ramme, and seuen Lambes of a yeare old with-
28 out blemish: † and in the sacrifices of them three tenthes of
flowre tempered with oile to euerie calfe, to euerie ramme.

two, † euerie lambe the tenth part of a tenth, which toge- 29
ther are seuen lambes. a goate also † which is slaine for ex- 30
piation: beside the euerlasting holocaust and the libamentes
therof. † Al shal you offer without blemish with their li- 31
bamentes.

CHAP. XXIX.

In the seuenth moneth are celebrated with particular sacrifices the feastes of Trumpets, 7. of Expiation, 12. of Tabernacles, 35. and of Assemblie and Collection.

6. :: Feast of Trumpets.

THE :: first day also of the seuenth moneth shal be vene- 1
rable and holie vnto you no seruile worke shal you doe
therein, becausе it is the day of sounding and of trumpetes.
† And you shal offer an holocaust for a most sweete odour 2
to the Lord, one calfe of the heard one ramme, and seuen
lambes of a yeare old without blemish: † and in their sacri- 3
fices of floure tempered with oile three tenthes to euerie
calfe, two tenthes to a ramme, † one tenth to a lambe, which 4
together are seuen lambes: † and a bucke goate for sinne, 5
which is offered for the expiation of the people, † besides 6
the holocaust of the Calendes with the sacrifices therof, and
the euerlasting holocaust with the accustomed libamentes.
With the same ceremonies shal you offer burnt sacrifice for a
most sweete odour to the Lord. † The :: tenth day also of 7
this seuenth moneth shal be holie and venerable vnto you,
and you shal :: afflict your soules: no seruile worke shal you
doe therein. † And you shal offer an holocaust to the Lord 8
for a most sweete odour, one calfe of the heard, one ramme,
seuen Lambes of a yeare old without blemish: † and in their 9
sacrifices of floure tempered with oile three tenthes to euerie
calfe, two tenthes to the ramme, † the tenth part of a tenth 10
to euerie lambe, which are in al seuen lambes: † and a bucke 11
goate for sinne, besides these thinges that are wont to be of-
fered for offence vnto expiation, and for the euerlasting ho-
locaust with their sacrifice & libamentes. † But the :: fiftenth 12
day of the seuenth moneth, which shal be vnto you holie and
venerable, no seruile worke shal you doe therein, but you
shal celebrate the solemnitie to the Lord seuen daies. † and 13
you shal offer an holocaust for a most sweete odour to the
Lord, calues of the heard thirtene, rammes two, lambes of a
yeare old without blemish fourtene: † & in their libamentes 14
of flowre

7. :: Feast of Expiation.

:: For remissiō of sinnes the penitents did cooperate by penal workes of fasting and abstinence, *from euen vntil euen. Leuit. 23. v. 32. S. Aug. q. 57. in Num. Theod. q. 32. in Leuit.*

8. :: Feast of Tabernacles.

of flowre tempered with oile three tenthes to euerie calfe,
which are together thirtene calues: and two tenthes to e-
15 uerie ramme, that is, together to two rammes, † and the
tenth part of a tenth to euerie lambe, which are together
16 fourtene lambes: † and a bucke goate for sinne, beside the
euerlasting holocauste, and the sacrifice, and the libament
17 therof. † The next day you shal offer calues of the heard
twelue, two rammes, lambes a yeare old without blemish
18 fourtene: † and the sacrifices and libamentes of euerie one
to the calues and the rammes and the lambes you shal ritely
19 celebrate: † and a bucke goate for sinne, beside the euer-
lasting holocauste, and the sacrifice and libament therof.
20 † The third day you shal offer eleuen calues, two rammes,
21 lambes of a yeare old without blemish fourtene: † and the
sacrifices and the libamentes of euerie one to the calues and
22 the rammes and the lambes you shal ritely celebrate: † and a
bucke goate for sinne, beside the euerlasting holocauste, and
23 the sacrifice, and libament therof. † The fourth day you shal
offer ten calues, two rammes, lambes a yeare old without
24 blemish fourtene: † and the sacrifices and the libamentes of
euerie one to the calues and the rammes and the lambes you
25 shal ritely celebrate. † and a bucke goate for sinne, beside
the euerlasting holocauste, and the sacrifice therof and liba-
26 ment. † The fifth day you shal offer nine calues, two ram-
27 mes, lambes of a yeare old without blemish fourtene: † and
the sacrifices and the libamentes of euerie one to the calues
and the rammes and the lambes you shal ritely celebrate:
28 † and a bucke goate for sinne, beside the euerlasting holo-
29 causte, and the sacrifices therof and libament. † The sixt
day you shal offer eight calues, two rāmes, lambes of a yeare
30 old without blemish fourtene: † and the sacrifices and the
libamentes of euerie one to the calues and the rammes and
31 the lambes you shal ritely celebrate: † and a bucke goate for
sinne, beside the euerlasting holocauste, and the sacrifice
32 therof and libament. † The seuenth day you shal offer seuen
calues, and two rammes, lambes of a yeare old without ble-
33 mish fourtene: † and the sacrifices and the libamentes of
euerie one to the calues and the rammes and the lambes you
34 shal ritely celebrate: † and a bucke goate for sinne, beside 9. :: Feast of Af-
the euerlasting holocauste and the sacrifice therof and liba- semblie, and
35 ment. † The :: eight day, which is most solemne, no seruile Collection.

worke

you doe therin, † offering an holocauste for a most sweete 36
odour to the Lord, one calfe, one ramme, lambes of a yeare
old with out blemish seuen. † and the sacrifices and the li- 37
bamentes of euerie one to the calues and the rammes and the
lambes you shal ritely celebrate: † and a bucke goate for 38
sinne, besides the euerlasting holocauste, and the sacrifice
therof and libament. † These thinges shal you offer to the 39
Lord in your solemnites: besides your vowes and voluntarie
oblations in holocauste, in sacrifice, in libament, and in paci-
fique hostes.

CHAP. XXX.

Voluntarie vowes or oathes of men; 14. of maides in their fathers houses, 7. or newly maried; 10. of widowes, or wiues diuorced, 11. and of wiues in their husbands houses: and how they bind, or are made frustrate.

AND Moyses told the children of Israel al thinges that 1
our Lord had commanded him: † and he spake to the 2
princes of the tribes of the children of Israel: This is the
word that our Lord hath commanded: † If any man :: make 3
a vowe to our Lord, or binde him self by an oath: he shal
not make his word frustrate, but al that he promised he shal
fulfil. † If a woman vowe any thing, and binde her self with 4
an oath, she that is in her fathers house, and as yet in may-
dens age: if her father know the vowe that she promised,
and the oath wherwith she bound her soule, and hold his
peace, she shal be bound to the vowe: † Whatsoeuer she 5
promised and sware, she shal fulfil in deede. † but if imme- 6
diarly as he heareth it, her father do gaine say it, both her
vowes and her othes " shal be frustrate, neither shal she be
bound to the promisse, for that her father hath gainesaid it.
† If she haue a husband, and vowe any thing, and the word 7
once going out of her mouth binde her soule by an oath:
† the day that her husband heareth it, and doth not gaine say 8
it, she shal be bound to the vowe, and shal render whatsoe-
uer she promised. † but if as sowne as he heareth he gaine 9
say it, and make her promises frustrate, and the wordes wher-
with she had bound her soule: our Lord wil be :: propitious
to her. † The widowe, and she that is deuorced whatsoeuer 10
they vowe, they shal render. † The wife in the house of her 11
husband, when she hath bound her self by vowe and by oath,
† if her husband heare, and hold his peace, neither doe 12
gayneſay

:: He that vow-eth abstinence from a thing lawful, maketh it vnlaw-ful to him self by his vow. *S. Aug. q. 56. in Num.*

:: In this case God wil not impute it to her for a sine. *S. Aug. q. 58.*

gayneſay the promiſſe, she shal render whatſoeuer she had
13 promiſſed. † but if forthwith he gayneſay it, she shal not be holden bound to the promiſſe: becauſe her husband gayne-
14 ſaid it, and our Lord wil be propitious to her. † If she vowe and binde her ſelfe by oath, to :: afflict her ſoule by faſting, or abſtinence from other thinges, it shal be in the arbitrement of her husband, whether she shal do it, or not do it.
15 † and if the husband hearing it hold his peace, and differre ſentence til an other day: whatſoeuer she had vowed and promiſed, she shal render: becauſe immediatly as he heard
16 it, he held his peace. † but if he gayneſay it after that he
17 knew it, :: him ſelfe shal beare her iniquitie. † Theſe are the lawes, which our Lord appointed to Moyſes betwen the husband and the wife, betwene the father and the daughter, that is as yet in maidens age, or that abideth in her fathers houſe.

:: By afflicting of the ſoule is here vnderſtood, reſtraining ſenſual delectation. S. Aug. q. 57. in Num.

:: The huſband reuoking his conſent, once geuen by word, or by ſilence to his wiues vow, ſinned, but the wife was bound to obey him, and ſo was excuſed.

ANNOTATIONS.

CHAP. XXX.

6. shal be fruſtrate] Vowes, which fathers and huſbandes could fruſtrate in their daughters and wiues, muſt needes be ment of things not commanded by God. For it was not in their powre to diſpence in Gods precepts. As for example, touching the feaſt of Expiration, it was not *in the arbitrement* of fathers and huſbandes (as here it was v. 14.) whether their daughters and wiues ſhould faſt or no: but was abſolutely ſaied: (*Leuit. 23. v. 29.*) *Euerie ſoule that is not afflicted* (that is, which faſteth not) *this day, shal perish out of his people.* And ſo in other precepts were neceſſarie obligations. Beſides which it is gratful alſo to God, that his ſeruantes bind them ſelues to other good workes, wherto they are not otherwiſe bound.

Vowes of things not commanded.

S. Aug. q. 57. in Num.

CHAP. XXXI.

The Madianites are ſlaine in battle, for that they had drawen the people of Iſrael to ſinne. 11. *The praye is brought to Moyſes,* 14. *Who being angrie that the women (which were the occaſion of ſinne) are ſaued aliue, commandeth to kil al the male children, and al the women ſauing only virgins.* 19. *The ſouldiars are purified, as alſo the praye,* 26. *and then diuided among the victours, and other people, taking out portions for the Leuites.* 48. *The princes of the hoſte geue free offerings to our Lord.*

1 2 AND our Lord ſpake to Moyſes, ſaying: † Reuenge
3 firſt the children of Iſrael on the Madianites, and ſo thou ſhalt be gathered to thy people. † And Moyſes forthwith ſaid: Arme of you men to fight, which may take the

reuenge of our Lord on the Madianites. † Let a thousand 4
men of euerie tribe be chosen of Israel to be sent to the
warre. † And they gaue a thousand of euerie tribe, that is to 5
say, twelue thousand wel appointed to fight: † whom Moy- 6
ses sent with Phinees the sonne of Eleazar the priest, and the
holie vessel, and the trumpettes to sound he deliuered to him.
† And when they had fought against the Madianites and had 7
ouercome, al the men they slew, † and their kinges Eui, and 8
Recem, and Sur, and Hur, and Rebe, fiue princes of the Na-
:: With who he sinned, with them he was also iustly punished. tion: :: Balaam also the sonne of Beor they killed with the
sword. † And they tooke their wiues, and litle ones, and al 9
their goodes: whatsoeuer they had bene able to make, they
spoiled: † as wel cities as townes and castels the fire did 10
consume. † And they tooke the praye, and al thinges that 11
they had taken as wel of men as of beastes, † and they 12
brought them to Moyses, and Eleazar the priest, and to al the
multitude of the children of Israel. but the rest of the imple-
mentes they caried to the campe in the champion countries
of Moab, beside Iordan against Iericho. † And Moyses and 13
Eleazar the priest went forth, and al the princes of the syna-
gogue to meete them without the campe. † And Moyses 14
being angrie with the princes of the hoste, the tribunes, and
the centurions that were come from the battle, † said: 15
* These wemen bringing imagies of Beelphogor, caused the Israelites to offer sacrifice to him, before they should committe fornication with them. Why haue you reserued the wemen? † Are not these they, 16
that deceiued the children of Israel at the suggestion of Ba-
laam, and made you preuaricate against our Lord vpon :: the
sinne of Phogor, whereupon also the people was stroken?
† Therfore kil al whatsoeuer is of the male sexe, among :: the 17
litle ones also: and the wemen, that haue knowne men in
carnal copulation, slea ye: † but the gyrles and al the 18
wemen that are virgins reserue to you: † and tarying with- 19
out the campe seuen dayes. He that hath killed a man, or
touched him that is killed, shal be expiated the third day and
the seuenth. † And of al the praye, whether it be garment, 20
or vessel, and some thing prepared for implementes, of
goates-skinnes, and heare, and wood shal be expiated. † Elea- 21
zar also the priest spake to the hoste, that had fought, in this
maner: This is the precept of the law, which our Lord hath
commanded Moyses: † Gold, and siluer, and brasse, and 22
yron, and leade, and tinne, † and al that may passe through 23
the fyre, shal be purged by fyre, but whatsoeuer can not
:: In more detestation of the parents sinne, God cõmanded to kil these children & so they were preuented, from committing the like

abide

abide the fire, shal be sanctified with the water of expiation:
24 † and you shal wash your garmentes the seuenth day, and being purified, afterward you shal enter into the campe.
25 26 † And our Lord said to Moyses: † Take the summe of those thinges, that were taken from man vnto beast, thou and
27 Eleazar the priest and the princes of the multitude: † and thou shalt diuide the praye equally betwene them, that fought & went forth to the warre, and betwen the rest of the
28 multitude. † and thou shalt separate a portion to the Lord from them, that fought and were in the battle, one soule of fiue hundred as wel of mankind as of oxen and asses and
29 sheepe, † and thou shalt geue it to Eleazar the priest, be-
30 cause they are the first fruites of the Lord. † Out of the halfe part also of the children of Israel thou shalt take the fiftith head of mankind, and of oxen, and asses, and sheepe, and of al beastes, and thou shalt geue them to the Leuites, that
31 watch in the custodies of the tabernacle of the Lord. † And
32 Moyses and Eleazar did, as our Lord commanded. † And the praye which the hoste had taken, was of sheepe six hun-
33 dred seuentie fiue thousand, † of oxen seuentie two thou-
34 35 sand, † of asses sixtie one thousand. † The soules of the folkes of the female sexe, that had not knowne men, thirtie
36 two thousand. † And the halfe part was geuen to them, that had bene in the battle, of sheepe three hundred thirtie seuen
37 thousand fiue hundred: † of the which for the portion of our Lord were reckened sheepe six hundred seuentie fiue.
38 † And of the thirtie six thousand oxen, oxen seuentie and
39 two: † of the thirtie thousand fiue hundred asses, asses sixtie
40 one: † of the soules of mankind sixtene thousand, there
41 fel to the portion of our Lord thirtie two soules. † And Moyses deliuered the number of the first fruites of our Lord
42 to Eleazar the priest, as it had bene commanded him, † of the halfe part of the children of Israel, which he had sepa-
43 rated to them, that had bene in the battle. † But of the halfe part that had chanced to the rest of the multitude, that is to say, of the three hundred thirtie seuen thousand fiue hundred
44 45 sheepe, † and of the thirtie six thousand oxen, † and of the
46 thirtie thousand fiue hundred asses, † and of the sixtene
47 thousand of mankind, † Moyses tooke the fiftith head, and gaue it to the Leuites, that watched in the tabernacle of our
48 Lord, as our Lord had commanded. † And when the princes

crimes. But ordinarily, wemen & children ought not to be slaine after the victorie. *Deut.* 20. 7. 14.

of the hoste were come to Moyses, and the tribunes, and centurions, they said: † We thy seruantes haue reckened the 49
number of the warryers, which we had vnder our hand: and not so much as one verily was lacking. † For this cause we 50
offer in the donaries of our Lord euerie one that which we could finde in the praye of gold, garters and tablettes, ringes and braceletes, and cheynes, that thou maiest pray to our Lord for vs. † And Moyses and Eleazar the priest receiued al 51
the gold in diuerse formes, † in weight sixtene thousand, 52
seuen hundred fiftie sicles of the tribunes and of the centurions. † For that which euerie one had spoiled in the praye, 53
was his owne. † And that which was receiued they brought 54
into the tabernacle of testimonie, for a monument of the children of Israel before our Lord.

CHAP. XXXII.

The children of Ruben and Gad, demanding to haue inheritance on that side Iordan, where they yet are, 7. Moyses iustly rebuketh them; 16. yet vpon condition that they wil march first ouer Iordan, and remaine the first in battle, til the land be subdued to the children of Israel, 28. he graunteth to them, and the halfe tribe of Manasses, that which they request.

AND the children of Ruben and Gad had much cattel, 1
and they had in beastes an infinite substance. And when they had seene Iazer and Galaad fitte countries for to feede cattel, † they came to Moyses and Eleazar the priest, 2
and the princes of the multitude, and said: † Ataroth, and 3
Dibon, and Iazer, and Nemra, Hesebon, and Eleale, and Sabam, and Nebo, and Beon, † the land, which our Lord 4
smote in the sight of the children of Israel, is of a verie plentiful soile for the feeding of beastes: and we thy seruantes haue very much cattel: † and we pray thee if we haue 5
found grace before thee, that thou geue vs thy seruantes the same in possession, and ⁂ make vs not passe ouer Iordan † To 6
whom Moyses answered: Why shal your brethren goe to fight, and wil you sitte here? † Why subuert you the mindes 7
of the children of Israel, that they may not be bold to passe into the place, which our Lord wil geue them? † Did not 8
your fathers so, when I sent from Cadesbarne to view the Land? † And when they were come as farre as the Valley of 9
cluster, hauing viewed al the countrie, they subuerted the hart of the children of Israel, that they should not enter the coastes,

⁂ A right figure of those that would possesse heauen without labour or danger. *But none shal be crowned vnles he striue lawfully. 2. Tim. 2.*

10 coastes, which our Lord gaue them. † Who being wrath
11 sware, saying: † If these men, that came vp out of Ægypt,
from twentie yeares and vpward, shal see the land, which
vnder othe I promised to Abraham, Isaac, and Iacob: and
12 they would not folow me, † except Caleb the sonne of Ie-
phone the Cenezeite, and Iosue the sonne of Nun: these
13 haue fulfilled my wil. † And our Lord being wrath agaynst
Israel, led him about through the desert fourtie yeares, vntil
the whole generation was consumed, that had done euil in
14 his sight. † And behold, quoth he, you are risen vp in steed
of your fathers, the offspring and disciples of sinful men,
15 to augment the furie of our Lord agaynst Israel. † But if
you wil not folow him, he wil leaue the people in the wil-
16 derneſſe, and you shal be the cause of the death of al. † But
they coming nere, said: We wil make shepcottes, and stal-
17 les for our cattel, for our litle ones also fensed cities: † and
we our selues armed and girded wil march on to battle be-
fore the children of Israel, vntil we bring them in vnto their
places. Our litle ones and whatsoeuer we can haue, shal be
in walled cities, because of the lying of wayte of the inhabi-
18 tantes. † We wil not returne into our houses, vntil the chil-
19 dren of Israel possesse their inheritance: † neither wil we
seeke any thing beyound Iordan, because already we haue
20 our possession on the east side therof. † To whom Moyses
said: If you doe that you promisse, march on wel appointed
21 before our Lord to fight: † and let euerie man of warre
22 passe ouer Iordan, vntil our Lord subuert his enemies, † and
al the Land be subdued to him: then shal you be blameles-
se before our Lord and before Israel, and you shal obteyne the
23 countries that you would in the sight of our Lord. † But
if you doe not, that which you say, no man can doubt but
you sinne against God: and know ye that your sinne shal ap-
24 prehend you. † Build therfore cities for your litle ones,
and sheepecotes and stalles for your sheepe and cattel: and
25 accomplish that which you haue promised. † And the chil-
dren of Gad and Ruben said to Moyses: We are thy seruan-
26 tes, we wil do that which our lord commandeth. † We wil
leaue our litle ones, and our wiues, and sheepe, and cattel in
27 the cities of Galaad: † and we thy seruantes al wel appoyn-
ted wil march on to the warre, as thou my lord speakest.
28 † Moyses therfore commanded Eleazar the priest, and Iosue

the sonne of Nun, and the princes of the families by the tribes of Israel, and he said to them: † If the children of Gad, 29
and the children of Ruben passe with you ouer Iordan al armed to the warre before our Lord, and the Land be subdued to you: geue them Galaad in possession. † But if they wil 30
not passe armed with you into the Land of Chanaan, let them take places to dwel in among you. † And the chil- 31
dren of Gad, and the children of Ruben answered: As our lord hath spoken to his seruantes, so wil we doe: † our 32
selues armed wil march before our Lord into the Land of Chanaan, and we confesse that we haue already receiued our possession beyond Iordan. † Moyses therfore gaue to the 33
children of Gad and Ruben, and to the halfe tribe of Manasses the sonne of Ioseph, the kingdome of Sehon king of the Amorrheite, and the kingdome of Og king of Basan, and their land and the cities therof round about. † Therfore 34
the sonnes of Gad built Dibon, and Ataroth, and Aroer, † and Etroth, and Sophan, and Iazar, and Iegbaa, † and 35 36
Bethnemra, and Betharan, cities fensed, and sheepecotes for their sheepe. † But the children of Ruben builded Hese- 37
bon, and Eleale, and Cariathaim, † and Nabo, and Baalmeon 38
changing their names, Sabama also: geuing names to the cities, which they had built. † Moreouer the children of 39
Machir, the sonne of Manasses went into Galaad, and wasted it killing the Amorrheite the inhabiter therof. † Moyses 40
therfore gaue the land of Galaad to Machir the sonne of Manasses, who dwelt in it. † And Iair the sonne of Manasses 41
went, and tooke the villages therof, which he called Hauoth Iair, that is tho say, the Villages of Iair. † Nobe also went, 42
and tooke Canath with the villages therof: and he called it by his owne name Nobe.

CHAP. XXXIII.

The 42. mansions of The children of Israel between Ægypt and the Land of promise are recited. 50. they are commanded to kil al the inhabitents, to purge the land of idolatrie, and diuide it among them.

THESE are :: the mansions of the children of Israel, that 1
went out of Ægypt by their troupes in the hand of
" Moyses and Aaron, † which Moyses described according to 2
the places of the campe, which by our Lords commandement
they changed. † The children of Israel therfore departing 3

:: These remouings, and camping places signifie by what degrees

from

from Rameſſes the firſt moneth, the fiftenth day of the firſt moneth, the morow after they made the Phaſe, in a mightie hand, al the Ægyptians ſeeing them, † and burying their firſt borne, which our Lord had ſtrooken (yea and on their goddes alſo he had exerciſed vengeance) † they camped in Soccoth. † And from Soccoth they came into Etham, which is in the vttermoſt borders of the wilderneſſe. † Departing thence they came ouer againſt Phihahiroth, which looketh toward Beelſephon, and camped before Magdal. † And departing from Phihahiroth, they paſſed through the middes of the ſea into the wilderneſſe: and walking three dayes through the deſert Etham, they camped in Mara. † And departing from Mara, they came into Elim, where there were the twelue fountaines of waters, and the ſeuentie palme trees: and there they camped. † But departing thence alſo, they pitched their tentes vpon the Redde ſea. And departing from the Redde ſea, † they camped in the deſert Sin. † From whence departing, they came into Daphca. † And departing from Daphca, they camped in Alus. † And departing from Alus, they pitched their tentes in Raphidim, where the people wanted water to drinke. † And departing from Raphidim, they camped in the deſert of Sinai. † But departing alſo from the deſert Sinai, they came to the Sepulchres of concupiſcence, † And departing from the Sepulchres of concupiſcence, they camped in Haſeroth. † And from Haſeroth they came into Rethma. † And departing from Rethma, they camped in Remmonphares. † Whence departing they came into Lebna. † From Lebna they camped in Reſſa. † And departing from Reſſa, they came into Ceelatha. † Whence departing, they camped in the mountayne Sepher. † Departing from the mountayne Sepher, they came into Harada. † Thence departing, they camped in Maceloth. † And departing from Maceloth, they came into Thahath. † From Thahath they camped in Thare. † Whence departing, they pitched their tentes in Methca. † And from Methca they camped in Heſmona. † And departing from Heſmona, they came into Moſeroth. † And from Moſeroth they camped in Beneiaacan. † And departing from Beneiaacan, they came into the mount Gadgad. † Whence departing, they camped in Ietebatha. † And from Ietebatha they came into Hebrona. † And departing from

christians leauing sinnes, and folowing Christ (our guide) may come to perfect pietie. *s. Hierom. de manſ. 42. ad Fabiol.*

from Hebrona, they camped in Asiongaber. † Thence de- 36
parting, they came into the desert Sin, this is Cades. † And 37
departing from Cades, they camped in the mount Hor, in
the vttermost borders of the Land of Edom. † And Aaron 38
the priest went vp into the mountayne Hor at the comman-
dement of our Lord: and there he died the fourtith yeare of
the coming forth af the children of Israel out of Ægypt, the
fifth moneth, the first day of the moneth, † when he was an 39
hundred three and twentie yeares old. † And the Chananeire 40
king of Arad, who dwelt toward the south. heard that the
children of Israel were come into the Land of Chanaan.
† And departing from the mountayne Hor, they camped in 41
Salmona, † Whence departing, they came into Phunon. 42
† And departing from Phunon, they camped in Oboth. 43
† And from Oboth they came into Ieabarim, which is in 44
the borders of the Moabites. † And departing from Ieaba- 45
rim they pitched their tentes in Dibongad. † Whence depar- 46
ting, they camped in Helmondeblathaim. † And departing 47
from Helmondeblathaim, they came to the mountaynes
Abarim against Nabo. † And departing from the mountaines 48
Abarim, they passed to the champion countries of Moab,
von Iordan, against Iericho. † And there they camped 49
from Bethsimoth vnto Abelsatim in the plainer places of the
Moabites, † where our Lord spake to Moyses: † Com- 50 51
mand the children of Israel, and say to them: When you shal
haue passed Iordan, entring the Land of Chanaan, † destroy 52
al the inhabitants of that Land: breake their titles, and burst
to fitters their statues, and wast al their excelses, † cleansing 53
the Land, and dwelling in it. for I haue geuen it you in posses-
sion, † which you shal diuide among you by lotte. To the
moe you shal geue the larger, and to the fewer the straiter.
:: Danger to those that destroy not infidelitie, and al enormious sinnes, which dwelt in their soules before their conuersion. To euerie one as the lotte shal fall, so shal the inheritance
be geuen. By the tribes and the families the possession shal
be diuided. † But :: if you wil not kil the inhabitantes of the 55
Land: they that remaine, shal be vnto you as it were nailes in
your eyes, and speares in your sides, and they shal be your ad-
uersaries in the Land of your habitation: † and whatsoeuer 56
I had thought to do to them, I wil do to you.

ANNOT.

ANNOTATIONS.

CHAP. XXXIII.

1 *Moyses and Aaron.*] Moyses by whom the Law was geuen, and Aaron in whom Priesthood was established, signified good workes, and the right worship of God. Of which (saieth S. Hierom) each one needeth the other. For neither doth it profite thee to exercise vertues vnles thou knowest thy Creator: nor the worshiping of God auaileth thee to saluation, vnles thou fulfil the precepts of thy Maker. By these two handes, as with two Seraphims we breake out into confession of the holie Trinitie, saying: Holie, holie, holie Lord God of hoastes. *Epist. ad Fabiol de 42. Mans.*

Two handes which worke saluation.

CHAP. XXXIIII.

The situation and limites of Chanaan, towards the South, the VVeast, the North, and the East. 13. *Which must be diuided by lotte among nine tribes and a halfe (the other two and a half hauing their partes ouer Iordan)* 16. *With the names of the persons that shal make the diuision.*

1 2 AND our Lord spake to Moyses, saying: † Command the children of Israel, and thou shalt say to them: When you are entred into the Land of Chanaan, and it shal be fallen vnto you by lotte in possession, it shal be limited by these
3 borders: † The southside shal beginne from the wildernesse Sin, which is beside Edom: and it shal haue toward the East
4 :: the most salt sea for the limites. † The which shal compasse the south side by the ascending of :: the Scorpion, so that they shal passe into Senna, and reach toward the South as farre as Cadesbarne, from whence the frontiers shal goe forth to the towne named Adar, and shal reach as farre as
5 Asemona. † And the border shal goe round about from Asemona to the Torrent of Ægypt, and shal end in the shore
6 of the :: great sea. † And the west side shal beginne from the
7 great sea, and the same shal be the limite therof. † Moreouer toward the North part the borders shal beginne from the greate sea, reaching vnto the :: most high mountaine,
8 † from he which they shal come vnto Emath as farre as the
9 borders of Sedada: † and the frontiers shal goe as farre as Sephorna, and the towne Enan. These shal be the borders
10 in the North part. † From thence they shal marke out the boundes toward the East side from the village Enan vnto
11 Sephama, † and from Sephama the boundes shal goe downe vnto Rebla against the fountaine Daphnim: from thence
12 they shal come eastward to the sea Cenereth, † and shal

:: Otherwise called *the dead sea*, where Sodom and Gomort had stood.

::A mountaine so called of the multitude of scorpions, which were in it.

::Mediterraneal sea, called great in respect of the lakes in the holie Land.

:: Mount of Libanus.

reach as farre as Iordan, and at the laſt ſhal be cloſed in by the moſt ſalt ſea. This you ſhal haue for your Land by the boundes therof round about. † And Moyſes commanded 13
the children of Iſrael, ſaying: This ſhal be the Land, which you ſhal poſſeſſe by lotte, and which our Lord hath commanded to be geuen to the nine tribes, and to the halfe tribe.
† For the tribe of the children of Ruben by their families, 14
and the tribe of the children of Gad according to the number of their kinredes, the halfe alſo of the tribe of Manaſſes,
† that is, two tribes and an halfe, haue taken their portion 15
beyond Iordan againſt Iericho at the eaſt ſide. † And our 16
Lord ſaid to Moyſes: † Theſe are the names of the men, that 17
ſhal diuide the Land vnto you, Eleazar the prieſt, and Ioſue the ſonne of Nun, † and one prince of euerie tribe, † whoſe 18 19
names are theſe: Of the tribe of Iuda, Caleb the ſonne of Iephone. † Of the tribe of Simeon, Samuel the ſonne of 20
Ammiud. † Of the tribe of Beniamin Elidad the ſonne of 21
Chaſelon. † Of the tribe of the children of Dan, Bocci the 22
ſonne of Iogli. † Of the children of Ioſeph of the tribe of 23
Manaſſes, Haniel the ſonne of Ephod. † Of the tribe of E- 24
phraim, Camuel the ſonne of Sephthan. † Of the tribe of Za- 25
bulon, Eliſaphan the ſonne of Pharnach. † Of the tribe of 26
Iſſachar, duke Phaltiel the ſonne of Ozan. † Of the tribe of 27
Aſer, Ahiud the ſonne of Salomi. † Of the tribe of Neph- 28
thali: Phedael the ſonne of Ammiud. † Theſe are they whom 29
our Lord commanded to diuide the Land of Chanaan to the children of Iſrael.

CHAP. XXXV.

Cities and ſuburbes are appointed for the Leuites, among the other tribes. 6. *Of which ſix ſhal be for refuge of ſuch as vnwittingly kil anie man,* 22. *Where, keping them ſelues til the death of the high Prieſt, they ſhal be ſafe.* 30. *Wilful murtherers conuicted (ſo it be by more then one Witnes) muſt die forthwith.*

THESE thinges alſo ſpake our Lord to Moyſes in the 1
champion countries of Moab vpon Iordan, againſt Iericho: † Command the children of Iſrael that they geue 2
vnto the Leuites of their poſſeſſions † cities to dwel in, 3
and their ſuburbes round about: that them ſelues may abide in the townes, and the ſuburbes may be for their cattel and beaſtes: † which from the walles of the cities outward, 4

round

round about, shal reach the space of a thousand paces.
5 † Toward the East shal be two thousand cubites: and toward the South in like manner shal be two thousand: toward the sea also, which looketh to the West, shal be the same measure: and the North part shal be limitted with equal boundes. And the cities shal be in the middes, and the suburbes
6 without. † And of the same townes, which you shal geue to the Leuites, six shal be separated for the ayde of fugitiues, that he may flee to them which hath shed bloud: and beside
7 these other fourtie two townes, † that is, in al fourtie eight
8 with their suburbes. † And those cities, that shal be geuen of the possessions of the children of Israel, from them that haue more, moe shal be taken away: and that haue lesse, fewer. Eache shal geue townes to the Leuites according to the
9 measure of their inheritance. † Our Lord said to Moyses:
10 † Speake to the children of Israel, & thou shalt say to them: When you shal haue passed ouer Iordan into the Land of
11 Chanaan, † determine what cities shal be for the succour
12 of fugitiues, that haue not voluntaryly shed bloud: † in which when the fugitiue shal be, the kinseman of him that is killed can not kil him, vntil he stand in the sight of the
13 multitude, and his cause be iudged. † And of those cities,
14 that are separated for refuge of the fugitiues, † three shal
15 be beyond Iordan, and three in the Land of Chanaan, † as wel for the children of Israel as for strangers and soiouners, that he may flee to them, which hath not voluntaryly shed
16 bloud. † If any man strike with yron, and he die that was strooken, he shal be guiltie of murder, and him self shal die.
17 † If he cast a stone, and he that is strooken die: he shal be
18 punished in like manner. † If he that is strooken with wood
19 die, he shal be reuenged by the strikers bloud. † The kinsman of him that is slaine, shal kil the murderer, :: as sowne
20 as he apprehendeth him, he shal kil him. † If through hatred one push a man, or cast any thing at him by stratageme:
21 † or being his enemie, strike him with his hand, and he die: the striker shal be guiltie of murder. the kinseman of him
22 that is slaine as sowne as he findeth him, shal kil him. † But
23 if by chance medlie, and without hatred, † and enemitie, he
24 do any of these thinges, † and this be proued in the hearing of the people, and the question debated betwen him that
25 stroke, & the next of bloud: † the innocent shal be dehuered

:: Yet not before sentence of death. v. 12. & 24. s. Aug. q. 65. in Num.

from the hand of the reuenger,& by sentence shal be brought backe into the citie, to which he had fled, and he shal tarie there, ⁂ vntil the High priest, that is anointed with the holie oile, do die. † If the murderer be found without the limites of the cities, that are deputed to the banished, † and be stroo- ken of him that is the reuenger of bloud: he shal be guiltles that killed him. † For the fugitiue ought haue stayed in the citie vntil the death of the High priest. And after he is dead, then shal the murderer returne into his countrie. † These thinges shal be perpetual, and for an ordinance in al your habitations. † The murderer shal be punished by wit- nesses: none shal be condemned, at the testimonie of one man. † You shal not take a price of him, that is guiltie of bloud, he also shal die forthwith. † The banished and fugitiues before the death of the High priest may by no meanes re- turne into their owne cities. † Pollute not the land of your habitation, which is polluted with the bloud of innocentes: neither can it otherwise be expiated, but by his bloud, that shedeth an other mans bloud. † And so shal your possession be cleansed my self abyding with you. For I am the Lord that dwel among the children of Israel.

⁂ Mystically this signified, that the way to true life was not open before Christs death *Theodor. q. 51. in Num. S. Greg. ho. 6. in Ezechielem.*

11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34

CHAP. XXXVI.

That the inheritances may not be alienated from one tribe to an other, al must marrie within their owne tribes.

AND the princes also of the families of Galaad, the sonne of Machir, the sonne of Manasses of the stocke of the children of Ioseph came: and spake to Moyses before the princes of Israel, and said: † Our Lord hath commanded thee our lord that thou shouldest by lotte diuide the Land to the children of Israel, and that to the daughters of Salphaad our brother thou shouldest geue the possession dew to their father: † whom if men of an other tribe take to wiues, their possession shal folow, and being translated to an other tribe, it shal be a diminishing of our inheritance. † And so it shal come to passe, that when the Iubilee, that is the fiftith yeare of remission is come, the " distribution of the lottes shal be confounded, and the possession of one shal passe to others. † Moyses answered the children of Israel, and as our Lord commanded, said: The tribe of the children of Ioseph hath spoken rightly. † And this law is promulgated of our Lord touching

1 2 3 4 5 6

touching the daughters of Salphaad: Let them marrie to whom they wil, onlie that it be to the men of their owne
7 tribe; † lest the possession of the children of Israel be mingled from tribe into tribe. For :: al men shal marrie wiues of
8 their owne tribe and kinred: † and al wemen shal take husbandes of the same tribe: that the inheritance may remaine
9 in the families, † and that the tribes be not mingled among
10 themselues, but remaine so † as they were separated by our Lord. And the daughters of Salphaad did as it had beene
11 commanded: † and Maala, and Thersa, and Hegla, and Melcha, and Noa were married to the sonnes of their vncle
12 by their father † of the familie of Manasses, who was the sonne of Ioseph: and the possession, that had beene allotted to them, remained in the tribe and familie of their father.
13 † These are the commandementes and iudgementes, which our Lord commanded by the hand of Moyses to the children of Israel, in the champion countries of Moab vpon Iordan against Iericho.

:: Al were not bound by this law to marie; but al that would marrie must contract within their owne tribe.

ANNOTATIONS.

CHAP. XXXVI.

4. *Distribution of lottes*] By reason of two former lawes, the one (*Leuit.* 25.) prouiding that inheritance of landes should not be sold, nor otherwise alienated, but vntil the Iubilee yeare, and then returne to him, or his heyres, to whom it pertained before; the other (*Num.* 27.) ordaining that for lack of a sonne, daughters should enherite; this difficultie did rise; in case an enheretrixe did marrie a man of an other tribe, her landes by that meanes should passe from tribe to tribe, and not be restored in the Iubilee yeare. For auoiding of which inconuenience a further law is made, that none shal marrie out of their owne tribe.

Restraint in Mariages also for a temporal cause.

Neuertheless the tribe of Leui made mariages with the tribe of Iuda: as appeareth by that Zacharie the priest married Elizabeth cosin to our B. Ladie of the tribe of Iuda; though in the old Testament there is no such expresse dispensation, nor explication of the law, but by tradition was holden for lawful and practised by so holie a man as Zacharie. And not without mysterie (as S. Augustin noteth *li. 2. c. 2. de consen. Euang.*) for that Christ the Annointed of God, was prefigured by the annointing of Kings, and Priests, and borne of the royal and priestlie tribes, being both a King and a Priest.

Luc. 1. 5.

Tradition

Christ a King and a Priest.

THE ARGVMENT OF DEVTERONOMIE.

This booke is a repetition, explication, and suplement of the Law.

DEVTERONOMI, *in English* The second law, *so called not that there be two lawes of Moyses, but because the same which was first geuen in Mount Sinai, fiftie dayes after the children of Israel parted from Ægypt, is here repeted, in the eleuenth moneth of the fourtith yeare of their abode in the desert. In which repetition albeit Moyses explicateth the same law, adding also diuers things not expressed before: yet is it but an Abbridgement conceiued and vttered in fewer wordes. Whereupon S. Bede (in princ. Leuit.) compareth this booke with the foure precedent, as one made of them al. For* Wheras the former foure prefigured the foure Gospels, this signified the whole Gospel, *contained in al foure. Likewise S. Hierom calleth it* A prefiguration of the Euangelical law: so iterating former things, that al become new of old. (*Epist ad Paulin. ca. 7. & de Mans. 42.*) *But touching the literal sense, Moyses here compriseth foure general things: vnto which after his death the fifth is added; and so the whole conteineth fiue partes. First, he briefly reciteth Gods special benefites bestowed on this people, and their ingratitude, incredulitie, murmurings, and punishments. in the three first chapters. Secondly he repeteth and explicateth Gods precepts, moral, ceremonial, and iudicial, with the functions and offices of Priests, and Leuites. from the 4. chap. to the 27. Thirdly he denounceth Gods promises of manie blessings, and thretes of punishments, for keeping or breaking his commandments. from the 27. chap. to 31. Fourthly, he exhorteth them to serue and loue God, but withal foretelleth, that they wil often fal to great sinnes, and for the same shal be punished, and at last forsaking Christ, shal be forsaken: yet finally blesseth their tribes, in figure of the Gentiles, that shal be called in their place. chap. 31. 32. and 33. Fifthly, in the last chapter, Iosue writeth the death, burial, and singular commendation of Moyses.*

It prefigured the Gospel.

S. Aug. q. 49. in Deutero.

et princ. Deutero.

Manss. vlt.

Conteineth fiue partes.

Chap. 1.

4.

12.

27.

31.

34.

THE

THE BOOKE OF DEVTERONOMIE, IN HEBREW ELLE HADDEBARIM.

CHAP. I.

Moyses beginneth, the first day of the eleuenth moneth and fourtith yeare after the children of Israel parted from Ægypt, to repete and explicate the Law; 6. first putting them in mind of Gods munificence, his owne and other superiors care ouer them, their ingratitude, incredulitie, murmuring, 34. and punishment for the same.

The first part, A repetition of Gods benefites, the peoples ingratitude, and punishment.

1 THESE are the wordes, which Moyses spake to al Israel beyond Iordan, in the champion wilderneſſe, against the Read sea, betwen Pharan and Thophel and Laban and Haseroth, where there is verie much gold:
2 † eleuen daies from Horeb by the way of mount Seir to Cadesbarne. † The
3 fourtith yeare, the eleuenth moneth, the first day of the moneth Moyses spake to the children of Israel al thinges that
4 our Lord had commanded him to say vnto them: † after that he had stroke Sehon king of the Amorrheites, which dwelt in Hesebon: and Og the king of Basan which abode in Aseroth, and in Edrai, † beyond Iordan in the Land of Moab.
5 6 And Moyses began to expound the law, and to say: † The Lord our God spake to vs in Horeb, saying: It is sufficient
7 for you that you haue stayed in this mountaine: † returne, and come to the mountaine of the Amorrheites, and to the rest that are next to it champion and hillie and lower places against the South, and beside the shore of the sea, the Land of the Chananeites, and of Libanus vnto the greate riuer
8 Euphrates. † Behold (quoth he) I haue deliuered it to you: enter in and possesse it, vpon the which our Lord sware to your fa-

your fathers Abraham, Isaac, and Iacob, that he would geue
it to them, and to their seede after them. † And I said to 9
you at that time: † I alone can not susteyne you: because 10
the Lord your God hath multiplied you, and you are this day
as the starres of heauen, verie manie. † (The Lord God of 11
your fathers adde to this number manie thousandes, and
blesse you as he hath spoken.) † I alone am not able to su- 12
steyne your businesses, and the charge of you and your qua-
reles. † Geue from among you wise and skilful men, and 13
such whose conuersation is approued in your tribes, that I
may appoint them your princes. † Then you answered 14
me: The thing is good which thou meanest to do. † And 15
I tooke of your tribes men wise and noble, and appointed
them princes, tribunes, and centurions, and quinquagena-
rians, and deanes, that might teach you al thinges. † And 16
I commanded them, saying: Heare them, and iudge that
which is iust: whether he be the same countrie man, or a
stranger. † There shal be no difference of persons, so shal you 17
heare the litle as the great: neither shal you accept any mans
person, because it is the iudgement of God. And if any thing
seme hard to you, referre it to me, and I wil heare it. † And 18
I commanded al thinges that you ought to do. † And depar- 19
ting from Horeb, we passed through the terrible and huge
wildernesse, which you saw, by the way of the mountaine of
the Amorrheite, as the Lord our God had commanded vs.
And when we were come into Cadesbarne, † I said to you: 20
You are come to the mountaine of the Amorrheite, which
the Lord our God wil geue to vs. † See the Land which the 21
Lord thy God geueth thee: goe vp and possesse it, as the Lord
our God hath spoken to thy fathers: feare not, neither dread
you any thing. † And you came al vnto me, and said: Let vs 22
send men that may view the Land: and may bring vs word
what way we shal ascend, and to what cities to goe. † And 23
because the saying pleased me, I sent of you twelue men, one
of euerie tribe. † Who when they had gone, and were as- 24
cended into the mountaines, they came as farre as the Valley
of cluster: and the Land being viewed, † taking of the frui- 25
tes therof, to shew the fruitfulnesse, they brought vnto vs,
and said: The Land is good, which the Lord our God wil
geue vs. † And you would not goe vp, but being incredulous 26
at the word of the Lord our God, † you murmured in your 27
tabernacles,

tabernacles, and ſaid: Our Lord hateth vs, and therfore hath brought vs out of the Land of Ægypt, that he might deliuer
28 vs into the hand of the Amorrheite, and deſtroy vs. † Whither ſhal we goe vp? the meſſengers haue feared our hart, ſaying: The multitude is verie great, and taller of ſtature then we: the cities greate, and fenſed euen vnto heauen, the ſonnes of
29 the Enacims we haue ſeene there. † And I ſaid to you:
30 :: Feare not, neither be ye afrayd of them: † Our Lord God, which is your conductour, him ſelf wil fight for you, as he
31 did in Ægypt in the ſight of al. † And in the wilderneſſe (thy ſelfe haſte ſeene) the Lord thy God hath caried thee, as a man is wont to beare his litle ſonne, al the way, that you
32 haue walked, vntil you came to this place. † And neither
33 ſo did you beleue the Lord your God, † who went before you in the way, and marked out the place, wherein you ſhould pitch your tentes, in the night ſhewing you the way
34 by fyre, and in the day by the piller of a clowde. † And when our Lord had heard the voice of your wordes, being
35 wrath he ſware and ſaid: † There shal not any of the men of this wicked generation ſee the good Land, which by oath I
36 promiſed to your fathers: † beſide Caleb the ſonne of Iephone. For he shal ſee it, and to him I wil geue the Land, that he hath troden, and to his children, becauſe he hath fo-
37 lowed the Lord. † Neither is :: his indignation againſt the people to be merueiled at, wheras our Lord being :: angrie with me alſo for you, ſaid: Neither shalt thou enter in thither.
38 † But Ioſue the ſonne of Nun thy miniſter, he shal enter for thee: exhort and ſtrenghen him, and he shal by lotte diuide
39 the Land to Iſrael. † Your litle ones, of whom you ſaid that they should be ledde captiues, and your ſonnes that this day know not the difference of good and euil, they shal enter in: and to them I wil geue the Land, and they shal poſſeſſe it.
40 † But returne you and goe into the wilderneſſe by the way
41 of the Reddeſea. † And you anſwered me: We haue ſinned to our Lord: we wil goe vp and fight, as the Lord our God hath commanded. † And when you readie armed went vnto
42 the mountaine, † our Lord ſaid to me: Say to them: Goe not vp, and fight not, for I am not with you: leſt you fal be-
43 fore your enemies. † I ſpake, and you heard not: but reſiſting the commandement of our Lord, and ſwelling with
44 pride you went vp into the mountaine. † Therfore the

:: God ſo helpeth his ſeruantes, that they alſo muſt cooperate. *s. Aug. q. 1. in Deut.*

:: Difference of ſinnes.
:: God is alſo angrie with his good ſeruantes, and puniſheth the temporally, for ſmal ſinnes. *s. Aug. q. 1. in Ioſue.*

Amorrheite that dwelt in the mountaines issuing forth, and coming to meete you, pursewed you, as bees are wont to pursew: and smote you from Seir as farre as Horma. † And when returning you wept before our Lord, he heard you not, neither would he condescend to your voice. † You abode therfore in Cadesbarne a great time. 45 46

CHAP. II.

With commemoration of Gods continual protection of the Israelites, they are forbid to fight against the Idumeans, 9. the Moabites, or Ammonites. 24. But against Sehon King of Hesebon they should fight, kil him and al his, and possesse his land.

AND departing thence we came into the wildernesse, that leadeth to the Redde sea, as our Lord had said to me: and we compassed the mountaine Seir a long time. † And our Lord said to me: † It is sufficient for you to haue compassed this mountaine: goe toward the North. † And command thou the people, saying: You shal passe by the borders of your brethren the children of Esau, which dwel in Seir, and they wil be affraid of you. † Looke diligently therfore that you sturre not against them. For I wil not geue you of their land so much as the steppe of one foote can treade, because I haue geuen the mountaine Seir to be the possession of Esau. † Meates you shal bie of them with money, and shal eate: bought water shal you draw, and drinke. † The Lord thy God hath blessed thee in euerie worke of thy handes: he knoweth thy iourney, how thou hast passed this great wilderneſse, for fourtie yeares the Lord thy God dwelling with thee, & thou hast wanted nothing. † And when we had passed by our brethren the children of Esau, that dwelt in Seir, by the champion way from Elath & from Asiongaber, we came to the way, that leadeth into the desert of Moab. † And our Lord said to me: Fight not against the Moabites, neither make battel against them: for I wil not geue thee any of their land, because I haue geuen Ar to the children of Lot in possession. † Emim first were the inhabiters therof; a great people, and valiant, and so tall that :: they were thought, † as it were giantes, of the Enacims stocke, & were like the children of the Enacims. Moreouer the Moabites cal them Emim. † But in Seir before dwelt the Horrins: who being expelled and destroyed, the children of Esau did inhabite it,

1 2 3 4 5 6 7 8 9 10 11 12

:: These were men of very great stature, but not equal to the giantes before the flould.

bite it, as Israel did in the land of his possession, which our
13 Lord gaue him. † Rysing vp therfore to passe the Torrent
14 Zared, we came to it. † And the time, that we walked from Cadesbarne vnto the passage of the torrent Zared, was thirtie and eight yeares: vntil al the generation of the men that were warriers was consumed out of the campe, as our Lord had
15 sworne: † whose hand was against them, that they should
16 perish from among the campe. † And after al the warryers
17 18 were dead, † our Lord spake to me, saying: † Thou shalt passe this day the borders of Moab, the citie named Ar:
19 † and approching vnto the frontiers of the children of Ammon, beware thou fight not against them, neither once moue to battel: for I wil not geue thee of the land of the children of Ammon, because I haue geuen it to the children of Lot
20 in possession. † It was reputed the land of giantes: and
21 giantes in old time dwelt in it, whom the Ammonites cal Zomzommim, † a great and huge people, and of long stature, as the Enacims whom our Lord destroyed before their face:
22 and he made them to dwel in their steede, † as he had done to the children of Esau, that dwelt in Seir, destroying the Horrheites, and deliuering their land to them, which they
23 possesse vntil this present. † The Heueites also, that dwelt in Haserim as farre as Gaza, the Capadocians expelled: who issuing out of Capadocia, destroyed them, and dwelt in their
24 steede. † Arise ye, and passe the torrent Arnon: behold I haue deliuered in thy hand Sehon king of Hesebon the Amorrheite, and beginne to possesse his land, and :: make
25 warre against him. † This day wil I beginne to send thy terrour and feare vpon the peoples, that dwel vnder the whole heauen: that hearing thy name they may quake, and tremble after the manner of wemen in trauel, and be pin-
26 ched with sorow. † I sent therfore messengers from the wildernes of Cademoth to Sehon the king of Hesebon with
27 peaceable wordes, saying: † We wil passe through thy land, we wil goe the common high way: we wil not decline nei-
28 ther to the right hand, nor to the left. † Sel vs meates for money, that we may eate: Geue vs water for money, and so we wil drinke. Onlie this that thou wilt graunt vs passage,
29 † as :: the children of Esau haue done, that dwel in Seir, and the Moabites, that abide in Ar: vntil we come to Iordan, and passe to the Land, which the Lord our God wil geue vs.

:: By this we are instructed to fight against infideles, but not without special cause against christians, signified by the childrē of Lot and Esau.

:: The Idumeans once denied them passage *Num.* 20. *v.* 20. but afterwards granted therte.

† And Sehon the king of Heſebon would not geue vs paſ- 30
sage: becauſe the Lord thy God had :: indurated his ſpirit, and
hardened his hart, that he might be deliuered into thy
handes, as now thou ſeeſt. † And our Lord ſaid to me: Be- 31
hold I haue begunne to deliuer Sehon vnto thee, and his land,
beginne to poſſeſſe it. † And Sehon came forth to meete vs 32
with al his people to battel in Iaſa. † And the Lord our God 33
deliuered him to vs: and we ſmote him with his ſonnes and
al his people. † And al his cities we tooke at that time, killing 34
the inhabiters therof, men and wemen and litle ones. we
left nothing among them. † Except the cattel, which came 35
to their portion that tooke prayes: and the ſpoyles of the
cities, which we tooke † from Aroer, which is vpon the 36
banke of the torrent Arnon, a towne that is ſituated in a
valley, as farre as Galaad. There was not a village or citie,
that eſcaped our handes: the Lord our God deliuered al vnto
vs. † Except the land of the children of Ammon, to the 37
which we approched not: and al that adioyne to the torrent
Ieboc, and the cities on the mountaine, and al the places,
from which the Lord our God prohibited vs.

:: God permitted him for his former ſinnes, to indurate him ſelfe. See Exod. 7. v. 3.

CHAP. III.

The victorie againſt Og king of Baſan of the giants ſtock is repeted, 12. Ruben Gad and halfe tribe of Manaſſes haue poſſeſſion on the other ſide Iordan from their brethren. 23. Moyſes praying that he may goe ouer Iordan, for the ſinnes of the people is denied.

THERFORE turning we went vp by the way of Baſan: 1
and Og the king of Baſan came forth to meete vs with
his people to fight in Edrai. † And our Lord ſaid to me: Feare 2
him not: becauſe he is deliuered into thy hand with al his
people and his land: and thou ſhalt doe to him as thou haſt
done to Sehon king of the Amorrheites, that dwelt in He-
ſebon. † Therfore the Lord our God deliuered into our 3
handes Og alſo the king of Baſan, and al his people: and we
ſtroke them to vtter deſtruction, † waiſting al his cities at 4
one time. there was not a towne that eſcaped vs: ſixtie cities,
al the countrie of Argob the kingdome of Og in Baſan. † Al 5
the cities were fenſed with verie high walles, and with gates
and barres, beſide innumerable townes that had no walles.
† And we deſtroyed them, as we had done to Sehon the king 6
of Heſebon, deſtroying euerie citie, and men and wemen

and

7 and children: † but the cattel, and the ſpoyles of the cities
8 we tooke for our praye. † And we tooke at that time the land out of the hand of two kinges of the Amorrheites, that were beyond Iordan: from the torrent Arnon vnto the
9 mountaine Hermon, † which the Sidonians cal Sarion, and
10 the Amorrheites Sanir: † al the cities, that are ſituated in the plaine, and al the Land of Galaad and Baſan as farre as Selcha, and Edrai cities of the kingdome of Og in Baſan.
11 † For onlie Og the king of Baſan remayned of the ſtocke of giantes. his bed of yron is ſhewed, which is in Rabbath of the children of Ammon, hauing nine cubites in length, and foure in breadth after the meaſure of :: the cubite of a
12 mans hand. † And we poſſeſſed the Land at that time from Aroer, which is vpon the banke of the torrent Arnon, vnto the halfe part of mount Galaad: and the cities therof I gaue
13 to Ruben and Gad. † And the other part of Galaad, and al Baſan of the kingdome of Og, I deliuered to the halfe tribe of Manaſſes, al the countrie of Argob: and al Baſan is called
14 the Land of giantes. † Iair the ſonne of Manaſſes poſſeſſed al the countrie of Argob vnto the borders of Geſſuri, and Machati. And he called Baſan by his owne name, Hauoth Iair, that is to ſay, the townes of Iair, :: vntil this preſent
15 16 day. † To Machir alſo I gaue Galaad. † And to the tribes of Ruben and Gad I gaue of the Land of Galaad as farre as the Torrent Arnon, halfe of the torrent, and the confines vnto the torrent Iaboc, which is the border of the childrē of
17 Ammon: † and the plaine of the wilderneſſe, and Iordan, and the borders of Cenereth vnto the ſea of the deſert, which is
18 moſt ſalt, at the foote of mount Phaſga againſt the eaſt. † And I commāded you at that time, ſaying: The Lord your God geueth you this land for an inheritance, goe wel appointed before your brethren the children of Iſrael al you ſtrong men:
19 † except your wiues, and litle ones and your cattel. For I know you haue much cattel, & they muſt remaine in the ci-
20 ties, which I haue deliuered you, † vntil our Lord geue reſt to your brethren, as he hath geuen to you: and they alſo poſſeſſe the Land, which he wil geue them beyond Iordan: then shal euerie man returne to his poſſeſſion, which I haue geuen you.
21 † Ioſue alſo at that time I commanded, ſaying: Thyne eyes haue ſeene what the Lord your God hath done to theſe two kinges: ſo wil he doe to al the kingdomes, to the which thou

:: Longer ſorte of cubites are a foote and 9. inches: ſo this bed was 15. foote and nine inches long, and 7. foote brode. *Vitruuius Agricola.*

:: Eſdras adding theſe wordes, and often times the like, did not againſt the law, becauſe ſuch additions are agreable and not contrarie to that which was written before.

shalt passe. † Feare them not: for the Lord your God wil fight 22
for you. † And I prayed our Lord at that time, saying: † Lord 23 24
God thou hast begonne to shew vnto thy seruant thy greatnes, and most mightie hand. for neither is there other God either in heauen, or in earth, that is able to doe thy workes, and to be compared to thy strength. † I wil passe ouer 25
therfore, and wil see this excellent Land beyond Iordan, and this goodlie mountaine, and Libanus. † And our 26
:: See Num. 20. v. 12. Lord was angrie with me :: for you, and heard me not, but said to me: It sufficeth thee: speake no more to me of this matter. † Goe vp to the toppe of Phasga, and cast thine 27
eies round about to the west, and to the north, and the south, and the east, and behold it. for thou shalt not passe this Iordan. † Command Iosue, and encourage and strenghen him: for 28
he shal goe before this people, and shal diuide vnto them the Land, which thou shalt see. † And we abode in the valley against the temple of Phogor.

CHAP. IIII.

Moyses exhorteth the people to kepe Gods commandments. 15. Namely that they make no similitude nor image of man, nor of beast, bird, fish, sunne, moone, nor of anie creature to serue the same for the Creator. He foretelleth his owne death, 23. threatneth them if they forsake God. 41. and appointeth three cities of refuge, on the same side Iordan.

The second part. A repetition & explication of the law.

AND now Israel heare the preceptes and iudgementes, 1
which I teach thee: that doing them, thou mayest liue, and entring in mayest possesse the Land, which the Lord the God of your fathers wil geue you. † You " shal not adde to 2
the word, that I speake to you, neither shal you take away from it: keepe the commandment of the Lord your God which I command you. † Your eyes haue seene al thinges 3
that our Lord hath done against Beelphegor, how he hath destroyed al his worshippers out of the middes of you. † But 4
you that cleaue to the Lord your God, liue al vntil this present day. † You know that I haue taught you preceptes and 5
iustices, as the Lord my God hath commanded me: so shal you do them in the Land, which you shal possesse: † and 6
:: To kepe Gods cómandments is counted by al nations the most excellent wisdome. you shal obserue, and fulfil them in worke. For :: this is your wisedome, and vnderstanding before peoples, that hearing al these preceptes, may say: Behold a people ful of wisedome and vnderstanding, a great nation. † Neither is there other 7

nation

nation so great, that hath goddes approching vnto them, as
8 our God is present at al our petitions. † For what other
nation is there so renowmed that hath the ceremonies, and
iust iudgementes, and the whole law, which I wil sette
9 forth this day before your eyes. † Keepe thy selfe therfore,
and thy soule carefully. Forget not the wordes, that thyne
eyes haue seene, and let them not fal out of thy hart al
the daies of thy life. Thou shalt teach them thy sonnes and
10 thy nephewes, † the day wherin thou didst stand before
the Lord thy God in Horeb, when our Lord spake to me,
saying: Assemble vnto me the people, that they may heare
my wordes, and may learne to feare me al the time that they
11 liue on the earth, and may teach their children. † And you
came to the foote of the mount, which burned euen vnto
heauen: and there was in it darkenes, and a clould and mist.
12 † And our Lord spake to you from the middes of the fyre.
The voice of his wordes you heard, and forme you saw not
13 at al. † And he shewed you his couenant, which he com-
manded you to do, and the :: tenne wordes, that he wrote in
14 two tables of stone. † And he cõmanded me at that time that
I should teach you the ceremonies and iudgementes, which
15 you should doe in the Land, that you shal possesse. † Keepe
therfore your soules carefully. You saw not any similitude
in the day, that our Lord spake to you in Horeb from the
16 middes of the fire: † lest perhaps deceiued you might make
17 you a grauen similitude, or image of male or female, † the
similitude of al cattel, that are vpon the earth, or of birdes,
18 that flie vnder heauen, † and of creeping beastes, that moue
on the earth, or of fishes, that vnder the earth abide in the
19 waters: † lest perhapes lifting vp thyne eies to heauen, thou
see the Sunne and the Moone, and al the starres of heauen,
and deceiued by errour thou adore and serue them, which
the Lord thy God created to serue al nations, that are vnder
20 heauen. † But you our Lord hath taken, and brought out
of the yron furnace of Ægypt, to haue you his people by in-
21 heritance, as it is this present day. † And our Lord was an-
grie with me for your wordes, and he sware :: that I should
not passe ouer Iordan, nor enter into the excellent Land,
22 which he wil geue you. † Behold I die :: in this ground,
I shal not passe ouer Iordan: you shal passe, and possesse the
23 goodlie Land. † Beware lest at any time thou forget the

:: Here and in other places it is manifest that the commandments, called the *Decalogue*, are iust tenne.

:: Venial and least sinnes passe not with out temporal punishment.

:: This was also a Mysterie, that the old law, signi-

couenant

fied by Moyses, could not bring to heauen, the true land of promise, but the law of Christ, signified by Iosue. *Theodoret, q. 43. in Deut.*

couenant of the Lord thy God, which he hath made with thee: and make to thee a grauen similitude of those thinges, which our Lord hath prohibited to be made: † because the Lord thy God is a consuming fyre, iclouse God. † If you shal begette sonnes and nephewes, and abide in the Land, and being deceiued make to you some similitude, committing euil before the Lord your God, to prouoke him to wrath: † I cal this day heauen and earth witnesses, that you shal quikly perish from out of the Land, which being passed ouer Iordan you shal possesse. You shal not dwel therin long time, but our Lord wil destroy you, † and disperse you into al nations, and you shal remaine a few among the nations, to the which our Lord wil lead you. † and there you shal serue goddes, that were framed with mens hand, wood and stone that see not, nor heare, nor eate, nor smel. † And when thou shalt seeke there the Lord thy God, thou shalt finde him: yet so, if thou seeke him with al thy hart, and al tribulation of thy soule. † After that al the thinges aforesaid shal finde thee, and in :: the latter time thou shalt returne to the Lord thy God, and shalt heare his voice. † Because the Lord thy God is a merciful God: he wil not leaue thee, nor altogether destroy thee, nor forget the couenant, wherein he sware to thy fathers. † Aske of the dayes of old, that haue bene before thy time from the day that God created man vpon the earth, from one end of heauen to the other end therof, if euer there was done the like thing, or it hath beene knowen at any time, † that a people should heare the voice of God speaking out of the middes of fyre, as thou hast heard, and liued: † if God so did that he went in, and tooke vnto him a Nation out of the middes of nations, by temptations, signes, and wonders, by fight and strong hand, and stretched out arme, and horrible visions according to al thinges, that the Lord your God did for you in Ægypt, thine eies seeing it: † that thou mightest know that our Lord, he is God, and there is none other beside him, † from heauen he made thee to heare his voice, that he might teach thee. And in earth he shewed thee his fyre, verie greate, and thou didst heare his wordes out of the middes of the fyre, † because he loued thy fathers, and chose their seede after them. And he brought thee out of Ægypt, going before thee in his great power, † to destroy verie great nations and stronger then thou

:: Conuersion of the Iewes in the end of the world.

thou at thy entring in, and to bring thee in, and geue thee
39 their land in possession, as thou seest this present day. † Know therfore this day, and thinke in thy hart that our Lord he is God in heauen aboue, and in the earth beneth, and there
40 is none other. † Keepe his preceptes and commandementes, which I command thee: that it may be wel with thee, and thy children after thee, and thou mayest remayne a long time vpon the Land, which the Lord thy God wil geue thee.
41 † Then Moyses separated three cities beyond Iordan at the
42 east side, † that he might flee to them which should kil his neighbour not voluntarily, neither was his enemie a day or two before, and he might scape to some of these cities:
43 † Bosor in the wildernesse, which is situated in the champion countrie of the tribe of Ruben: and Ramoth in Galaad, which is in the tribe of Gad: and Golan in Basan, which
44 is in the tribe of manasses. † This is the law, that Moyses
45 sette before the children of Israel, † and these are the testimonies and ceremonies and iudgementes, which he spake to the children of Israel, when they came out of Ægypt,
46 † beyond Iordan in the valley against the temple of Phogor in the land of Sehon king of the Ammorrheite, that dwelt in Hesebon, whom Moyses stroke. The children of Israel
47 also comming out of Ægypt † possessed his land, and the land of Og the king of Basan, the two kinges of the Amorrheites, which were beyond Iordan toward the rysing of the
48 sunne: † from Aroer, which is situated vpon the banke of the torrent Arnon, vnto the mountaine Sion, which is also
49 Hermon, † al the plaine beyond Iordan at the east side, vnto the sea of the wildernesse, and vnto the foote of mount Phasga.

ANNOTATIONS.

CHAP. IIII.

2. *You shal not adde.*] Moyses can not meane, that no more should be written, nor commanded; for then the last chapter of this booke, and the rest of the Bible should not haue benne written after his death; neither ought the Priestes or Prophetes to haue commanded anie thing not expressed in the law. And wheras Protestantes say that al other Scriptures are included in the lawe, or pertaine to the explicatiõ or performance therof: we also answer that vnwritten Traditiõs both in the old and new Testament are likewise implied, included, or perteine to the explication or performance of the law. For euen as the written doctrin of the Prophetes, yea and of Chtist, and his

As other Scriptures are included in the law, so also Traditiõs are conteined in the Scriptures.

rentius
ẽnisius
luin.

Apostles, in general is conteined in the law of Moyses, so also are certaine fastes, feastes, rites, ceremonies and other traditions proued and confirmed by general speaches and axiomes written in holie Scriptures, as by our Sauiours wordes to his Apostles Luc. 10. *He that heareth you, heareth me.* S. Paules to other Christians (1. Cor. 10.) *other things vvhen I come I vvil dispose* (2. Thess. 2.) *Hold the traditions vvhich you haue lerned*: and the like. VVherupon S. Augustin *Li. 1. cont. Cresc. c. 33.* geueth this rule, that *albeit an euident example can not be produced of holie Scripture, yet the truth of the same Scriptures is holden by vs, vvhen vve do that pleaseth the vvhole Church, vvhich the authoritie of Scriptures commendeth.* The same he teacheth. *Epist. 80.* and in manie other places. So do S. Epiphanius *in compend. fidei Cathol.* S Hierom. Dialog. cont. Lucifer. c. 4. S. Chrysost. *ho. 4. in 1. Thessal* 4. S. Basil. *de Spiritu Sancto, c. 39.* S. Ireneus *li. 3. c. 4.*

The Church, commended by Scriptures, approueth Traditions.

CHAP. V.

The tenne commandements are repeted and explaned. 23. with commemoration of their dread and feare, when they heard the voice from the clowde, and saw the mountaine burne.

AND Moyses called al Israel, and said to them: Heare Israel the ceremonies & iudgements, which I speake in your eares this day: lerne them, and :: fulfil them in worke. † The Lord our God made a couenant with vs in Horeb. † Not with our fathers did he make the couenant, but with vs at this present, and doe liue. † Face to face did he speake to vs in the mount out of the middes of the fyre. † I was arbiter and :: mediatour betwixt our Lord and you at that time, to shew you his wordes, for you feared the fire, and went not vp into the mount, and he said: † I the Lord thy God, that brought thee out of the Land of Ægypt out of the house of seruitude. † Thou shalt not haue strange goddes in my sight. † " Thou shalt not make to thee a thing grauen, nor the similitude of any thinges, that are in heauen aboue, and that are in the earth beneath, and that abide in the waters vnder the earth. † Thou shalt not adore them, and thou shalt not serue them. For I am the Lord thy God, a Iealouse God, rendering the iniquitie of the fathers vpon the children vnto the third and fourth generation to them that hate me, † and doing mercie vpon manie thousandes to them that loue me, and keepe my preceptes. † Thou shalt not vsurpe the name of the Lord thy God in vaine: for he shal not be vnpunished that taketh his name vpon a vaine thing. † Obserue the day of the Sabbath, to sanctifie it, as the Lord thy God hath commanded thee. † Six dayes shalt thou worke, and shalt doe al thy workes. † The seuenth is the day of the Sabbath,

1 2 3 4 5 6 7 8 9 10 11 12 13 14

:: It is not ynough to beleue only, or to know the commandments, but necessarie also to *fulfil them in vvorke.*

:: The title of mediator lawfully ascribed to Gods lieutenant in earth.

Sabbath, that is, the reſt of the Lord thy God. Thou ſhalt not doe any worke therin, thou, and thy ſonne and daughter, man ſeruant and woman ſeruant, and oxe, and aſſe, and al thy cattel, and the ſtranger that is within thy gates: that thy man ſeruant may reſt, and thy woman ſeruant, euen as thy
15 ſelfe. † Remember that thou alſo dideſt ſerue in Ægypt, and the Lord thy God brought thee out from thence in a ſtrong hand, and ſtretched out arme. Therfore hath he com-
16 manded thee that thou ſhouldeſt obſerue the Sabbath. † Honour thy father and mother, as our Lord thy God hath commanded thee, that thou mayſt liue a long time, and it may be wel with thee in the Land, which the Lord thy God wil geue
17 18 thee. † Thou ſhalt not murder. † Neither ſhalt thou com-
19 20 mitte aduoutrie. † And thou ſhal not ſteale. † Neither ſhalt thou ſpeake againſt thy neighbour falſe teſtimonie.
21 † Thou ſhalt not couet thy neighbours wife: :: Nor houſe, nor field, nor man ſeruant, nor woman ſeruant, nor oxe,
22 nor aſſe, and al thinges that are his. † Theſe wordes ſpake our Lord to al your multitude in the mount, out of the middes of the fire and the cloude, and the darkenes, with a loude voice, adding nothing more: and he wrote them in the two
23 tables of ſtone, which he deliuered vnto me. † And you after you heard the voice out of the middes of the darkenes, and ſaw the mount burne, came to me al the princes of the
24 tribes and the elders, and you ſaid: † Behold the Lord our God hath ſhewed vs his maieſtie and greatnes, for we haue heard his voice out of the middes of the fire, and haue proued
25 this day that God ſpeaking with man, man hath liued. † Why ſhal we die therfore, and this exceding great fire deuoure vs? For if we heare the voice of the Lord our God any
26 more, we ſhal die. † What is al flesh, that it ſhould heare the voice of the liuing God, who ſpeaketh out of the middes
27 of the fire as we haue heard, and may liue? † Approche thou rather: and heare al thinges that the Lord our God ſhal ſay to thee: and thou ſhalt ſpeake to vs, and we hearing wil
28 doe them. † Which when our Lord had heard, he ſaid to me: I haue heard the voice of the wordes of this people, which
29 they ſpake to thee: they haue ſpoken al thinges wel. † Who ſhal geue them to haue ſuch a minde, that they would feare me, and keepe al my commandementes at al time, that it may be wel with them and with their children for euer?

:: Coueting an other mans wife, and coueting his goodes, differ as much, as the exterior actes of adultry and of theft. And ſo theſe two commandments are as diſtinct as the former two.

† Goe and say to them: Returne into your tentes. † But 30 31
thou stand here with me, and I wil speake to thee al my
commandementes, and ceremonies and iudgementes: which
thou shalt teach them, that they may doe them in the Land,
which I wil geue them in possession. † Keepe therfore and 32
doe the thinges which our Lord God hath commanded you:
you shal not decline neither to the right hand, nor to the
left: † but the way that the Lord your God hath comman- 33
ded shal you walke, that you may liue, and it may be wel
with you, and your daies may be prolonged in the land of
your possession.

ANNOTATIONS.

CHAP. V.

8. *Thou shalt not make.*] If our aduersaries would quietly consider the coherence of the holie text, they might easely see, that this prohibition of making, and worshipping the similitude of anie creature, perteyneth to the former sentence: *Thou shalt not haue strange goddes*: more particularly forbidding eithet to make Idoles, or to worship such as others make; and that with commination, becau e our Lord is a ielous God, and wil not suffer his honour to be geuen to anie creature. But other Images were made in the old Testament, by Gods commandment, and likewise Images of Christ and his Saincles are lawful and profitable among Chistians. as before is noted. *Exod.* 20.

Images of Idols forbid, but not of other things.

CHAP. VI.

God is diligently to be serued, and loued with thy whole hart, thy whole soule, and whole strength. Al his precepts, ceremonies and iudgements must be carefully kept, and commended to posteritie.

THESE are the preceptes, and ceremonies, and iudge- 1
mentes, which the Lord your God commanded that I
should teach you, and you should doe them in the Land,
whereunto you passe ouer to possesse it: † that thou mayest 2
feare the Lord thy God, and keepe his commandementes and
preceptes, which I command thee, and thy sonnes, and ne-
phewes, al the dayes of thy life, that thy dayes may be pro-
longed. † Heare Israel, and obserue that thou doe the 3
thinges which our Lord hath commanded thee, and it may
be wel with thee, and thou mayest be greately multiplied, as
the Lord God of thy fathers hath promised thee a land flowig
with milke and honie. † Heare Israel, The Lord our God, is 4
one Lord. † Thou shalt loue the Lord thy God with thy 5
whole hart, and with thy whole soule, and with thy whole
strength.

6 ſtrength. † And theſe wordes, which I command thee
7 this day, shal be in thy hart: † and thou shalt tel them to
thy children, and thou shalt meditate ſitting in thy houſe,
8 and walking on thy iourney, ſleeping, and ryſing. † And
thou shalt bind them as a ſigne on thy hand, and they shal be
9 & shal moue betwen thine eies, † and thou shalt write them
10 in the entrie, and on the doores of thy houſe. † And when
the Lord thy God shal haue brought thee into the Land, for
the which he ſware to thy fathers Abraham, Iſaac, and Iacob:
and shal haue geuen thee great and goodlie cities, which
11 thou didſt not build, † houſes ful of al riches, which thou
didſt not erect, ceſternes which thou didſt not digge, vine-
12 yardes and oliueyardes, which thou didſt not plant, † and
13 thou shalt haue eaten and be ful: † take heede diligently
leſt thou forget our Lord, that brought thee out of the Land
of Ægypt, out of the houſe of ſeruitude. Thou shalt feare the
Lord thy God, and :: him onelie shalt thou ſerue, and by his
14 name shalt thou ſweare. † You shal not goe after the ſtrange
15 goddes of al Nations, that are round about you: † becauſe
the Lord thy God is a Iealouſe God in the middes of thee:
leſt ſometime the furie of the Lord thy God be wrath againſt
16 thee, and take thee away from the face of the earth. † Thou
shalt not tempt the Lord thy God, as thou didſt tempt him
17 in the place of tentation. † Keepe the preceptes of the Lord
thy God, and the teſtimonies and ceremonies, which he
18 hath commanded thee: † And doe that which is pleaſant
and good in the ſight of our Lord, that it may be wel with
thee: and entring in thou mayeſt poſſeſſe the goodlie Land,
19 wherof our Lord ſware to thy fathers, † that he would de-
20 ſtroy al thy enemies before thee, as he hath ſpoken. † And
when thy ſonne shal aske thee to morrow, ſaying: What
meane theſe teſtimonies, and ceremonies, and iudgementes,
21 which the Lord our God hath commanded vs? † thou shalt
ſay to him: We were the bondmen of Pharao in Ægypt, and
22 our Lord brought vs out of Ægypt in a ſtrong hand: † and
he did ſignes & wonders great and verie ſore in Ægypt againſt
23 Pharao, and al his houſe, in our ſight, † and he brought vs
out from thence, that being brought in he might geue vs the
24 Land, wherupon he ſware to our fathers. † And our Lord
commanded that we should doe al theſe ordinances, and
should feare the Lord our God, that it might be wel with vs

:: Some adoration agreeth to creatures, but ſeruice of Latria to God onlie *S. Aug. q. 61. in Gen.*

al the daies of our life, as it is at this day. † And he wil be 25
merciful to vs, if we keepe and doe al his preceptes before
the Lord our God, as he commanded vs.

CHAP. VII.

No league nor felowship to be had with the Gentiles: 5. but their altares, groues, and al their idoles to be destroyed. 17. God promiseth victories to his people, willing them to trust in him, and serue him.

VVHEN the Lord thy God shal haue brought thee 1
into the land, which thou doest enter in to pos-
sesse, and shal haue destroyed manie Nations before thee,
the Hetheite, and the Gergezeite, and the Amorrheite, and
the Chananeite, and the Pherezeite, and the Heueite, and the
Iebuseite, seuen nations of much greater number then thou
art, and stronger then thou: † and the Lord thy God shal 2
haue deliuered them to thee, thou shalt strike them vnto vtter
destruction. Thou shalt not make league with them, nor
pitie them, † nor make mariages with them. Thy daughter 3
thou shalt not geue to his sonne, nor take his daughter for
thy sonne: † for he wil seduce thy sonne, that he folow not 4
me, and that he rather serue strange goddes, and the furie of
our Lord wil be wrath, and shal quickly destroy thee. † But 5
these thinges rather you shal doe to them: Ouerthrow their
altares, and breake their statuees, and cutte downe their
groues, and burne their sculptiles. † Because thou art a 6
holie people to the Lord thy God. The Lord thy God hath
chosen thee, to be his peculiar people of al peoples, that are
vpon the earth. † Not because you passed al nations in 7
number, is our Lord ioyned vnto you, and hath chosen you,
wheras you are fewer then al peoples: † but because our 8
Lord hath loued you, and hath kept the oath, which he sware
to your fathers: and hath brought you forth in a strong hand,
and redemed you from the house of seruitude, out of the
hand of Pharao the king of Ægypt. † And thou shalt know 9
that the Lord thy God, he is a strong and faithful God, keping
his couenant and mercie to them that loue him, and to them
that keepe his preceptes, vnto a thousand generations: † and 10
rendring forthwith to them that hate him, so that he de-
stroyeth them, and differreth no longer, :: immediatly tende-
ring to them that they deserue. † Keepe therfore the pre- 11
ceptes and ceremonies and iudgementes, which I command
thee

Not withstanding this commination, God oftentimes differreth punishment, expecting the sinners repentance.

12 thee this day to doe them. † :: If after thou haſt heard theſe iudgementes, thou keepe and doe them, the Lord alſo thy God wil keepe the couenant vnto thee, and the mercie which
13 he ſware to thy fathers: † and he wil loue and multiplie thee, and wil bleſſe the fruite of thy wombe, and the fruite of thy land, thy corne, and vintage, oile, and heardes, the flockes of thy ſheepe vpon the Land, for the which he ſware
14 to thy fathers that he would geue it thee. † Bleſſed ſhalt thou be among al peoples. There ſhal be none barren with
15 thee of neither ſexe, as wel in men as in thy flockes. † Our Lord wil take away from thee al diſeaſe: and the ſore infirmities of Ægypt, which thou knoweſt, he wil not bring
16 vpon thee, but vpon al thyne enemies. † Thou ſhalt deuoure al the peoples, which the Lord thy God wil gene thee. Thyn eye ſhal not ſpare them, neither ſhalt thou ſerue their goddes,
17 leſt they be the ruine of thee. † If thou ſay in thy hart: Theſe
18 nations are moe then I, how ſhal I be able to deſtroy them? † Feare not, but remember what the Lord thy God did to
19 Pharao and to al the Ægyptians, † the exceding great plagues, which thyne eies ſaw, and the ſignes and wonders, and the ſtrong hand, and the ſtretched out arme, that the Lord thy God might bring thee forth: ſo wil he doe to al peoples,
20 whom thou feareſt. † Moreouer hornettes alſo wil the Lord thy God ſend vpon them, vntil he deſtroy and conſume al that
21 eſcaped thee, and can hide them ſelues. † Thou ſhalt not feare them, becauſe the Lord thy God is in the middes of thee, a
22 mightie God and terrible: † he wil conſume theſe nations in thy ſight by litle and litle and by partes. Thou mayeſt not deſtroy them al together: leſt perhappes the beaſtes of the earth
23 multiplie againſt thee. † And the Lord thy God wil geue them in thy ſight: and wil kil them vntil they be vtterly deſtroyed.
24 † And he wil deliuer their kinges into thy handes, and thou ſhalt deſtroy their names vnder heauen: no man ſhal be able
25 to reſiſt thee, vntil thou deſtroy them. † Their ſculptiles thou ſhalt burne with fyre: thou ſhalt not couet the ſiluer and gold, wherof they were made, neither ſhalt thou take to thee any thing therof, leſt thou offend, becauſe it is the abomination
26 of the Lord thy God. † Neither ſhalt thou bring in ought of the Idol into thy houſe, leſt thou become anathema, as alſo that is. As filthines thou ſhalt deteſt it, and as vncleannes and filth thou ſhalt account it abominable, becauſe it is anathema.

:: Gods promiſes cõditional, if his people ſerue him.

CHAP.

CHAP. VIII.

The people is put in mind of afflictions which happened in the deserte, and of benefites as wel past, as promised, 11. to the end they loue and serue God more effectually.

EVERIE commandement, that I command thee this 1
day, take diligent heede that thou doe it: that you may liue, and be multiplied, and entring in may possesse the Land, for the which our Lord sware to your fathers. † And thou 2
shalt remember al the iourney, through the which the Lord thy God hath brought thee fourtie yeares by the desert, that he might afflict and proue thee, and that the thinges that were in thy hart might be made knowen, whether thou wouldest keepe his commandementes or not. † He afflicted 3
thee with penurie, and gaue thee for meate Manna, which thou knewest not nor thy fathers: for to shew vnto thee that not in bread onlie a man liue, but in euerie word that proceedeth from the mouth of God. † Thy rayment, wherwith 4
thou wast couered, hath not decayed for age, and thy foote is not worne, loe this is the fourtith yeare. † That thou mayest 5
recount in thy hart, that as a man disciplineth his sonne, so the Lord thy God hath disciplined thee, † that thou shouldest keepe the cõmandementes of the Lord thy God, & walke 6
in his wayes, and feare him. † For the Lord thy God wil 7
bring thee in vnto a good land, a land of riuers & waters and of fountaynes: in the plains wherof and mountaynes deepe floudes gush out: † a land of wheate, of barley & vineyardes, 8
wherein figge trees and pomegranates, and oliueyardes doe grow: a land of oyle and honie. † Where without any 9
penurie thou shalt eate thy bread, and enioy abundance of al thinges: whose stones are yron, and out of the mountaynes therof are digged metalles of brasse: † that when 10
thou hast eaten, and art ful, thou mayest blesse the Lord thy God for the excellent land, which he hath geuen thee. † Obserue, and beware lest at any time thou forget the Lord 11
thy God, and neglect his commandementes and iudgementes and ceremonies, which I command thee this day: † lest 12
after thou hast eaten and art filled, hast built goodlie houses, and dwelled in them, † and shalt haue heardes of oxen and 13
flockes of sheepe, of gold and siluer, and of al thinges plentie, † thy hart be lifted vp, and thou remember not the Lord 14
thy

:: God is able to make foode of what he please, or to sustaine men without meate.

thy God, that brought thee out of the Land of Ægypt, out
15 of the house of seruitude: † and was thy conductor in the huge and terrible wilderneſſe, wherein was the serpent burning with his breath, and the scorpion and :: the dipsas, and no waters at al: who brought forth riuers out of the hardeſt
16 rocke, † and fed thee with Manna in the wilderneſſe, which thy fathers knew not. And after he had afflicted and proued
17 thee, at the last he had mercie vpon thee, † leſt thou shouldeſt say in thy hart: Myne owne force, and the strength of myne owne hand, haue atchieued al theſe thinges for me.
18 † But remember the Lord thy God, that he hath geuen thee strength, that he might fulfil his couenant, concerning which he ſware to thy fathers, as this preſent day sheweth.
19 † But if forgetting the Lord thy God, thou shalt folow strange goddes, and shalt serue and adore them: behold now
20 I foretel thee that thou shalt perish vtterly. † As the Nations, which our Lord deſtroyed at thyne entrie, ſo shal you alſo perish, if you be diſobedient to the voice of the Lord your God.

:: A serpent leſſe then a scorpion, making those whom he byteth to die of thirst *Solinus in polyhist. cap. de Africa.*

CHAP. IX.

Leſt they should impute the victories (which they shal haue) to them ſelues, 6. they are put in mind of their often prouoking Gods wrath, 12. by idolatrie, 22. by murmuring, by concupiſcence, by contempt, and other ſinnes. 25. for which they should haue bene deſtroyed, but God ſpared them for his promiſe made to Abraham Iſaac and Iacob.

1 HEARE Israel: Thou shalt goe ouer Iordan this day; to poſſeſſe verie greate nations and stronger then thy
2 ſelfe, huge cities, and walled :: euen vnto heauen, † a great people and tal, the ſonnes of the Enacims, whom thou haſt ſeene, and heard, againſt whom no man is able to reſiſt.
3 † Thou shalt know therfore this day that the Lord thy God him ſelfe wil paſſe ouer before thee, a deuouring and conſuming fyre, who shal deſtroy and abolish and bring them to nothing before thy face quickly, as he hath ſpoken to thee.
4 † Say not in thy hart, when the Lord thy God shal haue deſtroyed them in thy ſight: For my iuſtice hath our Lord brought me in to poſſeſſe this land, whereas theſe nations were
5 deſtroyed for their impieties. † For not becauſe of thy iuſtices, and equitie of thy hart doeſt thou enter in to poſſeſſe their landes: but becauſe they haue done impiouſly, at thy

:: Holie Scripture vſeth the figure *Hyperbola*, folowing the vulgar maner of ſpeakig as wel to helpe the vnderſtanding, as to moue affectiõ in great and extraordinarie things.

entring in they are destroyed: and that our Lord might accomplish his word, which by oath he promised to thy fathers Abraham, Isaac, and Iacob. † Know therfore that not for thy iustices hath the Lord thy God geuen thee this excellent land in possession, wheras thou art a verie stiffe necked people. † Remember, and forget not how thou didst prouoke the Lord thy God to wrath in the wilderness. From the same day, that thou camest out of Ægypt vnto this place, thou hast alwayes contended against our Lord. † For in Horeb also thou didst prouoke him, and being wrath he would haue destroyed thee, † when I went vp into the mounte, to receiue the tables of stone, of the couenant which our Lord made with you: and I continewed in the mounte fourtie daies and nightes, not eating bread, nor drinking water. † And our Lord gaue me two tables of stone written with the finger of God, and conteyning al the wordes that he spake to you in the mounte from the middes of the fyre, when the assemblie of the people was gathered. † And when fourtie dayes were passed, and as manie nightes, our Lord gaue me the two tables of stone, the tables of couenant, † and he said to me, Arise, and goe downe from hence quickly: for thy people, which thou didst bring out of Ægypt, haue quickly forsaken the way, that thou hast shewed them, and haue made them :: a molten idol. † And againe our Lord said to me: I see that this people is stiffe necked: † suffer me that I may destroy them, and abolish their name from vnder heauen, and may set thee ouer a Nation, that is greater and stronger then this. † And when I came downe from the burning mounte, and held the two tables of couenant with both handes, † and saw that you had sinned to the Lord your God, and had made you a molten calfe, and had quickly forsaken his way, which he had shewed you: † I cast the tables out of my handes, and brake them in your sight. † And I fel downe before our Lord as before, fourtie dayes and nightes not eating bread, nor drinking water, for al your sinnes, which you committed against our Lord, and prouoked him to wrath: † for I feared his indignation and anger, wherwith being moued againſt you, he would haue destroyed you. And our Lord heard me this time also. † Against Aaron also being exceeding angrie, he would haue destroyed him, and for him, in like maner did I pray.

6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

:: The similitude of a calfe and called it their god. Exod. 32.

21 pray. † And your sinne that you had committed, that is, the
calfe, I tooke, and burnt it with fyre, and breaking it into
peeces, and bringing it wholy into dust, I threw it into the
22 torrent, that descendeth from the mount. † In the burning
also and in the tentation, and in the Sepulchres of concupi-
23 scence you prouoked our Lord: † and when he sent you
from Cadesbarne, saying. Goe vp, and possesse the Land,
that I haue geuen you, and you contemned the commande-
ment of your Lord God, and did not beleue him, neither
24 would you heare his voice: † but were alwaies rebellious
25 from the day that I beganne to know you. † And I lay be-
fore our Lord fourtie dayes and nightes, in the which I hum-
bly besought him, that he would not destroy you as he had
26 threatened: † and praying I said: Lord God, destroy not
thy people, and thyne inheritance, which thou hast redemed
in thy greatnes, whom thou didst bring out of Ægypt in a
27 strong hand. † Remember thy seruantes Abraham, Isaac,
and Iacob: regard not the stubbournes of this people, and
28 his impietie and sinne: † lest perhappes the inhabitantes of
the land, out of which thou hast brought vs, say; The Lord
could not bring them in vnto the Land, that he promised
them, and he hated them: therfore did he bring them forth,
29 that he might kil them in the wildernes. † Which are thy
people and thyne inheritance, whom thou didst bring forth
in thy great strength, and in thy stretched out arme.

CHAP. X.

Moyses receiuing the second tables of the tenne commandments, and making an arke put them therin. 6. with mention of certaine places where the children of Israel had camped, of Aarons death, and to the Leuites offices, and possessions, 12. he inculcateth the feare and loue of God, and the keping of his precepts. 16. namely to circumcise the hart. 19. to loue strangers 20. and not to serue, nor sweare by false goddes.

1 AT that time our Lord said to me: Hewe thee two tables
of stone, as the former were, and come vp to me into
2 the mounte: and thou shalt make an arke of wood, † and
I wil write in the tables the wordes that were in them, which
before thou didst breake, and thou shalt put them in the.
3 arke. † I made therfore an arke of the wood Settim. And
when I had hewed two tables of stone like to the former, I
4 went vp into the mount, hauing them in my handes. † And

he wrote in the tables, according as he had written before, the ten wordes, which our Lord spake to you in the mount from the middes of the fyre, when the people was gathered: and he gaue them to me. † And returning from the mount, I came downe, and put the tables into the arke, that I had made, which are there til this present, as our Lord commanded me. † And the children of Israel remoued their campe from Beroth of the children of Iacan into :: Mosera, where Aaron died and was buried, for whom, Eleazar his soone did the function of priesthood. † Thence they came into Gadgad: from the which place departing, they camped in Ietebatha, in a Land of waters and torrentes. † At that time he separated the tribe of Leui, to carie the arke of the couenant of our Lord, and to stand before him in the ministerie, and to blesse in his name vntil this present day. † For the which cause Leui had no part, nor possession with his brethren: because our Lord him self is his possession, as the Lord thy God promised him. † And I stoode in the mount, as before, fourtie daies and nightes: and our Lord heard me this time also, and would not destroy thee. † And he said to me: Goe, and march before the people, that they may enter, and possesse the Land, which I sware to their fathers that I would deliuer to them. † And now Israel, what doth the Lord thy God require of thee, but that thou feare the Lord thy God, and walke in his waies, and loue him, and serue the Lord thy God with al thy hart, and with al thy soule: † and keepe the commandementes of our Lord, and his ceremonies, which I command thee this day, that it may be wel with thee? † Behold heauen is the Lords thy God, and the heauen of heauen, the earth and al thinges that are in it. † And yet to thy fathers was our Lord ioyned, and he loued them, and chose their seede after them, that is to say you, from al Nations, as this day it is proued. † Circumcise therfore the prepuce of your hart, and your necke indurate no more: † because the Lord your God heis the God of goddes, and the Lord of lordes, a great God and mightie, and terrible, that accepteth not person nor giftes. † He doth iudgement to the pupil and the widowe, loueth the stranger, and geueth him victual & rayment. † And do you therfore loue strangers because you also were strangers in the Land of Ægypt. † Thou shalt feare the Lord thy God, and serue him only: to him thou shalt

:: This Mosera where Aaron died, is more commonly called *Hor*. *Num*. 20. & 33.

21 shalt cleaue, and :: shalt sweare in his name. † He is thy praise, and thy God, that hath done for thee these greate and terrible
22 thinges, which thyne eies haue seene. † In seuentie soules did thy fathers goe downe into Ægypt: and behold now the Lord thy God hath multiplied thee as the starres of heauen.

:: When iust cause requireth an oath, it must be made in the name of God, not of false goddes.

CHAP. XI.

For the benefites of God (wherof some are repeted, and others promised) the Israelites are bound to loue him. 16. but if they forsake him he threatneth punishmentes. 26. proposing benediction and malediction as they shal deserue.

1 LOVE therfore the Lord thy God, and obserue his precептes and ceremonies, his iudgementes and command-
2 mentes at al time. † Know this day the thinges that your children know not, who saw not the discipline of the Lord your God, his great doinges and strong hand, and stretched
3 out arme, † the signes and workes which he did in the
4 middes of Ægypt to Pharao the king, and to al his land, † and to al the hoste of the Ægyptians, and to their horses and charriottes: how the waters of the red sea couered them, when they pursewed you, and how our Lord destroyed them
5 vntil this present day: † and to you what thinges he hath
6 done in the wildernes, til you came to this place: † and to Dathan and Abiron the sonnes of Eliab, which was the sonne of Ruben: whom the earth opening her mouth swalowed vp with their houses and tabernacles, and al their substance,
7 which they had in the middes of Israel. † Your eies haue seene al the great workes of our Lord, that he hath done,
8 † that you may keepe al his commandementes, which I command you this day, and may enter in, and possesse the Land,
9 to the which you enter, † and may liue in it a great time: which our Lord by oath promised to your fathers, and to
10 their seede, flowing with milke and honie. † For the Land, which thou goest to possesse, is not as the Land of Ægypt, which thou camest out of, where when the seede is sowen, waters are brought in to water it after the maner of gardens.
11 † but it is hilly and champion, expecting raine from heauen.
12 † which the Lord thy God doth alwaies visite, and his eies are on it from the beginning of the yeare vnto the end therof.
13 † If then you obey my commandementes, which I command you this day, that you loue the Lord your God, and serue him

with al your hart, and with al your soule: † he wil geue rayne 14
:: Raine after seeding and before harueſt ſignifieth Gods grace firſt ſtirring vp the ſoule, and aſſiſting the ſame to the end.
:: to your Land the timely and the lateward, that you may gather your corne, and wine, and oile, † and haye out of the 15
fieldes to feede your cattel, and that your ſelues may eate and be filled. † Beware leſt perhaps your hart be deceiued, and you 16
depart from our Lord, and ſerue ſtrange goddes, and adore them: † and our Lord being wrath shutte vp heauen, and 17
the raine come not downe, nor the earth geue her ſpring, and you perish quickly from the excellent Land, which our Lord wil geue you † Put theſe my wordes in your hartes and 18
mindes, and hang them for a ſigne on your handes, and place them betwen your eies. † Teach your children that they 19
meditate them, when thou ſitteſt in thy houſe, & walkeſt on the way, and lieſt downe and ryſeſt vp. † Thou shalt write 20
them vpon the poſtes and gates of thy houſe: † that thy 21
daies may be multiplied, and the dayes of thy children in the Land, which our Lord ſware to thy fathers, that he would geue it them as long as the heauen hangeth ouer the earth.
The ſecond leſſon in Maſſe on Imber Saturday in Lent
† For if you keepe the commandementes which I command 22
you, and doe them, that you loue the Lord your God, and walke in al his wayes, cleauing to him, † our Lord wil de- 23
ſtroy al theſe nations before your face, and you ſhal poſſeſſe them, which are greater and ſtronger then you. † Euerie 24
place, that your foote shal treade, shal be yours. From the deſert, and from Libanus, from the great riuer Euphrates vnto the weſt ſea shal be your borders. † None shal ſtand againſt 25
you: your terrour and feare shal the Lord your God geue vpon al the land that you shal treade, as he hath ſpoken to you. † Behold I ſette forth in your ſight this day :: bene- 26
:: God worketh, and we cooperate, for he taketh not away, but helpeth freewil. S. Aug. q 15. in Dent.
diction and maledi&tion: † benediction, if you obey the com- 27
mandementes of the Lord your God, which I command you this day: † maledi&tion, if you obey not the commande- 28
mentes of the Lord your God, but reuolt from the way, which now I doe shew you, and walke after ſtrange goddes, which you know not. † And when the Lord thy God shal 29
haue brought thee into the Land, to the which thou goeſt to inhabite, thou shalt put the benediction vpon mounte Garizim, the maledi&tion vpon mounte Hebal: † which are 30
beyond Iordan behinde the way that bendeth to the going downe of the ſunne in the Land of the Chananeite, which dwelleth in the champion countrie againſt Galgala, which is beſide

31 beside the valle that reacheth and entreth farre. † For you shal passe ouer Iordan, to possesse the Land, which the Lord your God wil geue you, that you may haue and possesse it.
32 † See therfore that you fulfil the ceremonies and iudgementes, which I shal sette this day in your sight.

CHAP. XII.

All idolatrie, and whatsoeuer apperteineth therto must be destroyed. 5. Sacrifices, tithes, and donaries must be offered in the special place, 15. Eating flesh they must not eate the bloud. 29. In no case to imitate the idolatrie of gentiles.

1 THESE are the preceptes and iudgementes, that you must do in the Land, which the Lord God of thy fathers wil geue thee, to possesse it al the daies, that thou shalt goe
2 vpon the earth. † Subuert al places, wherein the nations, which you shal possesse, worshipped their goddes vpon the high mountaines, and hilles, and vnder euerie tree ful of
3 leaues. † Ouerthrow their altares, and breake their statues, their groues burne with fire, and their Idols hewe al to
4 peeces: destroy their names out of those places. † You shal
5 not doe so to the Lord your God: † but :: to the place, which the Lord your God hath chosen of al your tribes, to put his
6 name there and to dwel in it, shal you come: † and shal offer in that place your holocaustes and victimes, the tithes and first fruites of your handes, and your vowes and donaries,
7 the first borne of your oxen and sheepe. † And you shal eate there in the sight of the Lord your God: and you shal reioyce in al thinges, whereunto you shal put your hand, you and your house, wherein the Lord your God hath blessed you.
8 † You shal not doe there the thinges, that we doe here this
9 day :: euerie man that which seemeth good to him self. † For vntil this present time you are not come to rest, and to the
10 possession, which the Lord your God wil geue you. † You shal passe ouer Iordan, and shal dwel in the Land, which the Lord your God wil geue you, that you may haue rest from al
11 enemies round about: and may dwel without al feare, † in the place, which the Lord your God shal choose, that his name may be therin. Thither shal you bring al the thinges, that I command you, holocaustes, and hostes, and tithes, and the first fruites of your handes: and whatsoeuer is the prin-
12 cipal in the giftes, that you shal vowe to our Lord. † There shal

:: Peculiar place appropriate to Gods seruice.

:: In the desert they could not obserue the ceremonies of the Law: but comming to rest they were bound to kepe al one sette forme of holie rites.

shal you feaſte before the Lord your God, you and your
ſonnes and daughters, men ſeruantes and wemen ſeruantes,
and the Leuite, that dwelleth in your cities. for he hath no
other part and poſſeſſion among you. † Beware thou offer 13
not thy holocauſtes in euerie place, that thou shalt ſee: † but 14
in that, which our Lord shal chooſe, in one of thy tribes
shalt thou offer hoſtes, and shalt doe what thinges ſoeuer I
command thee. † But if thou wilt eate, and the eating of 15
flesh delight thee, kil, and eate according to the bleſſing of
the Lord thy God, which he hath geuen thee in thy cities:
whether it be vncleane, that is to ſay, blemished and feeble:
or cleane, that is to ſay, ſound and without blemish, ſuch as
is lawful to be offered, as the doa and the hart, shalt thou
eate it, † only without eating of the bloud, which thou shalt 16
power out vpon the earth as water. † Thou canſt not eate 17
in thy townes the tithe of thy corne, and wine, and oyle, the
firſt borne of thy heardes and cattel, and al thinges that thou
voweſt, and that thou wilt offer voluntarily, and the firſt
fruites of thy handes: † but before the Lord thy God shalt 18
thou eate them in the place, which the Lord thy God shal
chooſe, thou and thy ſonne and thy daughter, and man ſer-
uant, and woman ſeruant, and the Leuite, that dwelleth in
thy cities: and thou shalt reioyce and be refreshed before
the Lord thy God in al thinges, whereunto thou shalt extend
thy hand. † Take heede thou forſake not the Leuite al the 19
time that thou lineſt in the land. † When the Lord thy God 20
shal haue dilated thy borders, as he hath ſpoken to thee, and
thou wilt eate the flesh, that thy ſoule deſireth: † and if the 21
place be farre of, which the Lord thy God shal chooſe, that
his name may be there, thou shalt kil of the heardes and
cattel, which thou haſt as I haue commanded thee, and shalt
eate in thy townes, as it pleaſeth thee. † As the doa is eaten 22
and the hart, ſo shalt thou eate them: both the cleane and
vncleane shal eate in common. † This onlie beware, that 23
thou eate not the bloud, for their bloud is for the ſoule: and
therfore thou muſt not eate the ſoule with the flesh: † but 24
vpon the earth thou shalt power it as water, † that it may 25
be wel with thee and thy children after thee, when thou
shalt doe that which pleaſeth in the ſight of our Lord. † But 26
the thinges which thou haſt ſanctified, and vowed to our
Lord, thou shalt take vp, and shalt come to the place, which
our

27 our Lord shal chooſe: † and shalt offer thy oblations the
flesh and the bloud vpon the altar of the Lord thy God: the
bloud of thy hoſtes thou shalt power on the altar: and the
28 flesh thy self shalt eate. † Obſerue and heare al thinges that
I command thee, that it may be wel with thee and thy chil-
dren after thee for euer, when thou shalt doe that which is
29 good and pleasing in the sight of the Lord thy God † When
the Lord thy God shal haue deſtroyed before thy face the
nations, that thou entreſt in to poſſeſſe, and thou shalt pos-
30 ſeſſe them, and dwel in their land: † beware leſt thou imitate
them, after they be subuerted at thy entring in, and thou
require their ceremonies, saying: As theſe nations haue wor-
31 shipped their goddes, so wil I also worshippe. † Thou shalt
not doe in like maner to the Lord thy God. For al the abo-
minations, that our Lord doeth abhorre, haue they done to
their goddes, offering their sonnes and daughters, and bur-
32 ning them with fyre. † What I command thee, " that onlie
doe to our Lord: neither adde any thing, nor diminish.

ANNOTATIONS.

CHAP. XII.

32 *That only do to our Lord.*] VVheras the Gentiles offered their sonnes and daughters (v. 31.) and other abominable sacrifices to Idols, God commandeth his people to offer those things only, which are prescribed by the law, and neither to imolate anie other thing, nor exclude anie thing appointed by the same law for sacrifice. As for other preceptes, it is likewise forbid to adde or diminish anie thing that may corrupt the law: but was euer lawful for Superiors, to adde more preceptes agreable, and not contrarie to the former. So King Dauid eſtabliſhed a new law that such as stayed with the baggage, should haue like portion of the praye, with those that fought in battel. 1. Reg. 30. And our Sauiour by his presence (Ioan 10) approued the feast of dedication, instituted long after Moyses law. 1. Machab. 4.

No hoſtes law ful in sacrifice but such as the law appointed

New precepts may be added, not contrarie to the former.

CHAP. XIII.

False Prophets must be slaine, 6. how nere soeuer they be in kinred, or freindshipe. 12. The whole citie that shal permite false doctrin must be vtterly deſtroyed, men, beaſtes, and al moueables, and neuer be built againe.

1 IF there riſe in the middes of thee a prophete, or one that
saieth he hath seene a dreame, and foretel a signe and a :: Noueltie in
2 wonder, † and it come to paſſe which he spake, and he say Religion is a
to thee: :: Let vs goe, and folow strange goddes, which thou marke of ido-
3 knowest not, and let vs serue them: † thou shalt not heare latrie or here-
sie.

the wordes of that prophete or dreamer: for the Lord your God tempteth you, that it may appeare whether you loue him or no, with al your hart, and with al your soule. † Folow the Lord your God, and feare him, and keepe his commandementes, and heare his voice: him you shal serue, and to him you shal cleaue. † And that prophete or forger of dreames shal be slaine: because he spake that he might auert you from the Lord your God, which brought you out of the Land of Ægypt, and redemed you from the house of seruitude: that he might make thee to erre from the way, that the Lord thy God commanded thee: and thou shalt take away the euil out of the middes of thee. † If thy brother the sonne of thy mother, or thy sonne or daughter, or thy wife that is in thy bosome, or thy freind, whom thou loueſt as thy soule, wil perswade thee secretly, saying: Let vs goe, and serue strange goddes, which thou knoweſt not, nor thy fathers, † of al nations round about, that be nigh or farre, from the beginning vnto the end of the earth, † consent not to him, nor heare him, neither let thyne eie spare him to pitie and hide him, † but :: forthwith thou shalt kil him. let thy hand be first vpon him, and after thee al the people lay hand on him. † With stones shal he be stoned to death: because he would haue withdrawen thee from the Lord thy God, which brought thee out of the Land of Ægypt, from the house of seruitude: † that al Israel hearing may feare, and may doe no more any thing like to this. † If in one of thy cities, which the Lord thy God shal geue thee to inhabite, thou heare some say: †, There are gone forth :: children of Belial out of the middes of thee, and haue auerted the inhabitants of their citie, and haue said: Let vs goe, and serue strange goddes which you know not: † inquire carefully, and diligently, the truth of the thing being looked into, if thou finde it certaine that is said, and that this abomination is in act committed, † thou shalt forthwith strike the inhabitantes of that citie in the edge of the sworde, and shalt destroy it and al thinges that are in it, vnto the very beastes. † What stuffe also soeuer there is, thou shalt gather together in the middes of the streates therof, and shalt burne it with the citie it selfe, so that thou consume al thinges to the Lord thy God, and it be a heape for euer: it shal be built no more, † and there shal nothing sticke in thy hand of that anathema:

4 5 6 7 8 9 10 11 12 13 14 15 16 17

:: that

:: Euerie priuat man is not commanded, nor warrented by this to kil: but euerie one is bound to informe the Magistrate, and so by order of iustice to procede against the wicked.

:: Such as wil not indure discipline are called *children of Belial*, that is, *vnthout yoke*.

that our Lord may be turned from the wrath of his furie, and may haue mercie on thee, and multiplie thee as he ſware
18 to thy fathers, † when thou ſhalt heare the voice of the Lord thy God, keeping al his preceptes, which I command thee this day, that thou mayeſt doe that which is pleaſing in the ſight of the Lord thy God.

CHAP. XIIII.

Gentiles maner of mourning for the dead is prohibited. 3. Likewiſe to eate things vncleane, with mention of certaine cleane and vncleane beaſtes, 9. fiſhes, 11. and birdes. 21. Alſo preceptes of pietie, clemencie, paying tithes, firſt fruites, 27. nourishing of Leuites, ſtrangers, orphanes, and widowes.

1 BE YE the children of the Lord your God: you ſhal not
2 cutte your ſelues, nor make bauldnes for the dead. † becauſe thou art a holie people to the Lord thy God: and he choſe thee to be his peculiar people of al nations, that are
3 vpon the earth. † Eate not the thinges that are vncleane.
4 † This is the beaſt, that you ought to eate, The oxe, and the
5 sheepe, and the goate, † the hart and the doa, the buffle, the chamois, the pygargue, the wilde beeſe, the cameloparde.
6 † Euerie beaſt, that diuideth the hoofe in two partes, and
7 cheweth the cudde, ſhal you eate. † But of them, that chew the cudde, and diuide not the hoofe, theſe you ſhal not eate, as the camel, the hare, the cherogril: becauſe they chew the cudde, and diuide not the hoofe, they ſhal be vncleane to you.
8 † The ſwine alſo becauſe it diuideth the hoof, and cheweth not the cudde, ſhal be vncleane. their flesh you ſhal not eate,
9 and their carcaſſes you ſhal not touche. † Theſe ſhal you eate of al that abide in the waters: Such as haue finnes and
10 ſcales, eate: † them that are without finnes and ſcales, eate
11 not, becauſe they are vncleane. † Al birdes that are cleane
12 eate. † The vncleane eate not: to witte, the eagle, and the
13 grype, and the oſprey, † the ringtaile, and the vulture and
14 kite according to their kinde: † and al of the rauens kinde,
15 † and the oſtriche, and the owle, and the ſterne, and the
16 hawke according to his kinde: † the herodian and the
17 ſwanne, and the ſtorke, † and the diuer, the porphyrion,
18 and nightcrow, † the onocratal, and the charadrion, euerie
19 one in their kinde: the lapwing alſo and the batte. † And
20 al that creepeth and hath litle winges, ſhal be vncleane, and
21 ſhal not be eaten. † Al that is cleane, eate. † But what-

:: If these thigs were vncleane by nature they were not lawful for anie nation to eate, but being only forbid to the Iewes sheweth, that this prohibition was ceremonial, only for that time and people.

soeuer is dead of it selfe, eate not therof. :: To the stranger, that is within thy gates, geue it to eate, or sel it to him: because thou art the holie people of our Lord thy God. Thou shalt :: not boyle a kidde in the milke of his damme. † The tenth part thou shalt seperate of al thy fruites that spring in the earth euerie yeare, † and thou shalt eate in the sight of our Lord thy God in the place, which he shal choose, that his name may be inuocated therin, the tithe of thy corne, and wine, and oile, and the first borne of thy heardes and sheepe: that thou mayest lerne to feare our Lord thy God at al time. † But when the way, and the place which our Lord thy God shal choose, are farre, and he hath blessed thee, and thou canst not carie al these thinges thither, † thou shalt sel, and bring al into a price, and shalt carie it in thy hand, and shalt goe to the place, which our Lord thy God shal choose: † and thou shalt buy with the same money whatsoeuer pleaseth thee, either of heardes, or of sheepe, wine also and sicere, and al that thy soule desireth: and thou shalt eate before our Lord thy God, and shalt feast, thou and thy house: † and the Leuite that is within thy gates, beware thou forsake him not, because he hath no other part in thy possession. † The third yeare thou shalt separate an other tenth of al thinges, that growe to thee at that time: and shalt lay it vp within thy gates. † And the Leuite shal come that hath no other part nor possession with thee, and the stranger and pupil and widow, that are within thy gates, and shal eate and be filled: that our Lord thy God may blesse thee in al the workes of thy handes that thou shalt doe.

:: Al shew of cruelty to be auoided. Mystically this prefigured, that Christ (for the similitude of sinful flesh signified by a kidde) should not be slaine in his infancie. *S. Tho. 1. 2. q. 102. a. 6. ad 4.*

10 11 12 13 14 15 16 17 18 19

CHAP. XV.

Remission of debtes in the seuenth yeare to the Israelites, but not to strangers. 4. Albeit there wil alwayes be some poore, yet they must so lend to their needie bretheren, that none be forced to begge. 12. A bought seruant that is an hebrew must be set free in the seuenth yeare, 16. except he desire to serue stil. 19. The firstborne in al cattel must be consecrated to God, without making priuate profite therof.

IN the seuenth yeare thou shalt make a remission, † which shal be celebrated in this order. He to whom any thing is owing of his freind or neighbour and brother, can not aske it againe, because it is the yeare of remission of our Lord. † Of the seiourner and stranger thou shalt exact: of thy countrie

1 2 3

countrie man and neighbour thou shalt not haue power to
4 require it. † And :: needie person and begger there shal be none among you: that our Lord thy God may blesse thee in
5 the land, which he wil geue thee in possession. † Yet so if thou heare the voice of our Lord thy God, and keepe al thinges that he hath bid, and which I command thee this day, he wil
6 blesse thee, as he hath promised. † Thou shalt lend to manie nations, and thy selfe shalt borrow of no man. Thou shalt haue dominion ouer verie manie nations, and no man shal
7 haue dominion ouer thee. † If one of thy brethren that abideth within the gates of thy citie in the land, which our Lord thy God wil geue thee, come to pouertie: thou shalt not
8 harden thy hart, nor close thy hand, † but shalt open it to the poore man, and shalt lend him, that which thou perceiuest he
9 hath neede of. † Beware lest perhaps an impious cogitation steale in vpon thee, and thou say in thy hart: The seuenth yeare of remission draweth nigh; & turne away thy eies from thy poore brother denying to lend him that which he asketh: lest he crie against thee to our Lord, and :: it become a sinne
10 vnto thee. † But thou shalt geue to him: neither shalt thou doe any thing craftely in releuing his necessities: that our Lord thy God may blesse thee at al times, and in al thinges
11 whereunto thou shalt put thy hand. † There shal not want poore in the land of thy habitation: therfore I command thee that thou open thy hand to thy needie and poore brother,
12 that liueth in the Land. † When thy brother an Hebrew man, or Hebrew woman is sold to thee, and hath serued thee six yeares, in the seuenth yeare, thou shalt let him goe free:
13 † and to whom thou geuest freedom, thou shalt in no case
14 suffer him to depart emptie: † but geue him his wayfare of thy flockes, and of thy barne floore, and thy presse, wher-
15 with our Lord thy God shal blesse thee. † Remember that thy selfe also didst serue in the Land of Ægypt, and our Lord thy God made thee free, and therfore doe I now command
16 thee. † But if he say: I wil not depart: because he loueth thee, and thy house, and feeleth that he is wel with thee:
17 † thou shalt take an awle, and bore through his eare in the dore of thy house, and he shal serue thee for euer. to thy wo-
18 man seruant also thou shalt doe in like maner. † Turne not away thine eies from them, when thou makest them free: because he hath serued thee six yeares after the wages of an

:: The Israelites were bound to do their endeuour that none should be needie among them: notwithstanding for exercise of loue & charitie Gods prouidence suffered some to be poore. 7. 7. & 11.

:: He that can and wil not feede his neighboure in extremitie, killeth him. *S. Amb. li. 2. de Offic. c. 7.*

hireling: that our Lord thy God may bleſſe thee in al the workes that thou doeſt. † Of the firſt borne, that come 19
forth in thy heardes and ſheepe, whatſoeuer is of the male ſexe, thou ſhalt ſanctifie to our Lord thy God. Thou ſhalt not worke with the firſt borne of an oxe, and thou ſhalt not sheare the firſt borne of thy ſheepe. † In the ſight of our 20
Lord thy God ſhalt thou eate them euerie yeare in the place, that our Lord ſhal chooſe, thou and thy houſe. † But if it 21
haue blemish, and be either lame, or blind, or in any part diffigured or feeble, it ſhal not be immolated to our Lord thy God. † but within the gates of thy citie ſhalt thou eate it: 22
as wel the cleane as the vncleane in like maner ſhal eate them as the doa, and the hart. † This onlie ſhalt thou obſerue, 23
that their bloud thou eate not, but power it out on the earth as water.

CHAP. XVI.

Three more ſolemne feaſtes to be kept euerie yeare, Paſch, 9. Pentecoſt, 15. and the feaſt of tabernacles, 18. Iuſt Iudges to be appointed in euerie citie. 21. All occaſions of Idolatrie to be auoyded.

The reſt of the feaſtes are mentioned *Leuit.* 23. *Num.* 28. & 29.
:: Here only three of the principal.

OBSERVE the moneth of new corne, and :: the firſt 1
of the ſpring time, that thou mayeſt make the Phaſe to our Lord thy God: becauſe in this moneth our Lord thy God, brought thee out of Ægypt by night. † And thou ſhalt im- 2
molate the Phaſe to our Lord thy God, of sheepe, and of oxen in the place, which our Lord thy God ſhal chooſe, that his name may dwel there. † Thou ſhalt not eate in it leue- 3
ned bread: Seuen daies ſhalt thou eate without leuen, the bread of affliction, becauſe in feare didſt thou come out of Ægypt: that thou mayeſt remember the day of thy comming out of Ægypt, al the dayes of thy life. † Leuened ſhal not ap- 4
peare in al thy coaſtes for ſeuen daies, and there ſhal not remayne of the flesh of that which was immolated at euen the firſt day vntil morning. † Thou canſt not immolate the 5
Phaſe in euerie one of thy cities, which our Lord thy God wil geue thee; † but in the place, which our Lord thy God 6
ſhal chooſe, that his name may dwel there: thou ſhalt immolate the Phaſe at euen at the going downe of the ſunne, when thou cameſt out of Ægypt. † And thou ſhalt boyle, and eate 7
it in the place, which our Lord thy God ſhal chooſe, and in the morning ryſing vp thou ſhalt goe into thy tentes. † Six 8

:: Paſch.

daies

daies shalt thou eate azymes: and in the seuenth day, because it is the collection of our Lord thy God, thou shalt doe no
9 worke. † Seuen weekes shalt thou number thee from that
10 day wherein thou didst put the sickle to the corne, † and thou shalt celebrate the festiual day of weekes to our Lord thy God, a voluntarie oblation of thy hand, which thou shalt
11 offer according to the blessing of our Lord thy God: † and thou shalt feast before our Lord thy God, thou, & thy sonne, and thy daughter, and thy man seruant, and thy woman seruant, and the Leuite that is within thy gates, and the stranger and pupil and widow, which abide with you: in the place which our Lord thy God shal choose, that his name may
12 dwel there: † and thou shalt remember that thou wast a seruant in Ægypt: and thou shalt keepe and doe the thinges
13 that are commanded. † The solemnitie also of Tabernacles thou shalt celebrate seuen daies, when thou hast gathered thy
14 fruite of the barne floore and the presse: † and thou shalt feast in the festiuitie, thou, thy sonne, and thy daughter, thy man seruant and woman seruant, the Leuite also and stranger, and pupil and widow that are within thy gates.
15 † Seuen daies shalt thou celebrate the feastes to our Lord thy God in the place, which our Lord shal choose: and our Lord thy God wil blesse thee in al thy fruites, and in euerie
16 worke of thy handes, and thou shalt be in ioye. † Three times in a yeare shal al thy male appeare in the sight of our Lord thy God in the place which he shal choose: in the solemnitie of Azymes, in the solemnitie of weekes, and in the solemnitie of Tabernacles. There shal not appeare before
17 our Lord any emptie: † but euerie one shal offer according to that he hath, according to the blessing of our Lord his
18 God, which he shal geue him. † Iudges and maisters shalt thou appoynt in al thy gates, which our Lord thy God shal geue thee, in euerie of thy tribes: that they may iudge the
19 people with iust iudgement, † and not decline to either part. Thou shalt not accept person, nor giftes: because that giftes blinde the eies of the wise, and change the wordes of the
20 iust. † :: Iustly shalt thou pursew that which is iust: that thou mayest liue and possesse the Land, which our Lord thy
21 God shal geue thee. † Thou shalt plante no groue, nor any
22 tree neere the altar of our Lord thy God. † Neither shalt thou make nor sette to thy self a statue: which thing our Lord thy God hateth.

2. Pentecost.

3. Feast of Tabernacles.

:: It is not ynough to doe that is iust except it be donne iustly, to a good end, for loue of iustice.

CHAP. XVII.

Perfect hoſtes, not mamed nor defectiue, muſt be offered to God, Idolaters ſtoned to death. 8. When inferior iudges differ, the cauſe muſt be decided, by the High Prieſt in conſiſtorie. Who is warranted not to erre therin, and al are bound to obey his ſentence. 14. The dutie alſo of a king (whom in future time God wil condeſcend to geue them) is deſcribed, with ſpecial charge to receiue the law of God at the Prieſtes handes.

THOV ſhalt not immolate to our Lord thy God a sheepe, and an oxe, wherein there is blemish, or any fault: becauſe it is abomination to our Lord thy God. 1
† When there shal be found with thee within one of thy gates, which our Lord thy God shal geue thee, man or woman that do euil in the ſight of our Lord thy God, and tranſgreſſe his couenant, † that they goe and ſerue ſtrange goddes, and adore them, the ſunne and the moone, and al the hoſte of heauen, which thinges I commanded not: † and this is told thee, and hearing it thou haſt inquired diligently, and found it to be true, and the abomination is committed in Iſrael: † thou ſhalt bring forth the man and the woman, that haue committed that moſt heynous thing, to the gates of thy citie, and they shal be ſtoned. † At the mouth of two, or three witneſſes shal he perish that is to be ſlaine. Let no man be killed, one onlie geuing teſtimonie againſt him. † The hand of the witneſſes shal be firſt to kil him, and the hand of the reſt of the people shal be layd on laſt: that thou mayeſt take away the euil out of the middes of thee. † " If thou perceiue that the iudgement with thee be hard and doubtful betwen bloud and bloud, cauſe and cauſe, leproſie and not leproſie: and thou ſee that the wordes of the iudges within thy gates doe varye: ariſe, and goe vp to the place, which our Lord thy God shal chooſe. † And thou shalt come to the prieſtes of the Leuitical ſtocke, and to :: the iudge, that shal be at that time: and thou shalt aske of them, " who shal shew thee the truth of the iudgment. † And thou ſhalt do whatſoeuer they, that are :: preſidentes of the place, which our Lord ſhal chooſe, ſhal ſay and teach thee, † according to his law; and thou shalt folow their ſentence: neither shalt thou decline to the right hand nor to the left hand. † But " he that shal be proude, refuſing to obey the commandement of the Prieſt, which at that time miniſtreth

2 3 4 5 6 7 8 9 11 12

:: In the counſel of Prieſtes one ſupreme Iudge, which was the High Prieſt. v. 12.

:: There were not manie preſidentes at once, but in ſucceſſion one after an other.

ministreth to our Lord thy God, and the decree of the iudge,
that man shal die, and thou shalt take away the euil out of
13 Israel: † and the whole people hearing shal feare, that none
14 afterward swel in pride. † When thou art entred the Land,
which our Lord thy God wil geue thee, and doest possesse
it, and dwellest in it, and sayest: I wil sette a king ouer me, as
15 al nations haue round about: † him shalt thou sette, whom
our Lord thy God shal choose of the number of thy brethren.
A man of an other nation that is not thy brother, thou canst
16 not make king. † And when he is made, he shal not mul-
tiplie to him selfe horses, nor lead backe the people into
Ægypt, taking high courage for the number of his horsemen,
especially whereas our Lord hath commanded you that in no
17 case you returne any more the same way. † He :: shal not
haue manie wiues, that may allure his minde, nor huge
18 weightes of siluer and gold. † And after he shal sitte in the
throne of his kingdome, he shal copie to him selfe the
Deuteronomie of this Law in a volume, :: taking the copie
19 of the priestes of the Leuitical tribe, † and he shal haue it
with him, and shal reade it al the dayes of his life, that he
may learne to feare our Lord his God, and keepe his wordes
20 and ceremonies, that are commanded in the law. † And that
his hart be not lifted vp into pride ouer his brethren, nor
decline to the right side or the left side, that he may reigne a
long time, and his sonnes ouer Israel.

:: Pluralitie of wiues is not here forbid; for king Dauid transgressed not this precept hauing more then one or two: but Salomon offended in multiplying manie wiues. *S. Aug. q. 27. in Deut.*

:: Temporal good Princes take the law, and word of God, at the Priests handes.

ANNOTATIONS.

CHAP. XVII.

8. *If the iudgement be hard.*] For a ful and assured decision of al controuersies, God here instituted to his people a supreme Tribunal, that in case inferior Iudges varied in iudgement, recourse might be had to the Councel of Priestes, where one chiefe Iudge, the High Priest, was appointed to geue sentence, and al others commanded to receiue and obey the same.

Supreme Iuge of controuersies.

9. *vvho shal shevv the truth.*] God so assisted this consistorie with his spirite of truth, that their sentence was infallible: though otherwise they might erre, either in life, or in priuate opinion. VVherfore, our Sauiour distinguishing betwen their publique doctrin, and their workes, taught the people, that for so much as the Scribes and Phatisees sate in Moyses chaire, and yet transgressed Gods commandmentes, euerie one should *obserue and doe as they saide: but not doe according to their vvorkes. Mat.* 23. And S. Iohn ascribeth the true sentence geuen by Caiphas in the councel, to his office of High Priest, saying: (Ioan. 11.) *He said not this of him selfe, but being the high priest of that yeare, he prophecied that* IESVS *should die for the nation and to gather into one the children of God.*

Sentence of the Iewes consistorie infallible.

The high priest was chief Iudge.

of God. VVhere the high priest by vertue and priuilege of his office, vttered the truth, which him selfe neither meant nor vnderstood. And this happened when the Law and Priesthood of the Iewes was to decline & geue place to Christs new ordinance, and therfore no doubt God euer directed the sentence of the high Priest: and most specially now Christ preferueth the Apostolique See from error in faith, and in general decrees touching manners: yea though the chiefe visible Iudge were as wicked as Caiphas. And therfore the Protestantes euasion is friuolous, limiting the priests sentence to binde the subiectes, *so long as he is the true minister of God, and pronounceth according to his vvord.* For except God assisted him, that he should pronounce according to his word, and so al men rest satisfied, submitting them selues to his sentence, the controuersie should be endles, and this consistorie nothing worth: but stil be new examinations, and new iudgementes, whether the former were according to Gods word or no.

Protestantes friuolous euasion.

English Bible. 1603.

12. *He that shal be proude.*] This also conuinceth, that al were bound to accept of the high priests sentence, the law condemning him of pride, that *refused to obey the commandment of the Priest, vvhich at that time ministred to our Lord,* and for his disobedience punishing him with death.

Pride in priuate opinion punished with death.

CHAP. XVIII.

In steed of other inheritance Priestes and Leuites haue prouision by Sacrifices and oblations. 9. *Al superstition to be auoided.* 15. *Perpetuitie of prophetes, and finally one special* PROPHET (*to wit,* CHRIST) *is promised.* 20. *False prophetes must be slaine.*

THE priestes and Leuites, and al that are of the same tribe, shal haue no part nor inheritance with the rest of Israel, becaufe they shal eate the sacrifices of our Lord, and his oblations, † and nothing els shal they receiue of the possession of their brethren: for our Lord him selfe is their inheritance, as he hath spoken to them. † This shal be the right of the priestes from the people, and from them that offer victimes: whether they immolate oxe, or sheepe, they shal geue to the priest the shoulder and the mawe: † the first fruites of corne, of wine, and oile, and a part of the woolle of their sheepe shearing. † For him hath our Lord chosen of al thy tribes, that he might stand, and minister to our Lord he and his sonnes for euer. † If a Leuite goe out of one of thy cities of al Israel in the which he dwelleth, and would come desiring the place which our Lord shal choose, † he shal minister in the name of our Lord his God, as al his brethren the Leuites, that shal stand at that time before our Lord. † He shal receiue the same portion of meates, that the rest doe: beside that, which in his owne citie is dew to him by succession from his fathers. † When thou art entred the Land, which our Lord thy God shal geue thee, beware

thou

thou be not willing to imitate the abominations of those
20 nations. † Neither let there be found in thee any that shal
expiate his sonne, or daughter, making them to passe through
the fyre: or that demandeth of sourhsayers, and obserueth
21 dreames and diuinations, neither let there be a sorcerer, † nor
inchanter, nor that consulteth with pithone, or diuiners,
22 and seeketh the truth of the dead. † for al these thinges our
Lord abhorreth, and for these abominations wil he destroy
23 them at thy entring in. † thou shalt be perfect, and without
24 spotte with our Lord thy God. † These nations, whose land
thou shalt possesse, heare southsayers and diuiners: but thou
25 art otherwise instructed of our Lord thy God. † "A PRO-
PHET of thy nation and of thy brethren like vnto me, wil
26 our Lord thy God raise vp to thee: him thou shalt heare, † as
thou didst request of our Lord thy God in Horeb, when the
assemblie was gathered, and saidst: I wil no more heare the
voice of our Lord my God, and this exceding great fire I wil
27 see no more, lest I die. † And our Lord said to mie; They
28 haue spoken al thinges wel. † A prophete wil I rayse vp to
them out of the middes of their brethren like to thee: and
I wil put my wordes in his mouth, and he shal speake al
29 thinges that I shal command him. † but he that wil not heare
his wordes, which he shal speake in my name, I wil be the
30 reuenger. † And the prophet that being depraued with ar-
rogancie wil speake in my name, the thinges :: that I did not
command him to say, :: or in the name of strange goddes,
31 shal be slaine. † And if in secrete cogitation thou answer:
How shal I vnderstand the word, that our Lord spake not?
32 † This signe thou shalt haue: That which the same prophete
foretelleth, in the name of the Lord and cometh not to passe:
that our Lord hath not spoken, but by the arrogancie of
his minde the prophet hath forged it: and therfore thou
shalt not feare him.

:: This sorte of false prophets signified Heretikes, that preach false things in Christs name.

:: These prefigured Apostataes, which renouncing Christ, expresly professe false goddes.

ANNOTATIONS.
CHAP. XVIII.

15. *A* PROPHET *of thy nation.*] Amongst other places this plainly proueth that the same wordes in holie Scripture may haue diuers literal senses. For first the coherence of the text sheweth, that God here promised to geue his people an other extraordinarie prophet, after Moyses death, of their owne nation: as wel to take away occasion of seeking to southsayers, diuiners, and other prophane prophetes of false goddes, strictly forbidden in the wordes

The same wordes may haue diuers literal senses.

going immediatly before; as in approbation of their conuenient desire, mentioned in the wordes folowing, to heare Gods wil, not by him self, nor by an Angel, but by Moyses, who was now shortly to be taken from them. And so this promise was first performed in Iosue, succeeding next after Moyses in gouernment. And as neede required God ceassed not to send more prophetes besides their ordinarie Priests. Againe this place is also vnderstood of Christ our Sauiour, chief Prophete, and master of al prophetes; S Peter so expounding it; *Act.* 3. v. 22. & 23.

CHAP. XIX.

Certaine cities of refuge must be assigned for casual manslaughter. 11. *Wilful murther punished by death without remission,* 15. *so it be conuinced by two or three witnesses.* 16. *False witnesses punished with the paine, which the crime obiected deserueth.*

WHEN our Lord thy God hath destroyed the nations, whose land he wil deliuer to thee, and thou doest possesse it, and dwellest in the cities and houses therof: 1
† three cities shalt thou separate to thee in the middes of the 2
Land, which our Lord thy God wil geue thee in possession,
† :: preparing diligently the way: and thou shalt diuide the 3
whole prouince of thy Land equally into three partes: that
he which for murder is a fugitiue, may haue neere at hand,
whither to escape. † This shal be the law of the murderer 4
that fleeth, whose life is to be saued: He that striketh his
neighbour vnwitting, and that is proued yesterday and the
day before to haue had no hatred against him: † but to haue 5
gone with him simply vnto the wood to cutte wood, and in
cutting the wood of axe slipped out of his hand, and the
yron falling from the handle strooke his freind, and killed
him: he shal flee to one of the cities aforesaid, and liue: † lest 6
perhaps the next kinseman of him, whose bloud was shed,
pricked with sorow, pursew, and apprehend him if the way
be too long, and stricke his life, that is not guiltie of death,
because he is proued to haue had no hatred before, against
him that was slaine. † Therfore I command thee, that thou 7
separat three cities of equal distance one from an other. † And 8
when our Lord thy God shal haue dilated thy borders, as he
sware to thy fathers, and shal geue thee al the Land, that he
promised them, († yet so, if thou keepe his commande- 9
mentes, and do the thinges which I command thee this day,
that thou loue our Lord thy God, and walke in his wayes at
al time) thou shalt adde to thee other three cities, and shalt
duble the number of the three cities aforesaid: † that inno- 10
cent

:: The way to the cities of refuge were paued, and markes set for direction, that he which fled might not erre in his way.

cent bloud be not shed in the middes of the Land, which
our Lord thy God wil geue thee to possesse, lest thou be guiltie
11 of bloud. † But if any man hating his neighbour, lie in wayte
for his life, and rise and strike him, and he die, and he flee to
12 one of the cities aforesaid, † the ancientes of his citie shal
send, and take him out of the place of refuge, and shal deliuer
him into the hand of the kinseman of him, whose bloud was
13 shed, and he shal die. † :: Thou shalt not pitie him, and thou
shalt take away the guiltie bloud out of Israel, that it may be
14 wel with thee. † Thou shalt not take, and transferre thy
neighbours boundes, which thy predecessours did sette in
thy possession, which our Lord thy God wil geue thee in the
15 Land, that thou shalt receiue to possesse. † One witnesse
shal not stand against any man, whatsoeuer sinne, or wicked-
nesse it be: but in the mouth of two or three witnesses shal
16 euerie word stand. † If a lying witnesse stand against a man,
17 accusing him of preuarication, † both of them, whose the
cause is, shal stand before our Lord in the sight of the priestes
18 and the iudges that shal be in those daies. † And when sear-
ching most diligently, they shal finde that the false witnes
19 hath said a lie against his brother: † they shal render to him
as he meant to doe to his brother, and thou shalt take away
20 the euil out of the middes of thee: † that others hearing
may haue feare, and may not be bold to doe such things.
21 † :: Thou shalt not pitie him, but life for life, eie for eie,
tooth for tooth, hand for hand, foote for foote shalt thou
exacte.

:: This was sayd to the whole people who must not intreate for the murderers pardon: but the kinsmen of him that was slaine, might remitte the punishment.

:: This pertained to the Iudge: who without partialitie must do iustice.

CHAP. XX.

Lawful warres are to be vndertaken with corege and confidence. 5. Such as for special causes may be discereged, must be dismissed from the field, 10. What to be obserued towardes the enimie. 19. What trees may not be cut downe, and what sorte may be, for the vse of warres.

IF thou goe forth to warre against thyne enemies, and see 1
the horse men and chariottes, and the multitude of the ad-
uersaries hoste greater then thou hast, thou shalt not feare
them: because the Lord thy God is with thee, which brought
thee out of the Land of Ægypt. † And when the battel is 2
now at hand, the priest shal stand before the armie, and shal
speake to the people thus: † Heare Israel, you this day ioyne 3
battel against your enemies, let not your hart feare, be not

affrayd, retire not, neither dread them: † becauſe our Lord 4
your God is in the middes of you, and wil fight for you againſt
your aduerſaries, to deliuer you from danger. † The Cap- 5
taines alſo through euerie bande in the hearing of the hoſte
:: Men poſſeſſed with ſuch deſires haue not like valure to good ſouldiars. And by worde or example often diſcorege others. So in ſpiritual warfare, we muſt not be addicted to worldlie profites, or pleaſures.
ſhal proclaime: :: what man is there, that hath built a new
houſe, and hath not dedicated it? let him goe, and returne
into his houſe, leſt perhaps he die in the battel, and an other
dedicate it. † What man is there that hath planted a vine- 6
yard, and hath not as yet made it to be common, wherof al
men may lawfully eate? let him goe, and returne into his
houſe: leſt perhaps he die in the battel, and an other man ex-
ecute his office. † What man is there, that hath deſpouſed a 7
wife, and not taken her? let him goe, and returne into his
houſe, leſt perhaps he die in the warre, and an other take
her. † Theſe thinges being ſaid they ſhal adde the reſt, and 8
ſhal ſpeake to the people: What man is there feareful, and
fainte harted? let him goe, and returne into his houſe, leſt he
make the hartes of his brethren to feare, as him ſelfe is frigh-
ted with feare. † And when the Captaines of the hoſt ſhal 9
hold their peace, and make an end of ſpeaking, euerie man
ſhal prepare their bandes to fight. † If at anie time thou 10
come to winne a citie, thou ſhalt firſt offer peace. † If they 11
receiue it, and open the gates to thee, al the people that is
therein, ſhal be ſaued, and ſhal ſerue thee vnder tribute.
† But if they wil not make peace, and ſhal beginne battel a- 12
gainſt thee, thou ſhalt aſſalt it. † And when our Lord thy 13
God ſhal deliuer it into thy hand, thou ſhalt ſtrike al, that is
therein of the male ſexe, in the edge of the ſword, † except- 14
ing wemen and children, the cattel and other thinges, that
are in the citie. Al the praye thou ſhalt diuide to the armie,
and thou ſhalt eate of the ſpoiles of thine enemies, which
our Lord thy God ſhal geue thee. † So ſhalt thou doe to al 15
cities, that be verie farre from thee, and be not of theſe cities,
which thou ſhalt receiue in poſſeſſion. † But of thoſe cities, 16
that ſhal be geuen thee, thou ſhalt ſuffer none at al to liue:
† but ſhalt kil them in the edge of the ſword, to witte, the 17
Hetheite, and Amorrheite, and Chananeite, the Pherezeite,
and Heueite, and Iebuſeite, as our Lord thy God hath com-
manded thee: † leſt perhaps they teach you to doe al the ab- 18
ominations, which them ſelues did worke to their goddes:
and you ſinne againſt our Lord your God. † When thou haſt 19

beſieged

beſieged a citie a long time, and haſt compaſſed it with munition to winne it, thou ſhalt not cutte downe the trees, that may be eaten of, neither ſhalt thou ſpoile the countrie round about with axes: becauſe it is a tree, and not a man, neither
20 can it increaſe the number of warryers againſt thee. † But if there be any trees not fruitful, but wilde, and apt for other vſes, cutte them downe, and make engines, vntil thou take the citie, which fighteth againſt thee.

CHAP. XXI.

How to ſeeke out a ſecrete murtherer. 10. *Women taken in battel may be maried, and afterwardes can not be ſold nor made bondwemen.* 15. *The eldeſt ſonne may not be deprived of his birthright for hatred of his mother.* 18. *A ſtubburne ſonne muſt be ſtoned to death.* 22. *When one is hanged on a gibbet, he muſt be taken downe the ſame day, and buried.*

1 WHEN there ſhal be found in the Land, which our Lord thy God wil geue thee, the corps of a man ſlaine, and he that is guiltie of the murder is not knowne
2 † thy ancientes, and iudges ſhal goe forth, and meaſure from the place of the corps the diſtance of euerie citie round a-
3 bout: † and which they ſhal perceiue to be neerer then the reſt, the ancientes of that citie ſhal take an heifer out of the heard, that hath not drawen yoke, nor ploughed the ground,
4 † and ſhal bring her to a rough and ſtonie valley, that neuer was ploughed, nor receiued ſeede: and in it they ſhal ſtrike
5 of the necke of the heifer: † and the prieſtes the ſonnes of Leui ſhal come, whom our Lord thy God hath choſen to miniſter to him, and to bleſſe in his name, and at their word euerie matter dependeth, and whatſoeuer is cleane or vncle-
6 ane muſt be iudged. † And the ancientes of that citie ſhal come to the ſlaine perſon, and ſhal wash their handes ouer
7 the heifer, that was ſtrooken in the valley, † and ſhal ſay: Our handes did not ſheede this bloud, :: nor our eies ſeee it.
8 † be merciful to thy people Iſrael, whom thou haſt redemed o Lord, and impute not innocent bloud in the middes of thy people Iſrael. And the guilte of bloud ſhal be taken from
9 them: † and thou ſhalt be free from the innocents bloud, that was ſhed, when thou ſhalt haue done that which our Lord
10 hath commanded thee. † If thou goe forth to fight againſt thyne enemies, and our Lord thy God deliuer them in thy
11 hande and thou leade them away captiue, † and ſeeſt in

:: By this ceremonie and abiuration they purged them ſelues, that they were not negligent in doing iuſtice.

the

the number of the captiues a beautiful woman, and loueſt
her, and wilt haue her to wife, † thou ſhalt bring her into 12
thy houſe: who ſhal ſhaue of her hare, and payre her nailes,
† and put of the rayment, wherein she was taken: and ſitting 13
in thy houſe, ſhal mourne her father and mother one moneth:
and afterward thou ſhalt enter vnto her, and ſhalt ſleepe
with her, and ſhe ſhal be thy wife. † But if afterward she 14
content not thy mynde, thou ſhalt let her goe free, neither
canſt thou ſel her for money, nor oppreſſe her by might: be-
cauſe thou haſt humbled her. † If a man haue two wiues, 15
one beloued, and the other hated, and they haue begotten
children by him, and the ſonne of the hated be the firſtborne,
† and he meaneth to diuide his ſubſtance among his ſonnes: 16
he can not make the ſonne of the beloued the firſt borne, and
preferre him before the ſonne of the hated, † but the ſonne 17
of the hated he ſhal acknowledge for the firſt borne, and
ſhal geue to him of thoſe thinges, which he hath, al duble:
for this is the beginning of his children, & to this are dew the
firſt brith rightes. † If a man begette a ſtubbourne and fro- 18
ward ſonne, that wil not heare the commandementes of his
father and mother, and being chaſtened, contemneth to be
obedient: † they ſhal take him, and bring him to the an- 19
cientes of his citie, and to the gate of iudgement, † and 20
ſhal ſay to them: This our ſonne is froward and ſtubborne,
he contemneth to heare our admonitions, he geueth himſelf
to comeſſation, and to ryote and banketinges: † the people 21
of the citie ſhal ſtone him: and he ſhal die, that you may
take away the euil out of the middes of you, and al Iſrael
hearing it may be afrayde. † When a man hath offended ſo 22
that he is to be punished by death, and being condemned to
die is hanged on a gybbet: † his bodie ſhal not remaine vpon 23
the tree, but the ſame day ſhal be buried: becauſe he is :: ac-
curſed of God that hangeth on a tree: and thou ſhalt not
contaminate thy Land, which our Lord thy God geueth thee
in poſſeſſion.

:: Myſtically, he is curſed that perſiſteth in ſinne, as it were hanging on the tree, by which our firſt parents ſinned

CHAP. XXII.

Pietie towardes neighboures. 5. neither ſexe may vſe the apparel of the other. 6. crueltie to be auoided euen towardes birdes, 8. batlement about the roofe of a houſe. 9. Things of diuers kindes not to be mixed. 12. cordes in the hemes of a cloke. 13. Trial and punishment of adulterie and of deflowring Virgines. 30. the ſonne may not marie his ſtepmother.

THOV

1 THOV shalt not see thy brothers oxe, or sheepe straying,
and passe by: but shalt bring it backe to thy brother,
2 † although thy brother be not nigh, and thou know him
not: thou shalt bring them vnto thy house, and they shal be
with thee vntil thy brother seeke them, and receiue them.
3 † In like manner shalt thou doe with his asse, and with his
rayment, and with euerie thing of thy brothers, that shal be
lost: if thou finde it, neglect it not as perteyning to an other.
4 † If thou see thy brothers asse or oxe to be fallen in the way,
thou shalt not contemne it, but shalt lift it vp with him.
5 † A woman shal not be clothed with mans apparel, neither
shal a man vse womans apparel: for he is abominable before
6 God that doeth these thinges. † If walking by the way
thou finde a birdes nest in a tree or on the ground, and the
damme sitting vpon the young or the egges: thou shalt not
7 hold her with her young, † but shalt let her goe, taking the
young and holding them: that it may be wel with thee, and
8 thou mayest liue a long time. † When thou buildest a new
house, thou shalt make :: a batlement to the roofe round
about: lest bloud be shed in thy house, and thou be guiltie
9 an other slipping, and falling headlong. † Thou shalt not
sowe thy vineyard with diuerse seede: lest both the seede
which thou didst sow, and the thinges that grow of the vine-
10 yard, :: be sanctified together. † Thou shalt not plough
11 with an oxe and asse together. † Thou shalt not weare a
12 garment that is wouen of wolle and linnen. † Thou shalt
make litle cordes in the hemme at the foure corners of thy
13 cloke, wherwith thou shalt be couered. † If a man marrie
14 a wife, and afterward hate her, † and seeke occasions to put
her away, obiecting vnto her a verie il name, and say: I tooke
this wife, and compayning with her: I found her not
15 a virgin: † her father and mother shal take her, and shal
carie with them the signes of her virginitie to the ancientes
16 of the citie that are in the gate: † and the father shal say:
I gaue my daughter vnto this man to wife: whom because he
17 hateth, † he layeth vnto her a verie il name, so that he sayeth:
I found not thy daughter a virgin: and behold these are the
signes of my daughters virginitie. they shal spread the vesture
18 before the ancientes of the citie: † and the ancientes of that
19 citie shal take the man, and beate him, † condemning him
besides in a hundred sicles of siluer, which he shal geue to

:: Their houses had flat roofes as manie of our churches, pallaces, and castles, where battlements are necessarie for danger of falling when, anie walke theron.

:: For correction of so coetous a mind the whole fruicte must be offered to pious vses. *Theodoret. q. 23. in Deut.*

the wenches father, becauſe he hath infamouſely ſpred a verie il name vpon a virgin of Iſrael: and he shal haue her to wife, and can not put her away al the daies of his life.
† But if it be true which he obiected, and virginitie be not found in the wench: † they shal caſt her forth without the doores of her fathers houſe, and the men of her citie shal ſtone her to death, and she ſhal die: becauſe ſhe hath done wickednes in Iſrael, to fornicate in her fathers houſe: and thou shalt take away the euil out of the middes of thee. † If a man lie with an others mans wife, both shal die, that is to ſay, the aduouterer and the aduouteresſe: and thou shalt take away the euil out of Iſrael. † If a man haue deſpouſed a maide that is a virgine, and ſome man finde her in the citie, and lie with her, † thou shalt bring forth both of them to the gate of that citie, and they shal be ſtoned: the maide, becauſe she cried not, being in the citie: the man, becauſe he hath humbled his neighbours wife. and thou shalt take away the euil from the middes of thee. † But if the man finde the maide that is deſpouſed, in the field, and taking her, lie with her, he alone shal die: † the maide shal ſuffer nothing, neither is she guiltie of death: for as a theefe ryſeth againſt his brother, and taketh away his life, ſo alſo did the maide ſuffer. † she was alone in the field: she cried, and there was no man to deliuer her. † If a man finde a maide that is a virgin, which hath not a ſpouſe, and taking her lie with her, and the matter come into iudgement: † he that lay with her, shal geue to the father of the maide fiftie ſicles of ſiluer, and shal haue her to wife, becauſe he hath humbled her: he can not put her away al the daies of his life. † No man shal take his fathers wife, nor reuele his couering.

CHAP. XXIII.

Eunuches, baſtardes, Moabites, & Ammonites may not enter into the Church. 7. Idumeans, and Ægyptians may be admitted. 9. Obſeruation of ſpiritual and corporal cleannes. 15. other preceptes concerning fugitiues, 17. fornication, 19. Vſurie. 21. Vowes, 24. and eating other mens grapes or corne.

:: Such as are barre in good workes can not enter into Gods houſe. *Theod. q. 25. in Deut.*

AN :: eunuch that hath his ſtones broken, or cutte of, & his yeard cutte away, shal not enter into the church of our Lord. † Mamzer, that is to ſay, one borne of a common woman, shal not enter into the church of our Lord, vntil the tenth generation. † The :: Ammonite, and the

:: Theſe natiõs not able to

Moabite

Moabite yea after the tenth generation shal not enter into
4 the church of our Lord, for euer: † becauſe they would not
meete you with bread and water in the way, when you came
out of Ægypt: and becauſe they hyred againſt thee Balaam,
the ſonne of Beor of Meſopotamia in Syria, to curſe thee:
5 † and our Lord thy God would not heare Balaam, and he
turned his curſing into thy bleſſing, for that he loued thee.
6 † Thou shalt not make peace with them, neither doe thou
7 ſeeke their good al the daies of thy life for euer. † Thou
ſhalt not abhorre the Idumeite, becauſe he is thy brother:
nor the Ægyptian, becauſe thou waſt a ſtranger in his land.
8 † They that are borne of them, in the third generation shal
9 enter into the church of our Lord. † When thou goeſt forth
againſt thyne enemies to battel, thou shalt keepe thy ſelf
10 from al euil thing. † If there be among you a man, that is
polluted in a dreame by night, he shal goe forth without the
11 campe, † and shal not returne, before he be washed with
water at euen: and after ſunne ſette he shal returne into the
12 campe. † Thou shalt haue a place without the campe, whi-
13 ther thou mayeſt goe to the neceſſities of nature, † carying
on thy girdle a piked inſtrument. & when thou ſitteſt downe,
thou shalt digge round about, and with the earth that is dig-
14 ged vp shal couer † that which thou art eaſed of (for our
Lord thy God walketh in the middes of thy campe, to deliuer
thee, and to geue thyne enemies vnto thee) and let thy campe
be holie, and let no filthines appeare therein, leſt he forſake
15 thee. † Thou shalt not deliuer the ſeruant to his Maiſter,
16 that is fled to thee. † he shal dwel with thee in the place,
that shal pleaſe him, and in one of thy cities shal he reſt: vexe
17 him not. † There shal be no whoore of the daughters of
18 Iſrael, nor whooremonger of the ſonnes of Iſrael. † Thou
ſhalt not offer the hire of a ſtrompet, nor the price of a dogge,
in the houſe of our Lord thy God, whatſoeuer it be that thou
haſt vowed: becauſe both is abomination before our Lord thy
19 God. † Thou shalt not lend to thy brother money to vſurie,
20 nor corne, nor any other thing: † but :: to the ſtrãger. And to
thy brother thou shalt lend, that which he needeth without
vſurie: that our Lord thy God may bleſſe thee in al thy worke
21 in the Land, which thou shalt enter to poſſeſſe. † When
thou haſt vowed a vow to our Lord thy God, thou shalt not
ſlacke to pay it: becauſe our Lord thy God wil require it.

hurt the children of Iſrael, neither by denying ordinarie curteſies, nor by force, nor by hyring Balaã to curſe them, yet inuegling them with carnal ſinnes, ſignified obſtinate peruerſe ſinners, that neuer amending can neuer be rightly receiued into the Church of God.

::Onlie lawful enemies are here called ſtrangers: where therfore is iuſt cauſe of warre, there only it is lawful to exerciſe vſurie. *s. Amb. li. de Tobia. c. 15.*

:: Vowes binde where otherwise was no obligation.

and if thou delay, it shal be reputed to thee for sinne. † :: If thou wilt not promise, thou shalt be without sinne. † But that which is once gone out of thy lippes, thou shalt obserue, and shalt doe as thou hast promised to our Lord thy God, and hast spoken with thy proper wil and thyne owne mouth. † Entring into thy neighbours vineyarde, eate grapes as much as shal please thee: but carrie none out with thee. † If thou enter into thy freindes corne, thou shalt breake the eares, and rubbe them in thy hand: but with a sikle thou shalt not reape.

CHAP. XXIIII.

Diuorce permitted to auoide greater euil. 5. The newly maried must not goe to warre. 7. He that traiterously selleth a man must be slaine, 8. disobedience to Priestes incurreth leprosie. 10. Such things may not be taken to pledge, as can not be well spared. 14. Poore laborers must be presently payed. 16. not one punished for an others fault, but right iudgement to al, 18. and liberal almes to the poore.

IF a man take a wife, and haue her, and she finde not grace before his eies for sonne lothsomenes: he shal write a bil of diuorce, and shal geue it in her hand, and " dimisse her out of his house. † And being departed when she shal haue maried an other husband, † and he also hateth her, and hath geuen her a bil of diuorce, and hath dimissed her out of his house, or is deade: † the former husband can not take her againe to wife: because she is polluted, and is made abominable before our Lord: lest thou make thy Land to sinne, which our Lord thy God shal deliuer thee to possesse. † When a man hath lately taken a wife, he shal not goe forth to battel, neither shal any publique necessitie be inioyned him, but he shal attend to his owne house without fault, that one yeare he may reioyce with his wife. † Thou shalt not take for a pledge the nether, or the vpper milstone: because :: he hath pledged his life to thee. † If any man be taken soliciting his brother of the children of Israel, and selling him take a price, he shal be slaine, and thou shalt take away the euil from the middes of thee. † Obserue diligently that thou incurre not the plague of leprosie, but thou shalt doe whatsoeuer the priestes of the Leuitical stocke shal teach thee, according to that, which I haue commanded them, and fulfil thou it carefully. † Remember what our Lord your God

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:: This hebrew phrase signifieth, that pledging the thing wherin the meanes of life consisteth is as if he pledged his life.

God did to Marie, in the way when you came out of Ægypt.
10 † When thou shalt require of thy neighbour any thing, that
he oweth thee, thou shalt not enter into his house to take a-
11 way a pledge: † but thou shalt stand without, and he shal
12 bring forth to thee that which he hath. † but if he be poore,
13 the pledge shal not lodge with thee that night, † but forth-
with thou shalt restore it to him before the going downe of
the sunne: that sleeping in his rayment, he may blesse thee,
14 & thou mayest haue iustice before our Lord thy God. † Thou
shalt not denie the hyre of the needie, and poore man thy
brother, or the stranger, that dwelleth with thee in the land,
15 and is within thy gates: † but the same day thou shalt pay
him the price of his labour, before the going downe of the
sunne, :: becausse he is poore, and therewithal susteyneth his
life: lest he crie against thee to our Lord, and it be reputed
16 to thee for a sinne. † The fathers shal not be slaine for the
children, nor the children for the fathers, but euerie one shal
17 die for his owne sinne. † Thou shalt not peruert the iudge-
ment of the stranger and the pupil, neither shalt thou take
18 away the widowes rayment for a pledge. † Remember that
thou didst serue in Ægypt, and our Lord thy God deliuered
thee from thence Therfore I command thee that thou doe
19 this thing. † When thou hast reaped the corne in thy field,
and forgetting hast left a sheafe, thou shalt not returne to
take it away: but thou shalt suffer the stranger, and the pupil,
and the widow to take it away, that our Lord thy God may
20 blesse thee in al the worke of thy handes. † If thou haue
gathered the fruites of thy oliue trees, whatsoeuer remaineth
on the trees, thou shalt not returne to gather it: but shalt
21 leaue it to the stranger, the pupil, and the widow. † If thou
make vintage of thy vineyard, thou shalt not gather the
clusters that remaine, but they shal goe to the vses of the
22 stranger, the pupil, and the widow. † Remember that thou
also didst serue in Ægypt, and therfore I command thee that
thou doe this thing.

:: In case the labourer susteyneth his life by his dailie wages, then not to pay him is in effect to kil him. and such sinne creeth to God for reuenge.

ANNOTATIONS.

CHAP. XXIIII.

1. *Dimisse her.*] VVhether this diuorce was tollerated as a lesse sinne, to auoide a greater, as S. Hierom. (*li.* 1. *in Mat. c.* 5. *& li* 3. *in c.* 19.) S. Chrysostom. (*ho.* 12. *in Mat.* 5.) and others teach; or dispensed withal, and so made

VVhether the band of mariage could be looſed or no in the old law, amongſt Chriſtiãs it can not be diſſolued.

lawful to the Iewes, which is alſo probable, for hat none of the holie Prophetes did euer reprehend it; ſure it is, that Chriſt either by correcting a faulſ, or by recalling a former diſpenſation, reſtored the inſolubilitie of mariage to the firſt inſtitution, ſaying: (*Mat.* 19.) *That vvhich God hath ioyned together, let not man ſeparate.* Further anſwering the Phareſes, concerning this law: that *Moyſes for the hardnes of your hart permitted you to dimiſſe your vviues: but from the beginning it vvas not ſo.* And albeit he alloweth ſeparation of man and wife for fornication, yet for no cauſe neither of them can marie againe, ſo long as the other liueth. As S. Auguſtin (*li.* 1. *de adulter. coniugij. c.* 11. & 12.) by conference of three Euangeliſtes wordes touching this point, plainly ſheweth, concluding that *for ſo much as holie Scripture calleth him* (that taketh a woman ſo dimiſſed) *not a husband, but an adulterer, ſhe is ſtil his vvife, by vvhom for fornication ſhe vvas dimiſſed.* Likewiſe he proueth by S. Paules doctrin. (*Rom.* 7. & 1. *Cor.* 7.) that though diuorce be made for adultrie, yet neither the guiltie nor innocent partie can marie an other, for the Apoſtle ſaieth: *a vvoman is vnder the lavv of her husband, ſo long as he liueth, if her husband be dead, ſhe is looſed from his lavv. Therfore her husband liuing, ſhe ſhal be called an aduoutreſſe, if ſhe be vvith an other man. If ſhe part let her remaine vnmaried, or be reconciled to her husband. A vvoman is bond to the lavv ſo long time, as her husband lieth,* &c. Theſe wordes of the Apoſtle (ſayeth he, *li.* 2. *c.* 4.) ſo often repeted, ſo often incultated, are true, are liuelie, are ſound, are plaine. A woman beginneth not to be the wife of a later huſband, except ſhe ceaſe to be the wife of the former And ſhe ceaſeth to be the wife of the former, if he die, not if he (or ſhe) committe adultrie. Therfore a wife is lawfully dimiſſed for fornication, but the bond of the former remaineth, for which cauſe he is guiltie of adultrie, that marieth her that is dimiſſed, yea though it be for fornication. Thus and much more ſayeth. S. Auguſtin in the ſame, & in other bookes. And al the ancient fathers, and lerned ſchoolmen teach vniformly, that nothing but bodilie death can looſe the band of Mariage conſummate; nor of vnconſummate, but death, or ſolemne vow in an approued rule of religion.

No not for adultrie.

Only before conſummatiõ Mariage is diſſolued by ſolemne vow in Religion.

CHAP. XXV.

Punishment afflicted according to the fault, but ſo that he which is beaten haue not aboue fourtie ſtripes. 4. *The oxes mouth not be mooſeled that treadeth corne.* 5. *A maried man dying vvithout iſſue, his brother muſt marie the vvidow.* 11. *The wife that taketh her huſbands aduerſarie by priuities muſt looſe her hand.* 13. *no falſe weightes, nor meaſures to be kept.* 17. *Amelicites muſt be vtterly deſtroyed.*

IF there be a controuerſie betwen ſome, and they cal vpon the iudges: whom they ſhal perceiue to be iuſt, to him they ſhal geue the price of iuſtice: whom impious, him they ſhal condemne of impietie. † And if they ſee that the offender be worthie of ſtripes: they ſhal caſt him downe, & ſhal cauſe him to be beaten before them. According to the meaſure of the ſinne ſhal the meaſure alſo of the ſtripes be: † yet ſo, that they exceede not the number of fourtie: leſt thy brother depart fowly torne before thyne eies. † Thou ſhalt :: not mooſel the mouth

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:: S. Paul expoundeth this of the ſpiritual laborer in Gods Church;

mouth of the oxe that treadeth out thy corne in the flore.
5 † When brethren shal dwel together,& one of them die with-
out children, the wife of the deceased shal not marie to an o-
ther: but " his brother shal take her,and rayse vp the seede of
6 his brother: † and the first borne sonne of her he shal cal by
7 his name,that his name be not abolished out of Israel. † But if
he wil not take his brothers wife, that by law is dew to him,
the woman shal goe to the gate of the citie, and cal vpon the
ancientes,and say: My husbandes brother wil not rayse vp his
8 brothers seede in Israel: nor take me to his wife. † And
forthwith they shal cause him to be sent for, and shal aske
9 him. If he answer: I wil not take her to wife: † the woman
shal come to him before the ancientes, and shal take of his
shoe from his foote, and :: spitte in his face, and say: So shal
it be done to the man, that buildeth not his brothers house.
10 † And his name shal be called in Israel :: The house of the
11 vnshodde. † If two men fal at wordes betwixt them selues,
and one beginne to brawle against the other, and the wife of
the one willing to deliuer her husband out of the hand of the
14 stronger, put forth her hand, and take his priuities: † thou
shalt cutte of her hand, neither shalt thou be moued with
13 any pitie vpon her. † Thou shalt not haue diuerse weightes
14 in thy bagge, a greater and a lesse: † neither shal there be in
15 thy house a greater bushel and a lesse. † Thou shalt haue a
weight iust and true, and thy bushel shal be equal and true:
that thou mayest liue a long time vpon the Land, which our
16 Lord thy God shal geue thee. † For thy Lord abhorreth him,
17 that doth these thinges, and detesteth al iniustice. † Remem-
ber what :: Amalec did to thee in the way when thou camest
18 out of Ægypt: † how he mette thee: & stroke the hindemost
of thy armie, which being wearie rested them selues, when
thou wast spent with famine and labour, and he feared not
19 God. † Therfore when our Lord thy God shal geue thee
rest, and subdewe al nations round about in the Land, which
he hath promised thee: thou shalt destroy his name vnder
heauen. Beware thou forget it not.

that he must haue his maintenãce for his trauel. 1. Cor. 9. & 1. Tim. 5 It was also ment of oxen, so it hath two literalsenses. Theod. q 31. in Deut.

:: He that disdaineth to honour his brother is iustly despised.

:: A lasie familie & vnprofitable to the cõmõwealth. Mystically, Pastors and Doctors must beget spiritual children to Ghrist, not to themselues; & so they are called Christians, not Paulians, whom S. Paul conuerted. And he that is elected by the church to spiritual functiõ, & neglecteth his dutie, is worthie of reproch and infamie. S. Aug. li. 32. c. 10. cont. Faust. Manich.

:: Amalec first impugned Israel after they had passed the redsea. Exo. 17.

ANNOTATIONS.

CHAP. XXV.

5. *His brother shal take her.*] This proueth euidently that the prohibition, not to marie the brothers wife (*Leuit.* 18.) was a positiue law, binding only

who

Mariage with the brothers wife, he dying without issue.

when the first brother dying left issue. For dying without issue, his brother was bound by this law to marie the widow. In default of the brother, the next of kinne was to marie her: and for default of neerer, the more remote. so Booz maried Ruth. Neither was it contrarie, but agreable to the law of nature, to marie the brothers wife when he was dead without issue, as is before noted. Gen. 38. Ruth. 3. & 4.

CHAP. XXVI.

First fruites must be offered in special place assigned to Gods seruice, professing of gratitude for the land possessed according to Gods promise. 12. Likewise tithes of the third yeare, 16. With conclusion, that the people promise to obserue al the preceptes of God, and so doing he wil protect and prosper them.

The third lesson in Masse on Imber Saturday in whitsunweke.

AND when thou art entred into the Land, which our Lord thy God wil geue thee to possesse, and hast obteyned it, and dwellest in it: † thou shalt take first of al thy fruites, and put them in a maunde, and shalt goe to the place, which our Lord thy God shal choose, that his name may be inuocated there: † and thou shalt goe to the priest, that shal be in those daies, and say to him: I professe this day before our Lord thy God, that I am entred into the Land, for the which he sware to our fathers, that he would geue it vs. † and the priest taking the maund at his hand, shal sette it before the altar of our Lord thy God: † and thou shalt speake in the sight of our Lord God: :: The Syrian persecuted my father, who descended into Ægypt, and seiourned there in a verie smale number and grew into a nation greate and strong and of an infinite multitude. † And the Ægyptians afflicted vs, and persecuted vs laying on most grieuous burdens: † and we cried to our Lord the God of our fathers: who heard vs, and respected our affliction, and labour, and distresse: † and brought vs out of Ægypt in a strong hand, a stretched out arme, in great terrour, in signes and wonders: † and brought vs into this place, and deliuered to vs this Land flowing with milke and honie. † And therfore now I offer first fruites of the Land, which our Lord hath geuen me. And thou shalt leaue them in the sight of our Lord thy God, adoring our Lord thy God. † And thou shalt feast in al the good thinges, which our Lord thy God hath geuen to thee, and thy house, thou and the Leuite, and the stranger that is with thee † When thou hast finished the tithe of al thy fruites, in :: the third yeare of tithes thou shalt geue to the Leuite, and the stranger,

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:: Laban pursued Iacob, when he parted from Mesopothamia of Syria. Gen. 31.

The first lesson in Masse on Imber Saturday in Lent.

:: The people payed euetie

ſtranger, and the pupil, and the widow, that they may eate
13 within thy gates, and be filled: † and thou ſhalt ſpeake in the ſight of our Lord thy God: I haue brought that which is ſanctified out of my houſe, and haue geuen it to the Leuite and the ſtranger, and the pupil and the widow, as thou haſt commanded me: I haue not tranſgreſſed thy commandements
14 nor forgotten thy preceptes. † I haue not eaten of them in my mourning, nor ſeparated them in any vncleannes, nor ſpent of them any thing in funerals. I haue obeyed the voice of our Lord my God, and haue done al thinges as thou didſt
15 command me. † Looke from thy ſanctuarie, and thy high habitation of heauen, and bleſſe thy people Iſrael, and the Land, which thou haſt geuen vs, as thou ſwareſt to our fa-
16 thers, a land flowing with milke and honie. † This day our Lord thy God hath commanded thee to doe theſe commandmentes and iudgementes: that thou keepe and fulfil them
17 with al thy hart, and with al thy ſoule. † :: Thou haſt choſen our Lord this day, to be thy God, and to walke in his waies, and keepe his ceremonies, and preceptes and iudge-
18 mentes, and obey his commandement. † And our Lord hath choſen thee this day, that thou ſhouldeſt be his peculiar people, as he hath ſpoken to thee, and thou ſhouldeſt keepe
19 al his commandementes: † and make thee higher then al nations which he created, to his prayſe, and name, and glorie: that thou mayeſt be a holie people of our Lord thy God, as he hath ſpoken.

yeare two tithes: firſt to the Leuites: the ſecond for entertaining trauelers to & from Ieruſalē & euerie third yeare, a third tith for relief of the poore inhabitantes.

:: Mutual pact betwen God & his people, that they ſeruing him, he wil reward them.

CHAP. XXVII.

Gods commandmentes muſt be Written in plaſtred ſtones. An Altar erected, and Sacrifices offered. 12. Obſeruers of the commandments muſt be bleſſed, and tranſgreſſors curſed. 14. With the forme of curſing idolaters, and diuers other enormious ſinners.

The third part Gods promiſes & threates, for keeping or breaking his commandements.

1 AND Moyſes and the ancientes of Iſrael commanded the people, ſaying: Keepe euerie commandment that
2 I command you this day. † And when you are paſſed ouer Iordan into the Land, which our Lord thy God wil geue thee, thou ſhalt erect great ſtones, and ſhalt polish them
3 with plaſter, † that thou mayeſt write on them al the wordes of this law, when thou haſt paſſed ouer Iordan: that thou mayeſt enter into the Land, which our Lord thy God wil geue thee, a land flowing with milke and honie, as he ſware to thy

fathers. † When therfore you are passed Iordan, erect the 4
stones which I command you this day in mount Hebal, and
thou shalt polish them with plaster: † and thou shalt build 5
there an altar to our Lord thy God of stones, which yron hath
not touched, † and of stones not fashioned nor polished: 6
and thou shalt put vpon it holocaustes to our Lord thy God,
† and shalt immolate pacifique hostes, and eate there, and 7
feaste there before our Lord thy God. † And thou shalt write 8
vpon the stones al the wordes of this law plainely and cleerly. † And Moyses and the priestes of the Leuitical stocke 9
said to al Israel: Attend, and heare Israel: This day thou art
made the people of our Lord thy God: † thou shalt heare his 10
voice, and doe the commandementes and iustices, which I
command thee. † And Moyses commanded the people in 11
that day, saying: † :: These shal stand to blesse the people, 12
vpon mount Garizim, when you are past Iordan: Simeon,
:: Leui, Iudas, Issachar, Ioseph, and Beniamin. † And ouer 13
against them these shal stand to curse on mount Hebal. Ruben, Gad, and Aser, and Zabulon, Dan and Nephthali:
† And the :: Leuites shal pronounce, and say to al the men 14
of Israel with a high voice: † Cursed be the man that ma- 15
keth a grauen and molten thing, the abomination of our
Lord, the worke of the handes of artificers, and shal put it
:: in secrete. and al the people shal answer, and say: Amen.
† Cursed be he that honoureth not his father and mother. 16
and al the people shal say: Amen. † Cursed be he that remo- 17
ueth his neighbours boundes. and al the people shal say:
Amen. † Cursed be he that maketh the blinde to goe amisse 18
in his iourney. and al the people shal say: Amen. † Cursed 19
be he that peruerteth the iudgement of the stranger, of the
pupil and the widow. and al the people shal say: Amen.
† Cursed be he that sleepeth with his fathers wife, and re- 20
uealeth the couer of his bedde. and al the people shal say:
Amen. † Cursed be he that lyeth with any beast. and al the 21
people shal say: Amen. † Cursed be he that sleepeth with 22
his sister, the daughter of his father, or of his mother. and al
the people shal say: Amen. † Cursed be he that sleepeth 23
with his mother in law. and al the people shal say: Amen.
† Cursed be he that secretely striketh his neighbour. and al 24
the people shal say: Amen. † Cursed be he that taketh giftes, 25
to kil the soule of innocent bloud. and al the people shal say:
Amen.

:: The ancientes of euerie tribe.
:: The Leuites proper office was to blesse.
:: But by occasion of sinne their office was also to pronounce curses.
:: Though the sinnes were secrete, yet the offenders were cursed: publique sinnes were also publikely punished.

26 Amen. † Curſed be he that obydeth not in the wordes of this law, and fulfilleth them not in worke. and al the people shal ſay: Amen.

CHAP. XXVIII.

Diuers bleſſings are promiſed to the obſeruers of Gods commandmentes. 15. and curſes threatned to tranſgreſſors.

1 BVT if thou wilt heare the voice of our Lord thy God, that thou doe and keepe al his commandementes, which I command thee this day, our Lord thy God wil make thee
2 higher then al nations, that be on the earth † And :: al theſe bleſſinges shal come vpon thee, and ouertake thee: yet ſo if
3 thou heare his preceptes. † Bleſſed shalt thou be in the citie,
4 and bleſſed in the field. † Bleſſed shal be the fruite of thy wombe, and the fruite of thy ground, and the fruite of thy cattel, the troupes of thy heardes, & the foldes of thy sheepe.
5 † Bleſſed shal thy barnes be, and bleſſed :: thy remaines.
6 † Bleſſed shalt thou be comming in and going out.
7 † Our Lord wil geue thyne enemies, that riſe vp againſt thee, to fal downe in thy ſight: one way they shal comme againſt
8 thee, and ſeuen wayes they shal flee from thy face. † Our Lord wil ſend forth bleſſing vpon thy cellars, and vpon al the workes of thy handes: and wil bleſſe thee in the land, that
9 thou shalt receiue. † Our Lord wil rayſe thee vp vnto him ſelf to be a holie people, as he ſware to thee: If thou keepe the commandmentes of our Lord thy God, and walke in his
10 waies: † And al the people of the earth shal ſee that the name of our Lord is inuocated vpon thee, and they shal feare thee.
11 † Our Lord wil make thee abound with al goodes, with the fruite of thy wombe, and the fruite of thy cattel, with the fruite of thy land, which our Lord ſware to thy fathers that
12 he would geue thee. † Our Lord wil open his moſt excellent treaſure, the heauen, that it may geue rayne to thy land in due ſeaſon: and wil bleſſe al the workes of thy handes. And thou shalt lend to many nations, and thy ſelf shalt take
13 lone of no man. † And our Lord shal make thee :: the heade, and not the taile: and thou shalt be alwaies aboue, and not vnder: :: yet ſo, if thou wilt heare the commandmentes of our Lord thy God which I command thee this day, and keepe
14 and doe them, † and decline not from them neither to the right hand, nor to the left, nor folow ſtrange goddes, nor

:: Temporal bleſſings belonged to ſenſual people of the old teſtament: now the poore in ſpirite are bleſſed, that mourne, and ſuffer perſecution for truth and iuſtice.

:: The poore beig releeued of thy ſuperfluitie shal bleſſe thee.

:: Thou shalt rule ouer others & none ouer thee.

:: Yet alwaies with this condition: if thou ſerue God.

serue them. † But if thou wilt not heare the voice of our 15
Lord thy God, to keepe, and doe al his commandmentes and
:: Thus most cõmonly sinners were cursed in the old Testament, but such as now serue not God rightly, and yet prosper in this world, shal in a moment descend into hel. Iob. 21. ceremonies, which I command thee this day,:: al these curses
shal come vpon thee, and ouertake thee. † Cursed shalt thou 16
be in the citie, cursed in the field. † Cursed shal thy barne 17
be, and cursed thy remaines. † Cursed shal be the fruite of 18
thy wombe, and the fruite of thy ground, the heardes of thy
oxen, and the flockes of thy sheepe. † Cursed shalt thou be 19
comming in, and cursed going out. † Our Lord shal send 20
vpon thee famine & hunger, and rebuke vpon al the
workes, which thou shalt doe: vntil he consume, and destroy
thee quickly, for thy most wicked inuentions, wherein thou
hast forsaken me. † Our Lord sette the pestilence vpon thee, 21
vntil he consume thee out of the land, which thou shalt enter
in to possesse. † Our Lord strike thee with pouertie, with 22
the feuer and cold, with burning and heate, and with corrupt
ayre and blasting, and pursew thee til thou perish. † Be the 23
heauen, that is ouer thee, of brasse: and the ground, that
thou treadest, of yron † Our Lord geue dust for rayne vpon 24
thy land, and ashes descend from heauen vpon thee, til thou
be consumed. † Our Lord deliuer thee to fal downe before 25
thyne enemies. one way goe thou forth against them, and flee
seuen, and be thou dispersed through out al the kingdomes
of the earth. † and be thy carcasse meate to al the fowles of 26
the ayre, and beastes of the earth, and be there none to driue
them away. † Our Lord strike thee with the boile of Ægypt, 27
and the part of thy bodie, by the which dung is cast out, with
scabbe also and itche: so that thou canst not be cured: † Our 28
Lord strike thee with madnes & blindnes and furie of minde,
† and grope thou at midday as the blinde is wont to grope 29
in the darke, and direct not thy wayes. And at al times sus-
steyne thou wrong, and be thou oppressed with violence,
neither haue thou any to deliuer thee. † Take thou a wife, 30
and an other sleepe with her. Build thou a house, and dwel
not therin. Plant thou a vineyard, and take not the vintage
there of. † Be thy oxe immolated beforre thee, and thou not 31
eate therof. Be thy asse taken away in thy sight, and not re-
stored to thee. Be thy sheepe geuen to thyne enemies, and be
there none to helpe thee. † Be thy sonnes and thy daughters 32
deliuered to an other people, thyne eies seing, and daseling
at the sight of them al the day, and be there no strength in
thy

33 thy hand. † The fruites of thy land, and al thy labours let
a people eate, which thou knoweſt not: and be thou alwaies
34 ſuſteyning calumnie, and oppreſſed al dayes, † and aſtoni-
shed at the terrour of thoſe thinges, which thyne eies shal
35 ſee. † Our Lord ſtrike thee with a verie ſore botche in the
knees and shankes, and be thou vncurable from the ſole of
36 the foote vnto the toppe of thy head. † Our Lord shal
bring thee, and thy King, whom thou shalt appoint ouer thee,
vnto a nation, which thou and thy fathers know not: and
there thou shalt ſerue ſtrange goddes, wood and ſtone.
37 † And thou shalt be deſtroyed for a prouerbe and fable to
38 al peoples, vnto whom our Lord shal bring thee in. † Thou
shalt caſt much ſeede into the ground, and gather litle: be-
39 cauſe the locuſtes shal deuoure al thinges. † Thou shalt plant
a vineyard, and digge, and the wine thou shalt not drinke,
nor gather any thing therof: becauſe it shal be waſted with
40 wormes. † Thou shalt haue oliues in al thy borders, and
shalt not be anointed with the oyle: becauſe they shal droppe
41 away, & perish. † Thou shalt begette ſonnes and daughters,
and ſhalt not enioy them: becauſe they shal be ledde into
42 captiuitie. † Al thy trees and the fruites of thy ground the
43 blaſting shal conſume. † :: The ſtranger that liueth with
thee in the Land, shal aſcend ouer thee, and shal be higher:
44 and thou shalt deſcend downeward, and be inferior. † He
shal lend thee, and thou shalt not lend him. He shal be as
45 the head, and thou shalt be the tayle. † And al theſe curſes
shal come vpon thee, and purſewing shal ouertake thee, til
thou perish: becauſe thou heard not the voice of our Lord
thy God, nor kept his commandmentes and ceremonies
46 which he commanded thee. † And they shal be in thee as
47 ſignes and wonders, and in thy ſeede for euer: † becauſe
thou didſt not ſerue our Lord thy God in ioy, and gladnes of
48 hart, for the abundance of al thinges. † Thou shalt ſerue
thine enemie, whom our Lord wil ſend vpon thee, in hunger,
and thirſt, and nakednes, and al penurie: and he shal put an
49 yron yoke vpon thy necke, til he conſume thee. † Our Lord
wil bring vpon thee a Nation from a farre, and from the vt-
termoſt endes of the earth, in likenes of an eagle that flieth
with vehemencie: whoſe tongue thou canſt not vnderſtand:
50 † a verie malapert Nation, that wil attribute nothing to the
51 ancient, nor haue pitie on the litle one, † and wil deuoure

:: After manie other plagues and puniſhments, at laſt the Iewes refuſing and perſecutig Chriſt, were reiected, and Gentiles called into the Church, and aduanced aboue them. *Theod. q. 34. in Deut.*

the fruite of thy cattel, and the fruites of thy Land: vntil
thou perish, and wil not leaue thee wheate, wine, and oile,
heardes of oxen, and flockes of sheepe: vntil it destroy thee,
† and consume thee in al thy cities, and thy strong and highe 52
walles be destroyed, wherin that hadst confidence in al thy
Land. Thou shalt be besieged within thy gates in al thy Land,
which our Lord thy God wil geue thee: † and thou shalt 53
eate the fruite of thy wombe, and the flesh of thy sonnes and
of thy daughters, which our Lord thy God shal geue thee,
in the distresse and vastation wherwith thyne enemie shal
oppresse thee. † The man that is delicate in thee, and very 54
riotious, shal much enuie his owne brother, and his wife,
that lieth in his bosome, † so that he shal not geue them of 55
the flesh of his children, which he wil eate: because he hath
nothing els in the siege and penurie, wherwith thine ene-
mies shal waste thee within al thy gates. † The tender and de- 56
licate woman, that could not goe vpon the ground, nor sette
downe her foote for ouer much nicenes and tendernes, wil
enuie her husband, that lyeth in her bosome, vpon the flesh
of her sonne, and daughter, † and the filthines of the after 57
birthes, that come forth from the middes of her thighes, and
vpon the children that are borne the same howre. for they
shal eate them secretely because of the penurie of al thinges,
in the siege and vastation, wherwith thine enemie shal op-
presse thee within thy gates. † Vnlesse thou keepe, and doe 58
al the wordes of this law, that be written in this volume,
and feare his name glorious and terrible, that is. Our
Lord thy God: † our Lord shal increase thy plagues, and 59
the plagues of thy seede, greate plagues and continuing,
sore infirmities and perpetual. † and he shal turne vpon thee 60
al the afflictions of Ægypt, which thou didst feare, and they
shal cleaue to thee. † Moreouer also al the diseases, and pla- 61
gues, that be not written in the volume of this law, our Lord
wil bring vpon thee, til he consume thee: † and you shal re- 62
maine few in number, which before was as the starres of hea-
uen for multitude, because thou heardst not the voice of our
Lord thy God. † And as before our Lord reioyced vpon you, 63
doing good to you, and multiplying you: so he shal reioyse
destroying and subuerting you, so that you may be taken
away from the Land, which thou shalt enter to possesse.
† Our Lord shal disperse thee into al peoples, from the far- 64
thest

theſt partes of the earth to the endes therof: and there thou shalt ſerue ſtrange goddes, which thou art ignorant of and
65 thy fathers, woode and ſtone. † In thoſe nations alſo thou shalt not be quiet, neither shal there be reſting for the ſteppe of thy foote. For our Lord wil geue thee a feareful hart, and
66 daſeling eies, and a ſoule conſumed with penſifenes: † and thy life shal be as it were hanging before thee. Thou shalt
67 feare night and day, and thou shalt not truſt in thy life. † In the morning thou shalt ſay: Who wil graunt me euening? and at euening: Who wil grant me morning? for the feareſulnes of thy hart, wherwith thou shalt be terrified, and for thoſe
68 thinges, which thou shalt ſee with thine eies. † Our Lord shal bring thee againe with shippes into Ægypt by the way, wherof he ſaid to thee that thou shouldeſt ſee it no more. There shalt thou be ſould to thine enemies for bondmen and bondweomen, and no man shal bye you.

CHAP. XXIX.

A couenant and oath is made betwen God and his people (with commemoration of ſundrie beneſites by them receiued) that keping his law they shal be more bleſſed: and breaking the ſame shal ſuſteine the threatned punishmentes.

1 THESE are the wordes of the couenant which our Lord commanded Moyſes to make with the children of Iſrael in the Land of Moab: beſide that couenant which he
2 made with them in Horeb. † And Moyſes called al Iſrael, and ſaid to them: you ſaw al thinges, that our Lord did before you in the Land of Ægypt to Pharao, and to al his ſeruantes, and to his whole land, † the great tentations, which
3 thine eies haue ſeene, thoſe mightie ſignes, and wonders,
4 † and our Lord :: hath not geuen you a hart to vnderſtand, and eies to ſee, and eares that can heare, vnto this preſent
5 day. † He hath brought you fourtie yeares by the deſert: your garmentes are not worne out, neither are the shoes of your
6 feete conſumed with age. † Breade you haue not eaten, wine and ſicer you haue not drunke: that you might know that I
7 am the Lord your God. † And you came to this place: and there came forth Sehon the King of Heſebon, and Og the King of Baſan, meeting vs to fight. And we ſtroke them,
8 † and tooke their land, and deliuered it in poſſeſſion to Ru-
9 ben and Gad, and the half tribe of Manaſſes. † Keepe therefore

:: For ſinnes paſt God letteth ſome runne into reprobate ſenſe, permitting them to their owne freewil, who being voide of grace wilfully obdurate themſelues. *Theod. q. 37. in Deut.*

fore the wordes of this couenant, and fulfil them: that you
may vnderstand al thinges that you doe. † You stand this 10
day al before our Lord your God, your princes, and tribes,
and ancientes, and doctors, al the people of Israel, † your 11
children and your wiues, and the strangers that abide with
thee in the campe, besides the cutters of wood, and them,
that carie water: † that thou mayest passe in the couenant 12
of our Lord thy God, and in the oath which in this day our
Lord thy God maketh with thee: † that he may rayse thee 13
vp a people to him selfe, and he be thy God as he hath spoken
to thee, and as he sware to thy fathers, Abraham, Isaac, and
Iacob. † Neither with you onlie doe I make this couenant, 14
and confirme these oathes, † but with al that be present and 15
absent. † For you know how we dwelt in the Land of Ægypt, 16
and how we haue passed through the middes of nations,
which passing through † you haue seene their abominations 17
and filth, that is to say, their Idols, wood and stone, siluer and
gold, which they worshipped. † Lest perhaps there be among 18
you man or woman, familie or tribe, whose hart is turned
away this day from our Lord God, to goe and serue the goddes
of those Nations: and there be among you :: a roote bringing
forth gal and bitternes. † And when he shal heare the wordes 19
of this oath, he blesse him selfe in his hart, saying: I shal haue
place, and walke in the prauitie of my hart: and the :: drun-
ken take to her the thirstie, † and our Lord forgeue him not: 20
but then his furie most specially fume, and his zeale against
that man, and al the curses sitte vpon him, that be written in
this volume: and our Lord abolish his name vnder heauen,
† and consume him vnto perdition out of al the tribes of 21
Israel, according to the curses, that are conteyned in the
Booke of this law and couenant. † And the generation fo- 22
lowing shal say, and the children that shal be borne from
thence forth, and the strangers, that shal come from a farre,
seeing the plagues of that Land, and the infirmities, wher-
with our Lord hath afflicted it, † burning it with brimstone, 23
and heate of the salt, so that it can no more be sowen, nor
any grene thing spring therof, after the example of the sub-
uersion of Sodom and Gomorrha, Adama, and Seboim,
which our Lord subuerted in his wrath and furie. † And al 24
the Nations shal say: Why hath the Lord done thus to this
Land? what is this exceding wrath of his furie? † And they 25
shal

:: A mind secretly infected with idolatrie.

:: The appetite drunken with pleasures thirsteth stil more.

shal answer: Because they forsooke the couenant of the Lord,
which he made with their fathers, when he brought them
26 out of the Land of Ægypt: † and they haue serued strange
goddes, and adored them, whom they knew not, and to
27 whom they had not beene designed: † therfore the furie
of the Lord was wrath against this Land, to bring vpon it al
28 the curses, that are written in this volume: † and he hath
cast them out of their land, in wrath and furie, and in verie
great indignation, and hath throwen them into a strange
29 land, as this day it is proued. † Thinges hidden, :: to our Lord
God: which are manifest, to vs and to our children for euer,
that we may doe al the words of this Law.

:: Secrete thinges are knowne to God, manifest thiges to men *Theod. q. 38. in Deut.*

CHAP. XXX.

If the children of Israel, offending and falling into the forsaide curses shal repent, God wil restore them to his blessings againe. 11. *leauing it in their powre to serue him if they wil,* 17. *and therfore warneth them that the impenitent shal assuredly perish, becaus hauing life and death, blessing and cursing proposed, they choose the worse.*

1 THERFORE when al these wordes shal be come vpon
thee, the blessing or cursing, which I haue sette forth
before thee: & thou be touched with repentance of thy hart
in al nations, into which our Lord thy God dispersed thee,
2 † and shalt returne to him, and obey his commandmentes, as
I this day command thee, with thy children, in al thy hart,
3 and in al thy soule: † our Lord thy God wil bring thee againe
from thy captiuitie, and haue mercie vpon thee, and gather
thee againe out of al the peoples, into which he dispersed
4 thee before. † If thou be dispersed as farre as the poles of
heauen, thence wil our Lord thy God draw thee backe,
5 † and wil take thee to him, and bring thee into the Land,
which thy fathers possessed, and thou shalt obteyne it: and
blessing thee, wil make thee to be :: of a greater number,
6 then were thy fathers. † Our Lord thy " God wil circumcise
thy hart, and the hart of thy seede: that thou mayest loue
oure Lord thy God in al thy hart, and in al thy soule, that
7 thou mayest liue. † And al these curses he wil turne vpon
8 thine enemies, and them that hate and persecute thee. † But
thou shalt returne, and heare the voice of our Lord thy God,
9 and shalt doe al the commandmentes which I command
thee this day: † and our Lord wil make thee abound in al

:: Some sinners through great repentance become more vertuous, and are more rewarded then some that offended lesse.

the workes of thy handes, in the issue of thy wombe, and in the fruite of thy cattel, in the fertilitie of thy ground, and in the plentie of al thinges. For our Lord wil returne to reioyse vpon thee in al riches, as he reioysed in thy fathers: † yet so, 10
if thou heare the voice of our Lord thy God, and keepe his preceptes and ceremonies, which are written in this law: and returne to our Lord thy God in al thy hart, and in al thy soule. † This commandment, that I command thee this daie, 11
" is not aboue thee, nor so farre of, † nor situated in heauen 12
that thou maiest say: Which of vs is able to ascend vnto heauen to bring it to vs, that we may heare and fulfil it in worke? † Nor placed beyond the sea: that thou mayest pre- 13
tend, and say: Which of vs can passe ouer the sea, and bring it euen vnto vs: that we way heare, and doe that which is commanded? † But the word is very neere thee, in thy 14
mouth and in thy hart, to doe it. † Consider that I haue 15
" set before thee this day life and good, and contrariewise death and euil: † that thou mayest loue our Lord thy God, 16
and walke in his waies, and keepe his commandmentes and ceremonies and iudgementes: and thou mayest liue, and he multiplie thee, and blesse thee in the Land, which thou shalt enter to possesse. † But if thy hart be auerted, and thou wilt 17
not heare, and deceaued with errour thou adore strange goddes, and serue them: † I foretel thee this day that thou 18
shalt perish, and abide a litle time in the Land, which passing ouer Iordan, thou shalt enter to possesse. † " I cal for wit- 19
nesses this day heauen and earth, that I haue proposed to you life and death, blessing and cursing. :: Choose therfore life, that both thou mayest liue, and thy seede: † and mayest loue 20
our Lord thy God, and obey his voice, and cleaue to him (for he is thy life, and the length of thy daies) that thou mayest liue in the Land, for the which our Lord sware to thy fathers, Abraham, Isaac, and Iacob, that he would geue it them.

:: God gaue man libertie to choose, what he would folow. S. Amb. in Psal. 40. v. 10

ANNOTATIONS.

CHAP. XXX.

By grace men are made able to kepe Gods cõmandments

6. *God wil circumcise thy hart.*] Most true it is, that of our selues, without Gods grace none can kepe or fulfil the commandmentes. But he, whose hart God doth circumcise, is thereby made able to loue God with al his hart, and with al his soule. And except some hartes were thus circumcised, and so made able to loue God aboue al, and consequently their neighboures, God should not performe his promise, that he wil circumcise the hart of some.

S. Aug. de nat. et grat. c. 69. et q. 54. in Deut. Theod q. 38. in Deut. S. Cypri. li. 3. c. 52. ad Quir. S. Amb. in Psal. 40.

11. *Is not aboue thee.*] VVhen thou art stirred vp, assisted, and indued with Gods grace, the commandment of God *is not* (then) *aboue thee*, nor farre of from thee, but very nere thee, in thy mouth (to confesse God, and his truth) and in thy hart, to do it. But you wil aske: How then cometh it to passe, that manie hauing receiued sufficient grace, yet do not kepe Gods commandmentes? God him self answereth:

So the commandmentes are not impossible.

15. That he *hath set before thee life and good, and contrariwise death and euil*; he inuiteth and helpeth, yet forceth thee not: he geueth thee powre & abilitie, helping and not destroying thy freewil, that thou maist loue our Lord thy God, walke in his wayes, and kepe his commandements. But if thy hart be auerted and (v. 17.) *thou wilt not heare*, thou shalt perish. Againe God inculcateth:

Freewil.

19. *I cal for witnesses heauen and earth*, that I haue *prop sed* to you life and death, blessing and cursing. *Choose* therfore life &c. VVhat Doctor can teach more plainly the possibilitie of keeping Gods commandmentes; and frewil in man, then this text of holie Scripture?

CHAP. XXXI.

Moyses substituteth Iosue his successour in temporal gouernment. 9. deliuereth the law to the Priestes. 16. God fortelleth that the people wil often forsake him, and that he wil punish them. 19. commandeth Moyses to write a canticle, (an abrigement of the Law) easie to be remembred. 25. and in further testimonie against them, the Leuites must put this booke in the arke of couenant.

The fourth part. An exhortation to serue God, with prediction of their often sinnes and punishmentes.

1 MOYSES therfore went, and spake al these wordes
2 to al Israel, † and said to them: I am this day a hundred and twentie yeares old, I can not :: goe out and come in any longer, especially wheras our Lord also hath said to me:
3 Thou shalt not passe ouer this Iordan. † Our Lord therfore thy God wil passe ouer before thee: he wil destroy al these nations in thy sight, and thou shalt possesse them: and this Iosue shal passe ouer before thee, as our Lord hath spoken.
4 † And our Lord shal doe to them as he did to Sehon and Og the kinges of the Ammorheites, and to their land, and shal
5 destroy them. † Therfore when our Lord shal haue deliuered these also to you, you shal doe in like manner to them as I
6 haue commanded you. † Doe manfully, and be strengthned: feare not, neither tremble ye at their sight: because our Lord thy God him selfe is thy conductor, and wil not leaue, nor
7 forsake thee. † And Moyses called Iosue, and said to him before al Israel: Take courage, and be strong: for thou shalt bring in this people into the Land, which our Lord sware that he would geue to their fathers, and thou shalt diuide it
8 by lotte. † And our Lord that is your conductor, him selfe

:: He meaneth that he cā not exercise the office of a captaine general, and bring the people into the promised land.

wil be with thee: he wil not leaue, nor forsake thee: feare not, neither dread thou. † Moyses therfore wrote this law, 9
and deliuered it to the priestes the sonnes of Leui, which caried the arke of the couenant of our Lord, and to al the ancientes of Israel. † And he commanded them saying: After 10
seuen yeares, in the yeare of remission, in the solemnitie of tabernacles, † when al come together out of Israel, to ap- 11
peare in the sight of our Lord thy God in the place, which our Lord shal choose, thou shalt read the wordes of this law before al Israel, they hearing, † and the people being assem- 12
bled together, as wel men as wemen, children, and strangers, that are within thy gates: that hearing they may learne, and feare our Lord your God, and keepe, and fulfil al the wordes of this law. †, Their children also who now are ignorant; that 13
they may heare, and feare our Lord their God, al the daies that they liue in the Land, which passing ouer Iordan you goe to obteyne. † And our Lord said to Moyses: Behold the daies of 14
thy death are nigh: cal Iosue, and stand ye in the tabernacle of testimonie, that I may command him. Moyses therfore and Iosue went, and stoode in the tabernacle of testimonie, † and our Lord appeared there in the piller of a cloude: 15
which stood in the entring of the tabernacle. † And our 16
Lord said to Moyses: Behold thou shalt sleepe with thy fathers, and this people rysing vp wil fornicate after strange goddes in the Land, to the which it entreth to dwel therein: there wil they forsake me, and wil make the couenant, which I haue made with them, of none effect. † And my furie shal 17
be wrath against them in that day: and I wil forsake them, and wil hide my face from them, and they shal be deuoured: al euils and afflictions shal finde them, so that they shal say in that day: In truth because God is not with me, these euils haue found me. † But I wil hide, and keepe close 18
my face in that day, for al the euils, which they haue done, because they haue folowed strange goddes. † Now therfore 19
write vnto you :: this canticle, and teach the children of Israel: that they know it by hart, and sing it by mouth, and this song be vnto me for :: a testimonie among the children of Israel. † For I wil bring them into the Land, for the which 20
I sware to their fathers, flowing with milke and honie. And when they haue eaten, and are ful, and fatte, they wil turne away to strange goddes, and serue them: and wil detract

:: Moeteris more easily kept in memorie then prose.

:: And so by this Canticle they are conuinced that they were a-

from

21 from me, and make my couenant of none effect. † After that manie euils and afflictions shal haue found them, this canticle shal answer them for a testimonie, which no oblivion shal take away out of the mouth of their seede. For I know their cogitations, what thinges they are about to doe this day, before that I bring them into the Land, which I
22 haue promised them. † Moyses therfore wrote the canticle,
23 and taught it the children of Israel. † And our Lord commanded Iosue the sonne of Nun, and said: Take courage, and be strong: for thou shalt bring the children of Israel into the
24 Land, which I haue promised, and I wil be with thee. † Therfore after that Moyses wrote the wordes of this law in a vo-
25 lume, and finished it: † he commanded the Leuites, that
26 caried the arke of the couenant of our Lord, saying: † Take this booke, and put it in the side of the arke of the couenant of our Lord your God: that it may be for a testimonie against
27 thee. † For I know thy contention, and thy most stiffe necke. Whiles I yet liue and goe in with you, you haue done alwayes contenciously against our Lord: how much more
28 when I shal be dead? † Gather to me al the ancientes by your tribes, and your doctors, and I wil speake these wordes in their hearing, and wil inuocate against them heauen and
29 earth. † For I know that after my death you wil doe wickedly, and wil decline quickly from the way, that I haue commanded you: and euils shal come vpon you in the later times, when you shal doe euil in the sight of our Lord, to
30 prouoke him by the workes of your handes. † Moyses therfore spake, in the hearing of the whole assemblie of Israel, the wordes of this song, and finished it euen to the end.

bundantly fore warned, not to breake coueanat with God.

The eleuenth prophecie in the office before Masse on Easter eue. And the third on whitsun-eue.

CHAP. XXXII.

A Canticle of the Law, wherin the people are exhorted to serue God; for his perfect goodnes, for his singular benefites, for their former ingratitude, and for his mercie til mixed with his punishmentes. 44. Al which being earnestly commended to them to remember and teach their children, 48. Moyses is commanded to goe into a mountaine, whence he shal see the promised land, but not enter into it.

The canticle at Laudes on Saturday.

1 HEARE ye ‖ heauens what thinges I speake, the earth heare the wordes of my mouth.

a Al thinges in heauen and in earth testifie, that God dealeth wel with his people.

2 † My [b] doctrine grow together as raine, my speach flow as the dew, as it were a shower vpon the herbe, and as it were droppes vpon the grasse.

b. Doctrine doth fructifie in good soules as raine & dew in the ground.

c. Mans first dutie is to praise God.

† [c] Because I wil inuocate the name of our Lord: geue 3
magnificence to our God.

† The workes of God be perfect, and al his waies iudge- 4
mentes: God is faithful, and without any iniquitie, iust and right.

d. The next, to acknowledge his owne sinnes & defectes

† They [d] haue sinned to him, and not his children in fil- 5
thines: a froward and peruerse generation.

† These thinges doest thou render to our Lord thou foolish 6
and vnwise people? Is not he thy father, that hath possessed thee, and made, and created thee?

† Remember the old daies, thinke vpon euerie genera- 7
tion: aske thy father, and he wil declare to thee: thy elders, and they wil tel thee.

c. At the towre of Babel.

† When the highest [e] diuided the nations: when he sepa- 8
rated the sonnes of Adam, he appointed the limites of people according to [f] the number of the children of Israel.

f. Israel being but one people possessed the inheritance of seuen other nations.

† But our Lords part, is his people: Iacob the corde of 9
his inheritance.

g. God choise Israel to be his peculiar people of mere grace and protected them.

† He [g] found him in a desert land, in a place of horrour, 10
and of wast wildernes: he ledde him about, and taught him and kept him as the apple of his eye.

† As the eagle prouoking her young to flie, and houering 11
ouer them, hath he spred his winges, and he hath taken him, and caried him on his shoulders.

† Our Lord onlie was his guide: and there was not with him 12
a strange God.

† He placed him ouer an high land: that he might eate the 13
fruites of the fieldes, that he might sucke [h] honie out of the rocke, and [i] oile out of the hardest stone.

h. Bees without mens industrie made honie in the rockes.

i Oliue trees prospered in stonie places.

† Butter from the heard, and milke of the sheepe with the 14
fatte of lambes, and of rammes the sonnes of Basan: and bucke goates with the marow of wheate, and might drinke the bloud of the grape most pure.

k Temporal prosperitie occasion of the Iewes reuolting from God

† The [k] beloued was made grosse, and spurned: made 15
grosse, fatted, dilated, he left God his maker, and departed from God his saluation.

l. Noueltie allureth carnal people to idolatrie and heresie.

† They prouoked him in strange goddes, and in abomina- 16
tions stirred him to anger.

† They immolated to diuels and not to God, to goddes, 17
which they knew not: there came [l] new & fresh ones, whom their fathers worshipped not.

† God

18 † God that begatte thee thou haſt forſaken, and haſt "forgotten our Lord thy creatour.

19 † Our Lord ſaw, and was moued to wrath: becauſe his ſonnes and daughters prouoked him.

20 † And he ſaid: [m] I wil hide my face from them, and wil conſider their laſt: for it is a peruerſe generation, and vnfaithful children.

21 † They [n] haue prouoked me in that, which was no God, and haue angred me in their vanities: and I wil prouoke them in that, which is no people, and in [o] a foolish nation wil I anger them.

22 † A fyre is kindled in my wrath, and shal burne euen to the loweſt partes of hel: and shal deuoure the earth with her ſpring, and shal burne the foundations of mountaines.

23 † I wil heape euils vpon them, and myne arrowes I wil ſpend in them.

24 † They shal be conſumed with famine, and birdes shal deuoure them with moſt bitter biting: the teeth of beaſtes wil I ſend vpon them, with the furie of thoſe that traile vpon the ground, and creepe.

25 † Without shal the ſword deuoure them, & within feare-fulnes, the young man and the virgin together, the ſucking child with the old man.

26 † I ſaid: Where are they? I wil make their memorie to ceaſe from among men.

27 † But [p] for the wrath of the enemies I haue differred: leſt perhaps their enemies might be proude, and would ſay: Our mightie hand, and not the Lord, hath done al theſe thinges.

28 † A nation without counſel is it, and without wiſedome.

29 † O that they were [q] wiſe, and vnderſtoode, and would prouide for their laſt.

30 † How should one purſew a thouſand, and two put ten thouſand to flight? was it not therfore, becauſe their God ſold them, and our Lord incloſed them?

31 † For our Lord is not as their goddes: [r] our enemies alſo are iudges.

32 † Of the vineyard of Sodom, is their vineyard, and of the ſuburbes of Gomorrha: their grape the grape of gall, and the cluſters moſt bitter.

33 † The gall of dragons their wine, and the venime of Aſpes vncurable.

m. For their peruerſnes God withdrew his helpe from them.

n. God firſt loueth, before anie man loueth him, but men firſt forſake God, before he forſake them.

o. The Iewes reputed moſt Gentiles fooliſh yet now they are inferior to al.

p. For iuſt cauſes God ſometimes differreth puniſhment.

q. True wiſdome *conſidereth* thinges paſt, *vnderſtandeth* things preſent, and *prouideth* for things to come.

r. Al infideles confeſſe more Maieſty in the true God and in his Religiō, then in their owne.

† Are

Are not theſe thinges laid vp with me, and ſigned in my treaſures? 34

† Reuenge is myne, and I wil repay them in time, that their foote may ſlide: the day of perdition is at hand, and the times make haſt to be preſent. 35

† Our Lord wil iudge his people, and wil haue mercie on his ſeruantes: he ſhal ſee that their hand is weakened, and [t] the ſhut vp alſo haue fayled, and the reſidew be conſumed. 36

[t] Euen ſuch offenders as thinck them ſelues ſecure, eſcape not.

† And he ſhal ſay: Where are their goddes, in whom they had confidence. 37

† Of whoſe victimes they did eate fatte, and dranke the wine of their libamentes: [u] Let them ariſe, and help you, and protect you in neceſſitie. 38

[u] It is vnpoſſible that falſe goddes ſhould helpe their followers in neceſſitie.

† See ye that I am onlie, and there is no other God beſides me: I wil kil, and I wil make to liue: I wil ſtrike, and I wil heale, and there is none that can deliuer out of my hand. 39

† I will lift vp my hand to heauen, and wil ſay: I liue for euer. 40

† If I ſhal whette my ſword as the lightening, and my hand take iudgement: I wil repay vengeance to myne enemies, and them that hate me wil I requite. 41

† I wil embrew my arrowes with bloud, and my ſword ſhal deuoure flesh, of the bloud of the ſlaine and of captiuitie, of [v] the bare head of the enemies. 42

[v] The vaine counſel of the wicked being detected ſhal be puniſhed.

† You gentiles" prayſe his people, becauſe he wil reuenge the bloud of his ſeruantes: and wil repay vengeance vpon their enemies, and wil be propitious to the land of his people. 43

† Moyſes therfore came and ſpake al the wordes of this canticle in the eares of the people, he and Ioſue the ſonne of Nun. † And he finished al theſe wordes, ſpeaking to the children of Iſrael. † and he ſaid to them: Sette your hartes on al the wordes, which I teſtifie to you this day: that you command them to your children to keepe and to doe, and to fulfil al thinges of this law that are written: † for not in vaine are they commanded you, but that euerie one ſhould liue in them: which doing you may continew a long time in the Land, which paſſing ouer Iordan you enter to poſſeſſe. † And our Lord ſpake to Moyſes in the ſame day, ſaying: † Goe vp into this mount Abarim, that is to ſay, of paſſages, into mount Nebo, which is in the Land of Moab againſt Iericho: and ſee the Land of Chanaan, which I wil deliuer to 44 45 46 47 48 49

the

the children of Israel to obteyne, and die thou in the mount.
50 † Which going vp vnto thou shalt be ioyned to thy peoples, as Aaron thy brother died in mount Hor, and was layd to his
51 people: † becausse you did preuaricate against me in the middes of the children of Israel at the Waters of contradiction in Cades of the desert of Sin: and you did not sanctifie me among the children of Israel. † Ouer against shalt
52 thou see the Land, and shalt not enter into it, which I wil geue to the children of Israel.

ANNOTATIONS.

CHAP. XXXII.

18. *Forgotten our Lord.*] Caluin (*li.* 1. *Instit. c.* 11. *parag.* 9.) contending that it is idolatrie, to worship Christ in his picture, saieth the idolatrie committed about the molten calfe (*Exod.* 32.) consisted in worshipping the true God in that image of a calfe: affirming that *the Ievves vvere not so inconsiderate, as not to remember, that it vvas God vvhich had brought them out of the Land of Ægypt.* Quite contrarie to this text, which saieth: God that begate thee thou hast forsaken, and *hast forgotten* our Lord thy creator. Caluin therfore was either ignorant or forgetful, that the Holie Ghost here chargeth them, to haue forsaken and forgotten God the Creator; or els (which is worse) Knowing and remembring it, he was most impudent in auouching the contrarie.

Caluin contradicteth the holie Scripture.

43. *Praise his people.*] In the people of the Iewes were alwayes some good, & worthie of praise, that serued God; and sometimes suffered persecution for iustice; whose bloud God promised here to reuenge, and for their sakes to be merciful to others. Al which we see was performed, in that God reduced them from captiuitie, and conserued them after in their countrie til Christs time, for so he was *propitious to the land of his people.*

Alwaies some good in the Church of the old Testamẽt.

CHAP. XXXIII.

Moyses blessing the tribes of Israel (Simeon omitted) prophecyeth particularly of euerie one. 26. Againe exhorteth them, that as God hath chosen them his peculiar people, so they loue and honour him their onlie God.

1 THIS is :: the blessing, wherwith Moyses the man of God blessed the children of Israel, before his death.

:: The ancient fathers expound these blessinges rather of the Church of Christ, then of the Iewes Synagogue. *S. Aug. q.* 56. *Theod. q.* 44. *in Deut.*

2 † And he said: Our Lord " came from Sinai, and from Seir is he risen to vs: he hath appeared from mount Pharan, and with him thousãdes of Saincts. In his right hand a fyrie law.
3 † He hath loued the peoples, al the saintes are in his hand: and they that approch to his feete, shal receiue of his doctrine.
4 Moyses commanded vs a law, the inheritance of the multitude of Iacob.

† He shal be king with the most right, the princes of the people being assembled with the tribes of Israel. 5

† Liue Ruben, and die he not, and be he litle in number. 6

† This is the blessing of Iudas: Heare Lord the voice of Iudas, and bring him in vnto his people: his handes shal fight for him, and he shal be his helper against his aduersaries. 7

† To Leui also he said: Thy perfection, and thy doctrine be to thy holie man, whom thou hast proued in tentation, and iudged at the Waters of contradiction. † He that :: said to his father, and to his mother: I know you not; and to his brethren: I know you not: & they knew not their children. These kept thy word, and obserued thy couenant, † thy iudgementes o Iacob, and thy law o Israel: they shal put incense in thy furie, and holocaust vpon thyne altar. † Blesse Lord his strength, and receiue the workes of his handes. Strike the backes of his enemies, and they that hate him, let them not rise vp. 8 9 10 11

:: The priestlie tribe must especially preferre Gods seruice before their neereſt kinred.

† And to Beniamin he said: The best beloued of our Lord :: shal dwel confidently in him: as in a bride chamber al the day shal he abide, and betwen his shoulders shal he rest. 12

:: The Temple was built in the tribe of Beniamin, which God more specially protected, and so they dwelt more securely. *Theod. q. 45. in Deut.*

† To Ioseph also he said: Of the blessing of our Lord be his land, of the fruites of heauen, and the dew, & the depth lying vnderneth. † Of the pomes of the fruites of the sunne and moone, † of the toppes of the old mountaynes, of the pomes of the eternal hilles: † and of the fruites of the earth, and of the fulnes therof. The blessing of him, that appeared in the bush, come vpon the head of Ioseph, and vpon the crowne of the nazarite among his brethren. † His beautie as of the first borne of an oxe, his hornes the hornes of an vnicorne: in them shal he winow the Nations euen to the endes of the earth. these are the multitudes of :: Ephraim, and these the thousandes of Manasses. 13 14 15 16 17

:: Ephraim is preferred before his elder brother, agreable to their granfathers prophetical blessing. *Gen. 48.*

† And to Zabulon he said: Reioyse Zabulon in thy going out, and Issachar in thy tabernacles. † They shal cal the peoples to the mountaine: there shal they immolate the victimes of iustice. Who shal sucke the inundation of the sea as milke, and the hidden treasures of the sandes. 18 19

† And to Gad he said: Blessed be Gad in breadth: as a lion hath he rested, and taken the arme and the toppe of the head. † And he saw his principalitie, that in his part the doctor was repoſed: which was with the princes of the people, and 20 21

and did the iustices of our Lord, and his iudgement with Israel.

22 † To Dan also he said: Dan a lions whelpe, he shal flow largely from Basan.

23 † And to Nephthali he said: Nephthali shal enioy abundance, and shal be ful of the blessinges of our Lord: the sea and the south he shal possesse.

24 † To Aser also he said: Blessed be Aser in children, be he acceptable to his brethren, and dippe he in oile his foote.

25 † His shoe yron and brasse. As the daies of thy youth, so also thy old age.

26 † There is no other God as the God of the rightest: the mounter of heauen is thy helper. By his magnificence the

27 cloudes runne hither and thither, † his habitation is aboue, and vnder the euerlasting armes: he shal cast out the enemie from thy face, and shal say: Be destroyed.

28 † :: Israel shal dwel confidently, and alone. The eie of Iacob in the land of corne and wine, and the heauens shal be mistie with dew.

29 † Blessed art thou Israel: who is like to thee o people, that art saued in our Lord? the shield of thy helpe, and the sword of thy glorie: thy enemies shal denie thee, and thou shalt treade their neckes.

:: The sinne of Zābri a prince of Simeons tribe, in fresh memorie (*Nu.* 25.) semeth to be the cause, why this tribe is not partilarly blessed, but only in general with al Israel.

ANNOTATIONS.
CHAP. XXXIII.

2. *Came from Sinai.*] According to the historie Moyses recounteth here three benefites. First that God gaue the Law in Sinai, (*Exod.* 20.) Secondly, he cured those which were bitten with serpentes nere to Seir. (*Num.* 21.) Thirdly in mount Pharan he appointed Seuentie ancientes to assist Moyses in iudgementes (*Num.* 11.) But according to the Mysterie, which specially is intended, S. Augustin (*q.* 56. *in Deut.*) saieth this prophecie is not to be negligently passed ouer. For it euidently appeareth that this benediction perteineth to a new people, whom Christ our Lord hath sanctified, in whose person Moyses spake and not in his owne. So in this prophetical and proper sense (saieth this Doctor) our Lord and Sauiour cometh from *Sinai*, which is interpreted *tentation*, when he passed the tentation of his passion and death, *Heb.* 2. *v.* 18. Christ riseth from *Seir*, interpreted *hearie*, for that in the similitude of the flesh of sinne, euen of sinne, he damned sinne in the flesh. *Rom.* 8. *v.* 3. He appeareth from mount *Pharan* interpreted *fruitful mountaine*, in that he geueth abundance of grace in his Church of the new Testament; which is a citie set vpon a hil. *Mat.* 5.

The prophetical sense of these blessinges is more certaine, & more euident, then the historical.

CHAP. XXXIIII.

Moyses seeth the promised land, but is not suffered to goe into it, 5. He dieth at the age of 120. yeares. God burieth his bodie secretly, and al Israel mourne for him thirtie dayes. 9. Iosue replenished (by imposition of Moyses handes) with the spirite of God succedeth. 10. But Moyses for his special familiaritie with God, and for most wonderful miracles is commended aboue al other Prophetes.

The fifth part. The death, burial and singular praise of Moyses.

MOYSES therfore went vp from the champion of Moab vpon mount Nebo, into the toppe of Phasga against Iericho: and our Lord shewed him :: al the land of Galaad as farre as Dan, † and al Nephthali, and the land of Ephraim and Manasses, and al the Land of Iuda vnto the vtmost sea, † and the south part, and the bredth of the plaine of Iericho a citie of palmetrees as farre as Segor. † And our Lord said to him: This is the Land, for the which I sware to Abraham, Isaac, and Iacob, saying: To thy seede wil I geue it. Thou hast seene it with thyne eies, and shalt not passe ouer to it. † And Moyses the seruant of our Lord died there, in the land of Moab, our Lord commanding it: † and he buried him in the valley of the Land of Moab against Phogor: and :: no man hath knowne his sepulchre vntil this present day.

:: God eleuated his visiue powre aboue nature to see so farre.

:: Onlie Angels (whose ministerie God vsed herein) knew the place of his burial: lest the Iewes prone to idolatrie might haue honored him for God.

† Moyses was an hundred and twentie yeares old when he died: his eie was not dimme, neither were his teeth moued. † And the children of Israel mourned him in the champion countrie of Moab thirtie daies: and the daies of their mourning that mourned for Moyses were accomplished. † And Iosue the sonne of Nun was replenished with the spirit of wisedome, because Moyses did put his handes vpon him. And the children of Israel obeied him, and did as our Lord commanded Moyses. † And there rose no more a prophete in Israel as Moyses, whom our Lord had knowen face to face, † in al signes and wonders, which he sent by him, to doe in the Land of Ægypt to Pharao, and to al his seruantes, and to his whole Land, † and al the strong hand, and great meruailes, which Moyses did before al Israel.

1 2 3 4 5 6 7 8 9 10 11 12

The end of the fiue bookes of Moyses, conteining the Law.

THE SECOND PART OF THE OLD TESTAMENT: CONTEINING HISTORICAL BOOKES.

The argument of the booke of Iosue.

Histor: Scholast.

VVHETHER *Iosue himself writ this booke (which is the common opinion) or some other, it was euer held vndoubtedly by al, for Canonical Scripture: and according to the distribution of the whole Bible into* Legal, Historical, Sapiential, and Prophetical *Bookes, this is the first of the historical sorte. But as the fiue procedent called* Legal, *besides the* Law, *comprehend also the historie of the Church, from the beginning of the world nere 2500. yeares, and withal conteine much diuine* Wisdome, *&* Prediction *of thinges to come: so these bookes now folowing called* Historical, *and likewise the* Sapiential *and* Prophetical *ensuing after, participate each with others in their seueral argumentes: euerie one more or lesse inducing Gods seruantes to keepe his* Law; *recording thinges donne; teaching what is most meete to be donne; and foreshewing before hand, thinges donne afterwardes, or which yet shal come to passe. So this booke doth not only set forth the Actes of Iosue, who succeded Moyses in tẽporal gouernment of Gods people, commanding and directing them by lawe and wisedome; but also* the *same* thinges donne by him, and his verie name (*as S. Hierom, & other Fathers teach*) prefigure our Lord IESVS Christ. *For in Hebrew* IEHOSVA *is the name both of this Capitaine General, the leader of The Israelites ouer Iordan into the Land of promise, and of our Lord and* SAVIOVR, *who by his Baptisme, and other Sacramentes bringeth his people of al Nations, into the true Land of the liuing, where is life and felicitie euerlasting. Touching therfore the historie, these foure special thinges are here described. First, the passage of the Israelites ouer Iordan. In the fiue first chapters. Secondly, their conquest of the promised Land. In the seuen chapters folowing. Thirdly, the partition of the same Land amongst nine Tribes and a half. from the. 13. chap. to the 22. Fourthly, In the three last chapters, the returne of the other two Tribes and a half to their possessions, on the east side of Iordan; with Iosues last admonition to them al, to serue God sincerly; and his, and Eleazars death.*

VVhosoeuer was author, the authoritie of this booke is certaine.

Bookes of holie Scripture principally treating of seueral argumentes, yet in the same participat ech sorte with others.

The cõtentes of this booke.

S. Hiero. Epist. ad Paulin. S. Amb. in Psal. 47. S. Aug. li. 12. c. 31. & li. 16. c. 19. contra. Faust. Manich.

Diuided into foure partes.

THE BOOKE OF IOSVE, IN HEBREW IEHOSVA.

CHAP. I.

Iosue encoreged by our Lord, 10. admonisheth the people to prepare themselues to passe ouer Iordan; 12. and al the able men of the tribes of Ruben, Gad, and halfe Manasses to march armed before the rest. 16. Al promise to doe whatsoeuer he commandeth.

The first part. Of the passage of Israel ouer Iordan.

AND it came to passe after the death of Moyses the seruant of our Lord, that our Lord spake to Iosue the sonne of Nun, the minister of Moyses, and said to him: † Moyses my seruant is deade: arise, and passe ouer this Iordan thou and al the people with thee, into the Land, which I wil geue to the children of Israel. † Euerie place, the steppe of your foote shal treade, wil I deliuer to you, as I haue spoken to Moyses. † From the desert and Libanus vnto the great riuer Euphrates, al the land of the Hetheites vnto the great sea against the going downe of the sunne, shal be your border. † No man shal be able to resist you al the daies of thy life: as I haue beene with Moyses, so wil I be with thee: I wil not leaue, nor forsake thee, † Take courage, and be strong: for thou shalt by lotte diuide to this people the Land, for the which I sware to their fathers, that I would deliuer it to them. † Take courage therfore, and be very strong: that thou keepe and doe al the Law, which Moyses my seruant hath commanded thee: decline not from it to the right hand or to the left, that thou mayest vnderstand al thinges which thou doest. † Let not the volume of this law depart from thy mouth: but thou shalt meditate in it daies and nightes, that thou

1 2 3 4 5 6 7 8

thou maiest keepe and doe al thinges that be written in it:
9 then shalt thou direct thy way, and vnderstand it. † Behold
I command thee, take courage, and be strong. Feare nor, and
dreade not: because the Lord thy God is with thee in al the
10 thinges to whatsoeuer thou shalt goe. † And Iosue commanded the princes of the people, saying: Passe through the middes
11 of the campe, and command the people, and say: † Prepare for your selues :: victuals: for after the third day you shal passe ouer Iordan, and shal enter to possesse the Land, which
12 our Lord your God wil geue you. † To the Rubenites also
13 and Gaddites, and halfe tribe of Manasses he said: † Remember the word, which Moyses the seruant of our Lord commanded you, saying: Our Lord your God hath geuen
14 you rest, and al this Land. † Your wiues, and children, and cattel shal tarie in the Land, which Moyses deliuered to you beyond Iordan: but passe you ouer armed before your bre-
15 thren, al that are strong of hand, & fight for them, † vntil our Lord geue rest to your brethren as to you also he hath geuen, and they also possesse the Land which our Lord your God wil geue them: and so returne into the Land of your possession, and you shal dwel in it, which Moyses the seruant of our Lord
16 gaue you beyond Iordan, against the rysing of the sunne. † And they made answer to Iosue, and said: Al thinges, that
17 thou hast commanded vs we wil doe: and whither soeuer thou shalt send vs, we wil goe. † As we obeyed Moyses in
18 al thinges, so wil we obey thee also: only be our Lord thy God with thee, as he was with Moyses. † He that shal gainesay thy mouth, and not obey al thy wordes, that thou shalt command him, let him die. thou only take courage, and doe manfully.

:: Besides Manna, which yet ceassed not, they might if they would, prouide other meate: presiguring that in the primitiue Church, it should be lawful to vse legal ceremonies, with euangelical rites for a time, til the old law were buried with honour.

CHAP. II.

Two discoueres sent into Hiericho are hid, and concealed by Rahab: 8. and vpon promise of like safetie to her whole familie, 21. she helpeth them secretly away.

1 THERFORE Iosue the sonne of Nun sent from Setim two men, to spie in secrete: and said to them: Goe, and view the Land, and the citie of Iericho. Who going entred into the house of a woman a harlot, named Rahab, and rested
2 with her. † And it was told the king of Iericho, and said: Behold there are men come in hither by night of the children

of

of Israel, to spie the Land. † And the king of Iericho sent to 3
Rahab, saying: Bring forth the men, that came to thee, and
are entred into thy house: for they be spies, and are come to
view al the Land. † And the woman taking the men, hid 4
them, and said: I confesse they came to me, but :: I knew not
whence they were: † and when the gate was a shutting in 5
the darke, and they withal went out, I know not whither
they be gone: pursew quickly, and you shal ouertake them.
† But she made the men to goe vp into the roofe of her 6
house, and couered them with the stalke of flaxe, which was
there. † And they that were sent, folowed them, the way that 7
leadeth to the ford of Iordan: and they being gone out the
gate forwith was shutte. † Neither were they yet a sleepe 8
that lay hidde, and behold the woman went vp to them, and
said: † I know that the Lord hath geuen this Land to you: for 9
your terrour is fallen vpon vs, and al the inhabitantes of the
Land are become fainte. † We haue heard that the Lord 10
dried vp the water of the Redsea at your entring, when you
came out of Ægypt: and what thinges you did to the two
kinges of the Amorrheites, that were beyond Iordan: Sehon
and Og, whom you slew. † And hearing these thinges we 11
greatly feared, and our hart fainted, neither did there remaine
spirite in vs at your entring in: for the Lord your God he is
God in heauen aboue, & in the earth beneth. † Now therfore 12
sweare to me by the Lord, that as I haue done mercie with
you, so you also doe with my fathers house: and you geue me
a true signe, † that you saue my father and mother, my bre- 13
thren and sisters, and al thinges that he theirs, and deliuer our
soules from death. † Who answered her: Be our liues for 14
you vnto death, only if thou betray vs not. And when our
Lord shal haue deliuered vs the land, we wil doe in thee mer-
cie and truth † She therfore did let them downe by a corde 15
out of a window: for her house ioyned fast to the wall. † And 16
she said to them: Goe vp to the mountaines, lest perhaps they
meete you returning: and there lie hid three daies, til they
returne, and so you shal goe on your way. † Who said to her: 17
We shal be quitte from this oath, wherwith thou hast bound
vs: † if we entring the Land, there be this purple corde a 18
signe, and thou tie it in the window, by the which thou hast
let vs downe: and gather thy father and mother, and brethren
and al thy kindred into thy house. † He that shal goe forth 19
of the

:: Notwithstanding this officious lie, (which is a venial sinne) S. Paul, *Heb.* 11. and S Iames (c. 2.) testifie, that she was iustified by her faith in God, and by good workes towards these men. *S. Aug. cont. Mendac. c.* 17. *See Angot. Iac.* 2. 7. 25.

of the doore of thy houſe, his bloud ſhal be vpon his head, and we shal be quitte. But the bloud of al, that shal be with thee in the houſe, shal redound vpon our head, if any man
20 touch them. † But if thou wilt betray vs, and vtter this talke
21 abroade, we shal be quitte from this oath, wherwith thou haſt adiured vs. † And ſhe anſwered: As you haue ſpoken, ſo be it done, and diſmiſſing them to goe, she hong the purple
22 corde in the window. † But they walking came to the mountaines, and taried there three dayes, til they returned that purſewed them: for ſeeking euerie way, they found them
23 not. † Who being entred into the citie, the diſcouerers returned, and came downe from the mountaine: and paſſing ouer Iordan, they came to Ioſue the ſonne of Nun, and told him al
24 thinges that had chanced to them, † and ſaid: Our Lord hath deliuered al this land into our handes, and al the inhabitantes therof are ouerthrowen with feare.

CHAP. III.

After three dayes abode by the bankes of Iordan, 3. the Prieſtes with the Arke of God entering firſt into the riuer, 15. the vpper part miraculouſly ſtandeth and ſwelleth, the lower running away, they goe into the midde chanel, and there ſtay, whiles al the people paſſe ouer drie foote.

1 IOSVE therfore ryſing vp in the night, remoued the campe: and departing from Setim, they came to Iordan, he, and al the children of Iſrael, and abode there for three
2 dayes. † Which being paſſed, the herauldes went through
3 the middes of the campe, † and beganne to proclaime: :: When you ſhal ſee the arke of couenant of our Lord your God, and :: the prieſtes of the Leuitical ſtocke carying it, ryſe you alſo, and folow them going before: † and let there be betwen you and the arke the ſpace of two thouſand cubites: that you may ſee it a farre of, and know which way you may goe: becauſe you haue not walked by it before: and
5 beware you approch not to the arke. † And Ioſue ſaid to the people: Be ſanctified: for to morrow our Lord wil doe a-
6 mong you merueilous thinges. † And he ſaid to the prieſtes: Take vp the arke of the couenant, & goe before the people. Who fulfilling his commandementes, tooke it, and walked
7 before them. † And our Lord ſaid to Ioſue: This day wil I beginne to exalt thee before al Iſrael: :: that they may know
8 as I was with Moyſes, ſo am I with thee alſo. † And doe

:: In place of the cloud, and piller of fire, the arke is now caried for their guid and direction.

:: It perteined to the Leuites office to carie the arke. *Num.* 4. but in this ſpecial ſeruice & miraculous paſſage the Prieſtes did carie it: ſo the greater may do the office of the leſſe not contrariwiſe.

:: God ſhewed by this mira. cle, that Ioſue

had special commission from him, and that vnder his gouernment the people should prosper.

thou" command the priestes, that carie the arke of the testament, and say to them: When you shal be entred into part of the water of Iordan, stand in it. † And Iosue said to the children of Israel: Come hither, and heare the word of our Lord your God. † And againe he said: In this you shal know that our Lord the liuing God is in the middes of you, and shal destroy in your sight the Chananeite and Hetheite, the Heueite and Pherezeite, the Gergeseite also and the Iebuseite, and the Amorrheite. † Behold the arke of the couenant of the Lord of al the earth shal goe before you into Iordan. † Prepare twelue men of the tribes of Israel, one of euerie tribe. † And when the priestes that carie the arke of the Lord of the whole earth shal sette the steppes of their feete in the waters of Iordan, the waters, that are beneath, shal runne downe and decay: and those that come from aboue, shal stand together in one heape. † Therfore the people went out of their tabernacles, to passe ouer Iordan: and the priestes, that caried the arke of the couenant, went on before them. † And they being entered into Iordan, and their feete dipped in part of the water (and Iordan in the haruest time had filled the bankes of his chanel) † the waters that came downeward stoode in one place, and like a mountaine swelling vp appeared farre from the citie, that is called Adom to the place of Sarthan: but those that were beneth, ranne downe into the Sea of the wildernes (which now is called the dead sea) vntil they wholy dacayed. † And the people went against Iericho: and the priestes that caried the arke of the couenant of our Lord, stoode girded vpon the drie ground in the middes of Iordan, and al the people passed ouer through the drie chanel.

9 10 11 12 13 14 15 16 17

ANNOTATIONS.

CHAP. III.

An obiection for laiheadship of the Church.

Answer.

8. *Command the priestes.*] Because Iosue commanded the priestes to take the arke, and stand with it in Iordan; for that also (*chap.* 5) he ministred, or appointed others to minister, the Sacrament of Circũcision; Likewise (*chap.* 8.) blessed the people; and (*chap.* 24.) renewed Gods couenant with them; English Protestantes inferre, that he was chief superior in spiritual causes; and therfore lay princes are supreme heades, & gouerners of the Church immediatly vnder God. But none of these actions, nor al put together do proue their purpose. For notwithstanding he very lawfully did these, and other like thinges, yet he had

had a spiritual superior in earth, which was Eleazar the high priest For Moyses being extraordinarie superior of al, both in spiritual and temporal causes, the ordinarie priesthood, and spiritual supremacie was stablished in Aaron and his sonnes, as appeareth *Leuit.* 8. *Num.* 20. and other places: and the temporal gouernment after Moyses was geuen to Iosue, succeding to him (*Num.* 27.) not in al, but *in part of his glorie* (or authoritie) his whole honour (or power) being destributed betwen the high Priest, and the temporal Prince, as learned Theodoret (*q.* 48 *in Num.*) noteth vpon the sacred text; expresly distinguishing their offices (*v.* 21.) that *Eleazar the priest should consult our Lord for him* (and so receiue answer *in doctrin and veritie*, *Exod.* 28. *Leuit.* 8.) and that *to us should goe out and goe in, and al the children of Israel with him* (that is, lead and gouerne the people) *at Eleazars word.* VVhere it is manifest that Iosue was not set ouer Eleazar, but Eleazar ouer him. That therfore which Iosue did in spiritual affaires, was in subordination to the high priest; by whose direction, approbation, or ratihabition, he commanded some of the priestes to carie the arke, and with it to goe into Iordan, and coming into the middle chanel to stand there, whiles al the armie and people passed ouer: also gaue order that al should be circumcised; blessed the people; read the law; and after godlie exhortations, renewed the couenant betwen God and them; al in way of execution of Gods wil & cõmandementes, not by anie pretended iurisdiction in spiritual thinges.

Exod. 4. 5. 6. &c. *Deut.* 17. *Chap.* 5. 8. 22. 23. 24.

In like sorte manie other good temporal Princes, as wel in the old as the new Testament, haue disposed and executed diuers thinges perteining to Gods seruice: their office requiring that they should set forward, maintaine and defend true faith and religion. Especially Christian Princes, of whom Esai prophecied (*chap.* 49.) that *Kinges should be foster fathers, and Quenes the nources of the Church.*

Moyses chief both in spiritual and temporal authoritie, which was after diuided betwen the high Priest & temporal Prince. The high priest superiour. Iosue executed Gods wil, not by spiritual iurisdiõ, but with subordination to the high priest. Other good princes haue also much aduanced religion, but not taken supremacie in spiritual causes.

Conformably wherto S Augustin teacheth (*li.* 3. *c.* 51. *cont. Cresc.*) that Kinges, in that they are Kinges, serue God by commanding good thinges, and forbidding euel, not only perteining to humaine societie, but also belonging to Gods religion. To this effect Constantin the great did manie religious actes: yea euen those thinges which our aduersaries wrest to their owne sense, shew euidently his due submission to his spiritual pastors As when vrged by the Donatistes peruerse importunitie, and being desirous (as S. Augustin testifieth, *Epist* 166.) to bridle so great impudencie, he heard and iudged Bishop Cecilians cause, after other Bishops sentence for him against the heretikes; where he both gaue iudgement agreable to the Bishops, and yet pleading pardon, excused himself for this fact. VVhich had not neded, if he had bene the ordinarie or competent iudge. Optatus also writeth (*li.* 1. *cont. Parmen.*) that the same Emperour Constantin exclamed against the appellantes in these wordes: *O audacia furoris audacia! sicut in causis gentilium si vti solet, appellationem interposuerunt.* O outragious boldnes of furie! like as in causes of Gentiles is wont, they haue interposed an appeal. The like good offices did Iustinian, and Charles the great, and manie other Christian Emperours and Kinges; for which they are much renowmed in the whole Church; and some haue benne honoured for their religious zale, with glorious titles geuen to them and their successors. To the Kinges of Spaine, from the time of Alfonsus King of Castil, aboue eight hundred yeares agone, for expelling the Arians, was geuen the title of *Catholique*: as Michael Ritius a Neapolitan writeth. To the French Kinges the title of *most Christian*, from the time of Philip the Emperour, about 400. yeares since, for expelling the Albigenses, as recordeth Nicholaus Gillius. To our King Henrie the eight of England, for his booke of the Sacramentes against Luther, Pope Leo the tenth gaue the title: *Defender of the faith.*

For maintaining Catholique religion against heretikes, the kings of Spaine haue the title *Catholique.* The French Kinges, *most Christian.* Kinges of England, *Defenders of the faith.*

Veniam petimus.

An. Do. 521.

CHAP. IIII.

In memorie of their miraculous passage, twelue chief men, of the twelue tribes, take so manie great stones from the middes of Iordan, 9. and put other twelue, where the priestes stood with the arke. 18. The waters returne to their former course. And the twelue stones are erected for a monument.

VVHo being passed ouer, our Lord said to Iosue: 1
† Choose twelue men one in euerie tribe: † and 2
command them that they take vp out of the middes of the 3
chanel of Iordã, where the feete of the priestes stoode, twelue
most hard stones, which you shal put in the place of the
campe, where you shal pitch tentes this night. † And Iosue 4
called twelue men, whom he had chosen out of the children
of Israel, one of euerie tribe, † and he said to them: Goe 5
before the arke of our Lord your God to the middes of Iordan, and carrie from thence euerie man a stone on your
shoulders, according to the number of the children of Israel,
† that it may be :: a signe among you: and when your chil- 6
dren shal aske you to morrow, saying: What meane these
stones? † You shal answer them: The waters of Iordan de- 7
cayed before the arke of the couenant of our Lord, when
it passed ouer the same: therfore were these stones sette for
a monument of the children of Israel for euer. † The chil- 8
dren of Israel therfore did as Iosue commanded them, carying out of the chanel of Iordan twelue stones, as our Lord
had commanded him, according to the number of the children of Israel, vnto the place, wherein they camped, and there
they sette them. † Other twelue stones also Iosue put in 9
the middes of the chanel of Iordan, where the priestes
stoode, that caried the arke of the couenant: and they be
there vntil this present day. † But the priestes that caried 10
the arke, stoode in the middes of Iordan, til al thinges were
accomplished, which our Lord had commanded Iosue, to
speake to the people, and Moyses had said to him. And the
people made hast, and passed ouer. † And when they had al 11
passed ouer, the arke also of our Lord passed ouer, the priestes
also went before the people. † The children of Ruben also 12
and Gad, and the half tribe of Manasses, went armed before
the children of Israel, as Moyses had commanded them:
† and fourtie thousand fighting men by troupes, and bandes, 13
marched

:: Is not the forme of a crosse as conueniẽt a signe, to put christians in mind, how our Sauiour redemed vs, as these stones were to the Iewes, how God brought their fathers ouer Iordan?

marched through the plaine and champion countrie of the
14 citie of Iericho. † In that day our Lord magnified Ioſue be-
fore al Iſrael, that they ſhould feare him, as they had feared
15 16 Moyſes, whiles he yet liued. † And he ſaid to him: † Com-
mand the prieſtes, that carie the arke of the couenant, that
17 they comme vp out of Iordan. † Who commanded them,
18 ſaying: Come ye vp out of Iordan. † And when they that
caried the arke of the couenant of our Lord, were come vp,
and began to treade on the drie ground, the waters returned
into their chanel, and ranne as they were wont before.
19 † And the people came vp out of Iordan, the tenth day of the
firſt moneth, and camped in Galgal againſt the Eaſt ſide of
20 the citie of Iericho. † The twelue ſtones alſo, which they
had taken out of the chanel of Iordan, Ioſue ſette in Galgal,
21 † and ſaid to the children of Iſrael: When your children shal
aske their fathers to morrow, and shal ſay to them: What
22 meane theſe ſtones: † You shal teach them, and ſay: By the
23 drie chanel did Iſrael paſſe ouer this Iordan, † your Lord God
drying the waters therof in your ſight, vntil you paſſed ouer:
24 † as he had done before in the readſea, which he dried til
25 we paſſed throuh: † that al the people of the earth may learne
the moſt ſtrong hand of our Lord, that you alſo may feare our
Lord your God.

CHAP. V.

The kinges of Chanaan are ſore frighted with the newes of Iſraels paſſage ouer Iordan. 2. Circumciſion is againe commanded, and obſerued, which had bene ommitted in the deſert fourtie yeares. 10 They make their Paſch. 12. Manna ceaſeth. 13. And an Angel appeareth to Ioſue.

1 THERFORE after that al the kinges of the Ammorrhei-
tes, which dwelt beyond Iordan at the weſt ſide, and
al the kinges of Chanaan, which poſſeſſed the places nigh to
the great ſea, had heard that our Lord had dried the ſtreames
of Iordan before the children of Iſrael, til they paſſed ouer,
their hart failed, and there remained no ſpirit in them, fea-
2 ring the entring of the children of Iſrael. † At that time our
Lord ſaid :: to Ioſue: Make thee knines of ſtone, and cir-
3 cumciſe :: the ſecond time the children of Iſrael. † He did
that which our Lord had commanded, and he circumciſed
4 the children of Iſrael in the hil of the prepuces. † And this
is the cauſe of the ſecond circumciſion: Al the people, that

:: See annotations. c. 3. v. 8.
:: Circũciſion had bene omitted fourtie yeares, whiles they were in the deſerte, alwayes vncertaine when to march, & ſo it is now commanded the ſecond time.

came out of Ægypt of the malekinde, al the fighting men, died in the desert by the long circuites of the way, † who were al circumcised. But the people that was borne in the desert, † during the fourtie yeares of the iourney in the wide wildernes was incircumcised: til they were consumed that had not heard the voice of our Lord, and to whom he had sworne before, that he would not shew them a land flowing with milke and honie. † The children of these succeded in the place of the fathers, and were circumcised of Iosue: for they were in the prepuce euen as they were borne, neither had any circumcised them in the way. † And after that they were al circumcised, they abode in the same place of the campe, vntil they were whole. † And our Lord said to Iosue: This day haue I taken away the reproch of Ægypt from you. And the name of that place was called Galgal, vntil this present day. † And the children of Israel abode in Galgal, & they made the Phase, the fourteenth day of the moneth at euen in the champion of Iericho: † and they did eate of the corne of the Land the next day, azyme loaues and * polēt of the same yeare. † And Manna failed after they did eate of the corne of the Land, neither did the children of Israel vse that meate any more, but they did eate of the corne of the present Land of Chanaan. † And when Iosue was in the field of the citie of Iericho, he lifted vp his eies, and saw a man standing against him, holding a drawen sword, and he went to him, and said: Art thou ours, or our aduersaries? † Who answered: No: but I am a :: prince of the host of our Lord, and now I come. † Iosue fel flatte on the ground. And " adoring he said: What speaketh my Lord to his seruant? † " Loose, sayth he, thy shoe from thy feete: for the place wherein thou dost stand, is holie. And Iosue did as it was commanded him.

5 6 7 8 9 10 11 12 13 14 15 16

* Fumentie.

::Not God, but of Gods hoste.

ANNOTATIONS.

CHAP. V.

15. *Adoring.*] Iosue knowing that the person which appeared, was an Angel and not God, nor a man, neither adored him with godlie honour, for that had bene idolatrie, nor with ciuil, for that perteineth to wordlie and temporal excellencie, and is not competent to sacred thinges, especialy to immortal and glorious spirites; and therfore the honour he did to this Angel, was religious honour infinitly inferior to diuine, and yet much greater then ciuil.

Religious honour due to Angels.

See Annot. Exo. 20.

16. *Loose thy shoe.*] The Angel did not only accept of the honour donne vnto him, but also requited more, shewing that the verie place was holie for his presence, being otherwise the common field of Iericho.

Holie places.

CHAP.

CHAP. VI.

Some priestes carying the arke, others sounding Iubilee trumpetes, armed men going before, and the rest of the people folowing, goe euerie day once, six dayes together, and the seuenth day, seuen times, round about Iericho. 16. at last al making a great shoote, the walles fal downe, and they entering in kil and destroy al (22. sauing Rahab and her kinred.) The gold, siluer, brasse, and iron are brought into the treasurie. 26. And he is cursed that shal build the citie againe.

The second part. Of conquering the Land of promise.

1 AND Iericho was shut and fensed, for feare of the children of Israel, and no man durst goe out or come in.
2 † And our Lord said to Iosue: Behold I haue geuen into thy handes Iericho, and the king therof, and al the valiant men.
3 † :: Goe round about the citie al you that be men of warre
4 once a day: so shal you doe six daies. † And the seuenth day the priestes shal take vp the seuen trumpettes, which are vsed in the Iubilee, and shal goe before the arke of the couenant: and you shal goe about the citie seuen times, and the priestes shal
5 sound with trumpetes. † And when the voice of the trumpet shal sound in length and with a broken tune, and shal sound in your eares, al the people shal crie together with a verie greate shoote, and the walles of the citie shal fall to the ground, and
6 they shal enter in euerie one at the place against which they shal stād. † Iosue therfore the sonne of Nun called the priestes, and said to them: Take vp the arke of the couenant: and let seuen other priestes take vp the seuen trūpettes of the iubilees,
7 and march before the arke of our Lord. † To the people also he said: Goe, and cōpasse the citie, the armed going before the
8 arke of our Lord. † And when Iosue had ended his wordes, and the seuen priestes sounded with seuen trumpettes before
9 the arke of the couenant of our Lord, † and al the armed hoste went before, the rest of the commō people folowed the arke,
10 and al places sounded with the trumpettes. † But Iosue had commanded the people, saying: You shal not crie, neither shal your voice be heard, nor any word goe out of your mouth: vntil the day come wherin I shal say to you: Crie, and
11 shoote. † Therfore the arke of our Lord went about the citie once a day, and returning into the campe, abode there.
12 † Iosue therfore rysing in the night, the priestes tooke the
13 arke of our Lord, † and seuen of them seuen trumpettes, which are vsed in the iubilee: and they went before the arke of our Lord walking and sounding: and the armed people

:: God appointed this long and solemne procession to the end it might appeare, that the walles of Iericho fel not by chance, nor by force of mans industrie, but by the mightie hand of God.

went

went before them, and the reſt of the common people followed the arke, and they ſounded with trumpettes. † And they went round about the citie the ſecond day once, and returned into the campe. So did they ſix daies. † But the ſeuenth day, ryſing vp early, they went about the citie, as it was ordained, ſeuen times. † And when in the ſeuenth going about the prieſtes ſounded with the trumpettes, Ioſue ſaid to al Iſrael: Make a shoote: for our Lord hath deliuered to you the citie: † and let this citie be anathema: and al thinges that are in it, to our Lord. onlie Rahab the harlot let her liue, with al that be with her in the houſe: for ſhe hidde the meſſengers whom we ſent. † But you beware you touch not ought of thoſe thinges, that are commanded, and be guiltie of preuarication, and :: al the campe of Iſrael be vnder ſinne, and be trubled. † But whatſoeuer gold or ſiluer there shal be, and of braſen veſſels and yron, let it be conſecrated to our Lord, layd vp in his treaſures. † Therfore al the people making a shoote, and the trumpettes ſounding, after that the voice and the ſound thundred in the eares of the multitude, the walles forthwith fell: and euerie man went vp by the place, that was againſt him: and they tooke the citie, † and killed al thinges that were in it, from man to woman, from the infant to the old man. The oxen alſo and sheepe, and the aſſes they ſtroke in the edge of the ſword. † But to the two men that had bene ſent for ſpies, Ioſue ſaid: Goe into the houſe of the woman the harlotte, and bring her forth, and al thinges that be hers, as you aſſured her by oath. † And the young men going in, brought out Rahab, and her parentes, her brethren alſo and al her ſtuffe and kinred, and made them to tarie without the campe. † But the citie, and al thinges, that were found therein they burnt; except the gold and ſiluer, and braſen veſſels, and yron, which they conſecrated vnto the treaſurie of our Lord. † But Rahab the harlotte and the houſe of her father, and al that ſhe had, Ioſue cauſed to liue, and they dwelt in the middes of Iſrael vntil this preſent day: for that she hidde the meſſengers, which he had ſent to view Iericho. At that time, Ioſue pronounced a curſe, ſaying: † :: Curſed be the man before our Lord, that shal rayſe vp and build the citie of Iericho. In his firſt borne lay he the fundations therof, and in the laſt of his children ſette he vp the gates therof. † Our Lord therfore was with Ioſue, and his name was bruited in al the earth.

14 15 16 17 18 19 20 21 22 23 24 25 26

:: Manie are held guiltie of ſinne, and are iuſtly puniſhed for the fact of one or few, either becauſe they cõſented, or concealed, or neglected to puniſh the offenders: or els they ſuffer temporal affliction for their warning to abhorre ſinne, & for increaſe of their merite. *S. Aug. q. 8. & 9. in Ioſue.*

:: Hiel fel into this curſe for reparing Iericho. *3. Reg. 16. v. 34.*

CHAP.

CHAP. VII.

For the sinne of Achan, reseruing secretly to himself certaine money, and other precious thinges, the Israelites are beaten in battel. 13. But the offender being found out, and stoned to death, Gods wrath is turned from them.

1 BVT the children of Israel transgressed the commandment, & vsurped of the anathema. For Achan the sonne of Charmi, the sonne of Zabdi, the sonne of Zare of the tribe of Iuda, tooke somewhat of the anathema: and our Lord was
2 angrie against the children of Israel. † And when Iosue sent from Iericho men against Hai, which is beside Bethauen, at the East side of the towne of Bethel, he said to them: Goe vp, and view the Land: who accomplishing his command-
3 mentes, viewed Hai. † And returning they said to him: Let not al the people goe vp, but let two or three thousand men goe, and destroy the citie: why shal al the people be vexed in
4 vaine against verie few enemies? † There went vp therfore three thousand fighting men. Who immediatly turning
5 their backes, † were strooken of the men of the citie of Hai, and there fel of them :: six and thirtie men: and the aduersaries pursewed them from the gate as farre as Sabarim, and they stricke them flying away by the descent: and the hart of the people was much afrayd, and melted like vnto
6 water. † But Iosue rent his garmentes, and fel flatte on the ground before the arke of our Lord vntil euening, as wel he as al the ancientes of Israel: and they cast dust vpon their
7 heades, † and Iosue said: Alas ô Lord God, why wouldest thou bring this people ouer the riuer of Iordan, to deliuer vs into the handes of the Amorrheite, and to destroy vs, would
8 God as we beganne, we had taried beyond Iordan. † My Lord God what shal I say, seeing Israel turning their backes to
9 their enemies? † The Chananeites shal heare of it, and al the inhabitantes of the Land, and being gathered together in a plumpe shal compasse vs about, & shal destroy our name from the earth: and what wilt thou doe to thy greate name?
10 † And our Lord said to Iosue: Arise, :: why liest thou
11 flatte on the ground? † Israel hath sinned, and transgressed my couenant: and they haue taken of the anathema, and haue stolen and lyed, and haue hid it among their vessel.
12 † Neither can Israel stand before his enemies, and he shal flee them: because he is polluted with the anathema. I wil

:: So God tempered his punishment that but few were slaine, and afterwards gaue the towne to the Israelites without losse of any of their men.

:: Prayer wil not auaile til iustice be first donne.

be no more with you, til you dispatch him, that is guiltie of this wicked fact. † Arise, sanctifie the people, and say to 13
them: Be sanctified against to morrow: for thus saith our Lord God of Israel: There is anathema in the middes of thee o Israel: thou canst not stand before thyne enemies, til he be destroyed out of thee that is contaminated with this wicked fact. † And you shal come in the morning euerie one by 14
your tribes: and what tribe soeuer the lote shal finde, it shal come by the kindredes therof, the kinred by the houses, and the house by the men. † And whosoeuer he be that shal be 15
taken in this fact, he shal be burnt in the fyre with al his substance, because he hath transgressed the couenāt of our Lord, and hath done abomination in Israel. † Iosue therfore rysing 16
in the morning, made Israel to come by their tribes, and it was found the tribe of Iuda. † Which being presented by 17
the families therof, it was found the familie of Zare. Presenting that also by the houses, he found it Zabdi: † whose 18
house diuiding into euerie man, he found Achan the sonne of Charmi, the sonne of Zabdi: the sonne of Zare of the tribe of Iuda. † And Iosue said to Achan: My sonne, geue 19
glorie to our Lord God of Israel, and confesse, and tel me what thou hast done, hide it not. † And Achan answered Iosue, and said to him: In deede I haue sinned to our Lord the God of Israel, and thus and thus haue I done. † For I saw 21
among the spoiles a cloke of scarlet verie good, and two hundred sicles of siluer, and a golden rule of fiftie sicles: and coueting I tooke it away, and hid it in the ground against the middes of my tabernacle, and the siluer I couered with the earth digged vp. † Iosue therfore sent ministers: who run- 22
ning to his tabernacle, found al thinges hid in the same place, and the siluer withal. † And taking it away out of the tent, 23
brought it to Iosue, and to al the children of Israel, and threw it before our Lord. † Iosue therfore taking Achan 24
the sonne of Zare, and the siluer and the cloke, and the golden rule, his sonnes also and daughters, his oxen and asses, and sheepe, and the tabernacle it self, and al the stuffe: (and al Israel with him) they brought them to the valley of Achor: † where Iosue said: Because thou hast disturbed vs, our Lord 25
disturbe thee in this day. And al Israel stoned him: and al thinges that were his, were consumed with fyre. † And 26
gathered together vpon him a greate heape of stones, which

remaineth

remaineth vntil this present day. And the furie of our Lord was auerted from them. And the name of that place was called, The valley of Achor, vntil this day.

CHAP. VIII.

By stratageme of an ambushment the citie of Hai is taken and burned, and al the inhabitantes slaine. 29. the king hanged. 30. An Altar built, Sacrifice offered, 32. the law written in stones, the people blessed, and the blessinges and cursinges read before them al.

1 AND our Lord said to Iosue: Feare not, neither doe thou dread: take with thee al the multitude of fighting men, and rysing goe vp vnto the towne of Hai. behold I haue deliuered into thy hand the King therof, & the people,
2 and the citie and the land. † And thou shalt do to the citie of Hai, and to the King therof, as thou hast done to Iericho, and to the King therof: but the praye and al the cattel you shal spoyle for your selues: :: lay ambushmentes to the citie
3 behind it. † And Iosue arose, and al the hoste of the men of warre with him, to goe vp into Hai: and thirtie thousand
4 chosen valiant men he sent in the night, † and commanded them, saying: Lay ambushmentes behinde the citie: neither
5 retyre you farre of: and you shal al be readie. † But I and the rest of the multitude, which is with me, wil goe vp on the contrarie side against the citie. And when they shal issue out
6 against vs, as we did before, we wil flee, and turne our
7 backes: † til pursewing they be drawen forward farre from the citie: for they wil thinck that we flee as before. † We therfore fleeing, and they pursewing, you shal rise out of the ambushmentes, and shal waist the citie: and our Lord your
8 God wil deliuer it into your handes. † And when you shal take it, burne it, and you shal doe al thinges so, as I haue
9 commanded. † And he dismissed them away, and they went on to the place of the ambushment, and sate betwen Bethel and Hai, at the West side of the citie of Hai. But Iosue that
10 night stayed in the middes of the people, † and rysing early he mustered his soldiars, and went vp with the ancientes in the fronte of the hoste, enuironed with the ayde of the fight-
11 ing men. † And when they were come, and were gone vp directly against the citie, they stoode on the North side of the citie, betwen which and them was a valley in the middes.
12 † And :: fiue thousand men had he chosen, and sette in the

:: Deceiptes & stratagemes are lawful in iust warre; but not falshood, nor breach of promise. *s. Aug. q. 10. in Iosue.*

:: These fiue thousād were

of the thirtie thousand, which were first sent. v. 3. The other 25000 ioyned with Iosues troupe, & entered into the citie.

embushmentes betwen Bethel and Hai on the West side of the same citie: † but al the rest of the hoste went in battel aray on the North side, so that the last of the multitude did reach to the West side of the citie. Iosue therfore went that night, and stoode in the middes of the valley. † Which when the King of Hai had seene, he made hast in the mourning, and issued forth with al the host of the citie, and bent his armie toward the desert, being ignorant that there lay embushmentes secretly behind his backe. † But Iosue, and al Israel gaue backe, feyning feare, and fleeing by the way of the wildernes. † But they cried alowde together, and encouraging one an other, pursewed them. And when they were gone from the citie, † and :: not one remained in the citie of Hai and Bethel, that pursewed not Israel (euen as they had rushed out leauing the townes open,) † our Lord said to Iosue: :: Lift vp the shield, that is in thy hand, against the citie of Hai, for I wil deliuer it to thee. † And when he had lifted vp his shield against the citie, the embushementes, that lay hidde, rose vp immediatly: and going to the citie, tooke and burnt it. † And the men of the citie, that pursewed Iosue, looking backe and seeing the smoke of the citie rise vp euen to heauen, they could no more flee hither and thither: especially whereas they, that had feyned running away, and went toward the wildernes, most valiantly resisted against the pursewers. † And Iosue and al Israel seeing that the citie was taken, and the smoke of the citie rose vp, returning he stroke the men of Hai. † For they also that had taken and burnt the citie, issuing out of the citie against their owne men, beganne to strike the enemies in the middes of them. When the aduersaries therfore were slaine on both sides, so that none of so great a multitude was saued, † they tooke the King of the citie of Hai aliue, and presented him to Iosue. † Therfore al being slaine, that had pursewed Israel fleeing to the desertes, and falling by the sword in the same place, the children of Israel returning stoke the citie. † And there were that fel that same day, from man vnto woman, twelue thousand men, al of the citie of Hai. † But Iosue plucked not in his hand, which he had strethched forth on high, holding the shield til al the inhabitantes of Hai were slaine. † And the cattel and the praye of the citie the children of Israel diuided among them, as our Lord had commanded

::Not one fitte to beare armes was left.

:: He lift his shield vpon a long pike or lance, that it might be sene farre of.

28 manded Iosue. † Who burnt the citie, and made it a heape
29 for euer: † the king also therof he hong on a gibbet vntil euening and the going downe of the sunne. And he commanded, and they tooke downe his corps from the gibbet: and threw it in the verie entring of the citie, heaping vpon it a great heape of stones, which remaineth vntil this present
30 day. † Then Iosue built an altar to our Lord the God of Israel
31 in mount Hebal, † as Moyses the seruant of our Lord had commanded the children of Israel, and it is written in the volume of the law of Moyses: an Altar of vnhewed stones which yron hath not touched; and he offered vpon it holo-
32 caustes to our Lord, and immolated pacifique victimes. † And he wrote vpon stones the Deuterenomie of the law of Moyses, which he had ordered before the children of Israel.
33 † And al the people, and the ancientes, and the princes and iudges stoode on both sides of the arke, in the sight of the priestes that caried the arke of the couenant of our Lord, as wel the stranger as also the man of the same countrie. the half
Deut. 27. part of them beside mount Garizim, and halfe beside mount Hebal, as Moyses the seruant of our Lord had commanded.
34 And first in deede he :: blessed the people of Israel. † After this he reade al the wordes of the blessing & the cursing, and
35 al thinges that were written in the volume of the law. † Nothing of those thinges, which Moyses had commanded, did he leaue vntouched, but he repeated al thinges before al the multitude of Israel, the wemen and children and strangers, that dwelt among them.

:: Al superiors may blesse their subiectes, Princes their people; and parentes their children.

CHAP. IX.

Other nations fearing Israel ioyne their forces to fight against them, 3. but the Gabaonites send embassadors, feyning craftily to come farre of, 14. With whom Iosue and the ancientes of Israel make league binding it by oath. 16. Within three dayes they are detected to be nere inhabitantes. Wherupon the people murmur against their princes. Who yet for their oath, let the Gabaonites line. 20. only making them and their progenie perpetual seruantes, to cutte wood, and carie water.

1 WHICH thinges being heard, al the kinges beyond Iordan, that dwelt in the mountaines and champion countries, in the places by the sea side and the shore of the great sea, they also that dwelt beside Libanus, the Hetheite and Amorreite, the Chananeite, the Pherezeite, and

the Heueite, and the Iebuſeite, † were gathered, to fight 2
againſt Ioſue and Iſrael with one minde, and one ſentence.
† But they that dwelt in Gabaon, hearing al thinges that 3
Ioſue had done to Iericho and Hai: † ſubtelly deuiſing tooke 4
prouiſion for them ſelues, laying old ſackes vpon their aſſes,
and bottels of wine rent and ſowed againe, † and ſhoes very 5
old which for a ſhew of oldeneſſe were clouted with ſpeckes,
putting on them old garmentes: the loaues alſo, which they
caried for prouiſion by the way, were heard, and broken into
peeces: † and they went on to Ioſue, who then abode in 6
the campe at Galgal, and ſaid to him, and withal to al Iſrael:
We are come from a farre countrie, deſirous to make peace
with you. And the children of Iſrael anſwered them, and ſaid:
† Leſt perhaps you dwel in the Land which is dew to vs by 7
lotte, and we can not enter a league with you. † But they ſaid 8
to Ioſue: We are thy ſeruantes. To whom Ioſue ſaid: Who
are you? and whence came you? † they anſwered: From a 9
very farre countrie are thy ſeruantes come in the name of
the Lord thy God. For we haue heard the fame of his might,
al thinges that he did in Ægypt, † and to the two kinges of 10
the Amorrheites that were beyond Iordan, Sehon the king
of Heſebon, and Og the king of Baſan, that were in Aſta-
roth: † and our ancientes, and al the inhabitantes of our 11
Land ſaid to vs: Take in your handes victuals for a very long
way, and goe meete them, and ſay: We are your ſeruantes,
enter a league with vs. † Behold, theſe loaues we tooke 12
hotte, when we departed from our houſes to come to you,
now they are become drie, and broken for ouer much olde-
neſſe. † the bottels of wine we filled being new, now they 13
are burſt & diſſolued. The garmentes and ſhoes that we haue
vpon vs, and which we haue on our feete, for the length of
the long way are worne, and almoſt conſumed. † They tooke 14
therfore of their victuals, and :: asked not the mouth of our
Lord. † And Ioſue made peace with them, and entring a 15
league promiſed that they ſhould not be ſlaine: the princes
alſo of the multitude ſware to them. † But three daies after 16
that the league was made, they heard that they dwelt nigh,
and they ſhould be among them. † And the children of Iſrael 17
remoued the campe, and came into their cities the third day,
whoſe names are theſe, Gabaon, and Chaphira, and Beroth,
and Chariathiarim. † And they ſtroke them not, becauſe 18
the

:: In ſuch a caſe they ought to haue conſulted God, to witte, the high Prieſt putting on the Ephod & Rationale, ſhould haue prayed at the dore of the tabernacle,

the princes of the multitude had sworne in the name of our Lord the God of Israel. Therfore al the common people
19 murmured against the princes. † Who answered them: We haue sworne to them in the name of our Lord the God of
20 Israel, and therfore we may not touch them. † But this we wil doe to them: Let them be reserued in dede aliue, lest the wrath of God be stirred against vs, if we shal be forsworne:
21 † but so let them liue, that for the vses of the whole multitude they hew wood, and carie in water. Who speaking these
22 thinges, † Iosue called the Gabaonites, and said to them: Why would you deceiue vs by fraude to say: We dwel very farre of from you, wheras you are in the middes of vs?
23 † Therfore you shal be vnder a curse, and there shal not faile of your stocke a hewer of wood, and a carier of water into
24 the house of my God. † Who answered: It was told vs thy seruantes, that the Lord thy God had promised Moyses his seruant, that he would deliuer you al the Land, and would destroy al the inhabitantes therof. Therfore we feared excedingly and prouided for our liues, cõpelled by your terrour,
25 and we tooke this counsel. † And now we are in thy hand: that which seemeth vnto thee good and right, doe to vs.
26 † Iosue therfore did as he had said, and deliuered them from the hand of the children of Israel, that they should not be
27 slaine. † And he decreed in that day, that :: they should be in the ministerie of al the people, and of the altar of our Lord, hewing wood, and carying water, vntil this present time, in the place which our Lord hath chosen.

where our Lord appointed to speake vnto him. *Exo.* 29 *v.* 42. It was also ordained. *Num* 27. *v.* 21. that Eleazar should cõsult our Lord, when anie thing was to be donne by Iosue, which omittig to do they were deceiued by these Gabaonites.

:: In these Gabaonites of Chanaans race was fulfilled Noes prophecie. *Gen.* 9. that *Chanaan should be a seruant to his brethren.*

CHAP. X.

Fiue kinges of the Amorrheites besieging Gabaon, because it is confederate with Israel, 6. Iosue with his armie defeateth theirs, killing and pursewing them. 11. manie also are slaine with haile stones. 12, At the prayer of Iosue the sunne and moone stand stil the space of one day. 22. The fiue kinges are hanged on gibbetes. 28. He taketh also and subdueth diuers cities. 40. and countries.

1 VVHICH thinges when Adonisedec king of Ierusalem had heard, to witte, that Iosue had taken Hai, and had subuerted it (for as he had done to Iericho & the king therof, so did he to Hai, & their king) and that the Ga-
2 baonites were fled to Israel, and were their confederates, † he was sore afrayd. For Gabaon was a great cititie, and one of the

the kinglie cities, and greater then the towne of Hai, and al their men of warre most valiant. † Therfore Adonisedec 3
king of Ierusalem sent to Oham king of Hebron, and to Pharam king of Ierimoth, to Iaphia also king of Lachis, and to Dabir king of Eglon, saying: † Come vp to me, and bring 4
ayde, that we may ouercome Gabaon, because it reuolted to Iosue, & to the children of Israel. † Therfore the fiue kinges 5
of the Amorrheites being assembled went vp: the king of Ierusulem, the king of Hebron, the king of Ierimoth, the king of Lachis, the king of Eglon, together with their hostes, & camped about Gabaon, assaulting it. † But the inhabitantes 6
of the citie Gabaon which was besieged, sent to Iosue, who then abode in the campe at Galgal, & said to him: withdraw not thy handes from the helpe of thy seruantes: come vp quickly and deliuer vs, and bring ayde: for there are assembled against vs al the kinges of the Ammorrheites, which dwel in the mountaines. † And Iosue went vp from Galgal, and al 7
the hoste of the men of warre with him most valiant men.
† And our Lord said to Iosue: Feare them not: for I haue de- 8
liuered them into thy handes: none of them shal be able to resist thee. † Iosue therfore came in vpon them sodenly, 9
going vp al the night from Galgal. † And our Lord trubled 10
them at the sight of Israel: and destroyed them with a greate slaughter in Gabaon, and pursewed them by the way of the ascent to Bethoron, and stroke them vnto Azeca and Maceda
:: Iosue did thinke if the moone moued the sunne also must necessarily moue so he obtained the stay of both.
† And when they fled the children of Israel, and were in the 11
descent of Bethhoron, our Lord sent vpon them greate stones from heauen as farre as Azeca: and there died farre more with the stones of haile, then they whom the children of Israel had strooken with the sword † Then spake Iosue to 12
our Lord in the day, that he deliuered the Amorreite in the sight of Israel, and said before them: Thou Sunne against Gabaon moue not, and thou :: Moone against the valley of
:: Til after the time this booke was written.
Aialon. † And the Sunne and Moone stoode stil, til the peo- 13
ple reuenged them selues of their enemies. Is not this written in the booke of the iust? The Sunne therfore stood stil in the middes of heauen, and hastened not to goe downe the space of one day. † There was not before nor :: after so long a 14
day, our Lord :: obeying the voice of a man, and fighting for Israel. † And Iosue returned with al Israel into the campe of 15
Galgal. † For the fiue kinges were fled, and had hid themselues 16
:. God condescending to worke so great a miracle at the instance of his seruant.

in a

17 in a caue of the citie of Maceda. † And it was told Iosue that
the fiue kinges were found lying hid in a caue of the citie of
18 Maceda. † Who commanded them saying: Rowle great stones
into the mouth of the caue, and sette industrious men, which
19 may keepe them shut in: † and stand not you stil, but pur-
sew the enemies, and kil al the hindermost of them that flee,
neither let them enter into the fortes of their cities, whom
20 our Lord God hath deliuered into your handes. † The ad-
uersaries therfore being slaine with a great slaughter, and al-
most consumed to vtter destruction, they that could escape
21 from Israel, :: entered into fensed cities. † And al the hoste
returned to Iosue in Maceda, where then the campe was,
safe and the ful number: and no man durst once mutter a-
22 gainst the children of Israel? † And Iosue commanded, say-
ing: Open the mouth of the caue, and bring forth to me the
23 fiue kinges, that lie hid therin. † And the ministers did as it
was commanded them: and they brought to him the fiue
kinges out of the caue, the king of Ierusalem, the king of
Hebron, the king of Ierimoth, the king of Lachis, the king
24 of Eglon. † And when they were brought forth to him, he
called al the men of Israel, and said to the princes of the hoste
that were with him: Goe, and sette your feete vpon the
neckes of these kinges. Who when they had gone, and
troden with their feete the neckes of them lying vnder,
25 † againe he said to them: Feare ye not, neither dread, take
courage and be strong: for so wil our Lord doe to al your
26 enemies, against whom you fight. † And Iosue stroke, and
slew them, and hanged them vpon fiue gibbettes: & they
27 hung vntil euening. † And when the sunne was downe, he
commanded the soldiars to take them downe from the gib-
bettes. Who cast them being taken downe into the caue, wher-
in they had lyen hid, & put on the mouth therof great stones,
28 which continew vntil this present. † The same day Iosue
tooke Maceda and stroke it in the edge of the sword, & killed
the king & al the inhabitantes therof: he left not in it so much
as smale reliques. And he did to the king of Maceda, as he had
29 done to the king of Iericho. † and he passed with al Israel from
30 Maceda vnto Lebna, and fought against it: † which our
Lord deliuered with the king therof into the handes of Israel:
and they stroke the citie in the edge of the sword, and al the
inhabitantes therof. they left not in it anie remaines. And

:: God so disposed, that they should not cõquer al in one yeare: *lest the land had benne brought into a wyldernes, and beastes increased against them* Exod. 23. v. 29. Morally it signifieth, that the children of God must be exercised in tribulations and mortification lest vices grow in them. *Procop. in Exod.*

they did to the king of Lebna, as they had done to the king of Iericho. † From Lebna he passed vnto Lachis with al Is- 31
rael: and placing the hoste round about assaulted it. † And 32
our Lord deliuered Lachis into the handes of Israel, and he tooke it the day folowing, and stroke it in the edge of the sword, and euerie soule, that was in it, as he had done to Lebna. † At that time went vp Horam the king of Gazer, 33
to ayde Lachis: whom Iosue stroke with al his people to vtter destruction. † And he passed from Lachis vnto Eglon, and 34
compassed it, † and wonne it the same day: & stroke in the 35
edge of the sword al the soules, that were in it according to al thinges that he had done to Lachis. † He went vp also with 36
al Israel from Eglon vnto Hebron, and fought against it: † tooke it, and stroke it in the edge of the sword, the king also 37
therof, and al townes of that countrie, & al the soules, that remained in it: he left not therein anie remaynes: as he had done to Eglon, so did he also to Hebron, al thinges that he found in it consumning with the sword. † Thence returning 38
vnto Dabir, † he tooke it, and wasted it: the king also therof 39
and al the townes round about he stroke in the edge of the sword: he left not in it anie remaines: as he had done to Hebron and Lebna and to their kinges, so did he to Dabir and the king therof. † Iosue therfore stroke al the hillie countrie 40
and south and champaine, and Asedoth with their kinges: he left not in it anie reliques, but euerie thing that could breath he slew, as our Lord the God of Israel had commanded him, † from Cadesbarne vnto Gaza. Al the Land of Gosen 41
vnto Gabaon, † and al their kinges, and countries he tooke 42
and wasted at one assault: for our Lord the God of Israel fought for him. † And he returned with al Israel to the place 43
of the campe in Galgal.

CHAP. XI.

Iabin a more principal king somoneth other kinges to ioyne with him against Israel. 6. Iosue animated with Gods promise of victorie, 7. ouerthroweth them al, 16. Subdueth their countries: 12. killeth also manie of the giantes stocke.

VVHICH thinges when Iabin the king of Asor 1
had heard, he sent to Iobab the king of Madon, and to the king of Semeron, and to the king of Achsaph: † to the kinges also of the North, that dwelt in the moun- 2

taines

taines and in the plaine against the south side of Ceneroth, in the champaine also and countries of Dor by the sea side:
3 † the Chananeite also on the East and West, and the Amorrheite and Hetheite and Pherezeite & Iebuseite in the mountaines: the Heueite also which dwelt at the foote of Hermon
4 in the Land of Maspha. † And they issued forth al with their troupes, a people exceeding manie as the sand, that is in the shore of the sea, their horses also and chariottes of passing
5 great multitude. † And al these kinges assembled together
6 in one at the Waters of Merom, to fight against Israel. † And our Lord said to Iosue: Feare them not: for to morrow this selfe same houre wil I deliuer al these to be wounded in the sight of Israel: their horses thou shalt hoghsinew, and their
7 chariottes thou shalt burne with fire. † And Iosue came, and al the hoste with him against them to the Waters of Merom
8 sodenly, and ranne in vpon them, † and our Lord deliuered them into the handes of Israel. Who stroke them, and pursewed them as farre as great Sidon, and the Waters of Masrephoth, and the field of Maspha, which is on the East side therof. Therfore he stroke al, so that he left no reliques
9 of them: † and he did as our Lord had commanded him, their horses he hoghsinewed, and their chariottes he burnt.
10 † And returning immediatly he tooke Asor: and the king therof he stroke with the sword. For Asor in old time a-
11 mong al these kingdomes held the principalitie. † And he stroke al the soules, that abode there: he left not in it anie remaines, but to vtter destruction he wasted al thinges, and
12 the citie it selfe he destroyed with fyre. † And al the cities round about, their kinges also he tooke, stroke & destroyed,
13 as Moyses the seruant of God had commanded him. † Except the cities, that were situated on hilles and higher ground, the rest Israel burnt: one onlie Asor verie wel fensed he consu-
14 med with fyre. † And al the praye of these cities and the cattel the children of Israel diuided among them selues, al
15 the men being slaine. † As our Lord had commanded Moyses his seruant, so did Moyses command Iosue, and he accomplished al thinges: he ommitted not of al the commandementes, not so much as one word, which our Lord had com-
16 manded Moyses. † Iosue therfore tooke al the hillie countrie, and south, and the land of Gosen, and plaine, and the West quarter, and the mountaine of Israel, and the champaine

countrie therof: † and the part of the mountaine, that goeth vp to Seir as farre as Baalgad by the plaine of Libanus vnder mount Hermon: al their kinges he tooke, stroke, and slew. † :: A great time did Iosue fight against these kinges. † There was not a citie that did deliuer it selfe to the children of Israel, except the Heueite, which dwelt in Gabaon: for he tooke al by fight. † For it was :: the sentence of our Lord, that their hartes should be indurate, and they should fight against Israel, and fall, and should not deserue anie clemencie, and should perish, as our Lord had commanded Moyses. † At that time Iosue came, and slew the Enacimes of the mountaines, of Hebron, and Dabir, and Anab, and from al the mountaine of Iuda and Israel, and destroyed their cities. † He leift not any of the stocke of Enacimes, in the Land of the children of Israel: sauing the cities of Gaza, and Geth, and Azotus, in the which onlie they were leift. † Iosue therefore tooke al the Land, as our Lord spake to Moyses, and deliuered it in possession to the children of Israel, according to their partes and tribes. and :: the Land rested from battels.

:: These warres cõtinued nere seuen yeares. as appeareth. *chap. 14. v. 10.*

:: For their enormious sinnes God left them in their owne reprobate sense, not imposing necessitie of sinning, but permitting them to indurate their owne hartes. *See Annot. Exod. 7.*

:: Hence forth they had not general warres but diuers tribes had particular. as appeareth. *chap. 15. &c.*

CHAP. XII.

Besides Sehon and Og kinges of Hesebon and Basan slaine by Moyses, 7. are reckened thirtie one kinges slaine by Iosue.

THESE are the kinges, which the children of Israel stroke, and possessed, their Land beyond Iordan toward the rysing of the sunne, from the torrent Arnon vnto mount Hermon, and al the East part, that looketh toward the wildernes. † Sehon the king of the Amorrheites, which dwelt in Hesebon, had dominion from Aroer, which is situated vpon the banke of the torrent Arnon, and of the middel part in the valley, and of halfe Galaad, as farre as the torrent Iaboc, which is the border of the children of Ammon. † and from the wildernes vnto the sea of Ceneroth against the East, and vnto the Sea of the wildernes, which is the most salt sea, on the East side by the way that leadeth to Besimoth: and on the South side, which lyeth vnder Asedoth, as farre as Phasga. † The border of Og the king of Basan, of the remnant of the Raphaims who dwelt in Astaroth, and in Edrai, and had dominion in mount Hermon, and in Salecha, and in al Basan, vnto the borders † of Gessuri, and Machati, and of the halfe part of Galaad: the borders of Sehon the king of Hesebon.

Num. 21. Deut. 3.

† Moyses

6 † Moyſes the ſeruant of our Lord, and the children of Iſrael
ſtroke them, and Moyſes deliuered their Land in poſſeſſion
to the Rubenites, and Gadites, and the half tribe of Manaſſes.
7 † Theſe are the Kinges of the Land, whom Ioſue ſtroke and
the children of Iſrael beyond Iordan on the Weſt ſide, from
Balaalgad in the field of Libanus, vnto the mount, part wher-
of goeth vp into Seir: and Ioſue deliuered it in poſſeſſion
8 to the tribes of Iſrael, to euerie one their portions, † as wel
in the mountaines as in the plaine and champaine countries.
In Aſedoth, and in the wildernes, and in the ſouth was the
Hetheite and the Amorrheite, the Chananeite, and the Phe-
9 rezeite, the Heueite, and the Iebuſeite. † The king of Ie-
richo one: the king of Hai, which is on the ſide of Bethel,
10 one: † the king of Ieruſalem one, the king of Hebron one,
11 12 † the King of Ierimoth one, the King of Lachis one, † the
13 King of Eglon one, the King of Gazer one, † the King of
14 Dabir one, the King of Gader one, † the King of Herma
15 one, the King of Hered one, † the King of Lebna one, the
16 King of Adullam one, † the King of Maceda one, the King
17 of Bethel one, † the King of Taphua one, the King of Opher
18 19 one, † the King of Aphec one, the King of Saron one, † the
20 King of Madon one, the King of Aſor one † the King of
21 Semeron one, the King of Acſaph one, † the King of Thenac
22 one, the King of Mageddo one, † the King of Cades one, the
23 King of Iachanan one, † the King of Carmel one, the King
of Dor, and of the prouince of Dor one, the King of the Na-
24 tions of Galgal one, † the King of Therſa one: al the
Kinges :: thirtie one.

:: Moyſes ſlew two kinges, & Ioſue thirtie one.

CHAP. XIII.

God commandeth Ioſue to diuide the land (deſcribing the limites therof) amongſt nine tribes and a half. 8. With a recapitulation of the partes already geuen, on the other ſide Iordan, to the other two tribes and a half. The tribe of Leui (v. 14. & 33.) hath their prouiſion in other maner.

The third part. Partitiō of the land among nine tribes & a halfe.

1 IOSVE was old, and ſtriken in age, and our Lord ſaid to
him: Thou art old, and of a great age, and there is a verie
2 large countrie left, which is not yet diuided by lotte: † to
3 witte, al Galilee, Philiſthijm, and al Geſſuri. † From the
trubled riuer, that watereth Ægypt, vnto the borders of Ac-
caron againſt the North: the Land of Chanaan, which is di-
uided vnto fiue Lordes of the Philiſthiimes, the Gazeites, the

Azotians, the Aſcalonites, the Getheites, and the Accaronites. † But on the South ſide are the Heueites, al the Land 4
of Chanaan, and Maara of the Sidonians as farre as Apheca,
and the borders of the Amorrheite, † and his confines. The 5
countrie alſo of Libanus againſt the Eaſt from Baalgad vnder
mount Hermon, til thou enter into Emath. † Of al that dwel 6
in the mountaine from Libanus, vnto the Waters Maſerephoth, and al the Sidonians. I am he that wil deſtroy them
:: Theſe partes are deſigned though not yet conquered. from the face of the children of Iſrael. :: Let it come therfore
into a portion of the inheritance of Iſrael, as I haue commanded thee. † And now diuide the Land in poſſeſſion to the 7
nine tribes, and to the half tribe of Manaſſes, † with the 8
which Ruben & Gad haue poſſeſſed the Land, which Moyſes
the ſeruant of our Lord deliuered to them beyond the ſtreames of Iordan, on the eaſt ſide. † From Aroer, which is ſi- 9
tuate on the banke of the torrent Arnon, and in the middes
of the valley, and al the champayne of Medaba, as farre as
Dibon: † and al the cities of Cehon, the King of the Amor- 10
rheite, which reigned in Heſebon vnto the borders of the
children of Ammon. † And Galaad, and the border of Geſ- 11
ſuri and Maccati, and al mount Hermon, and al Baſan, as
farre as Salecha, † al the Kingdome of Og in Baſan, which 12
reigned in Aſtaroth and Edrai, he was of the reliques of the
Raphaims: and Moyſes ſtroke, and deſtroyed them. † And 13
the children of Iſrael would not deſtroy Geſſuri and Machati:
and they haue dwelt in the middes of Iſrael vntil this preſent
day. † But to the tribe of Leui he gaue no poſſeſſion: but the 14
ſacrifices and victimes of our Lord the God of Iſrael, that is
his inheritance, as he ſpake to him. † Moyſes therfore gaue 15
poſſeſſion to the children of Ruben according to their kinredes. † And their border was from Aroer, which is ſituate 16
on the banke of the torrent Arnon, and in the middes of the
valley of the ſame torrent: al the plaine, that leadeth to Medaba, † and Heſebon, and al their villages, which are in the 17
champayne. Dibon alſo, and Bamothbaal, and the towne
Baalmaon, † and Iaſſa, and Cedimoth, and Mephaath, 18
† and Cariathaim, and Sabama, and Sarathaſar in the moun- 19
taine of the Valley. † Bethfogor and Aſedoth, Phaſga and 20
Bethieſimoth, † and al the champayne cities, and al the 21
Kingdomes of Sehon the King of the Amorrheite, that reigned in Heſebon, whom Moyſes ſtroke with the princes of
Madian:

Ma'ian: the Heueite, & Recem, and Sur, and Hur, and Rebe
22 Dukes of Sehon inhabitantes of the Land. † And Balaam
the sonne of Beor the soothsayer, did the children of Israel
23 kil by the sword with the rest that were slayne. † And the
riuer of Iordan was made the border of the children of Ru-
ben. This is the possession of the Rubenites by their kinredes
24 of cities and villages. † And Moyses gaue to the tribe of Gad
and to his children possession by their kinredes, the diuision
25 wherof is this. † The border of Iaser, and al the cities of Ga-
laad, and the half part of the Land of :: the children of
26 Ammon: as farre as Aroer, which is against Rabba: † and
from Hesebon vnto Ramoth, Masphe and Betonim: and from
27 Manaim vnto the bordets of Dabir. † In the valley alo Beth-
hara, and Bethnemra, and Socoth, and Saphon the other
part of the Kingdom of Sehon the King of Hesebon: the
end of this also is Iordan, vnto the vttermost part of the sea
28 Cenereth beyond Iordan on the east side. † This is the pos-
session of the children of Gad by their families, their cities,
29 and villages. † He gaue also to the half tribe of Manasses,
and their children possession according to their kinredes,
30 † the beginning wherof is this: from Manaim al Basan, and
al the kingdoms of Og the King of Basan, and al the villages
31 of Iair, which are in Basan, threescore townes. † And the
half part of Galaad, and Astaroth, and Edrai, cities of the
kingdom of Og in Basan: to the children of Machir, the
sonne of Manasses to the half part of the children of Machir
32 according to their kinredes. † This possessiō diuided Moyses
in the champayne countries of Moab, beyond Iordan, against
33 Iericho on the East side. † But to the tribe of Leui he gaue
no possession: because our Lord the God of Israel him self is
their possession, as he spake to them.

:: This part the Amorreites had taken and possessed; otherwise the Israelits were prohibited to take anie thig from the Ammonites. *Deut 2.*

Chap. XIIII.

Caleb of the tribe of Iuda (seing some knew their lottes already, and that the whole land was now to be diuided) 6. demandeth, according to Gods promise made by Moyses (for his true and good report of the same land, when he with others viewed it) that Hebron be geuen him, and his seede to inherite, 13. Which Iosue confirmeth vnto him.

1 This is it, which the children of Israel possessed in the Land of Chanaan, which Eleazar the priest, and Iosue the sonne of Nun, & the princes of the families by the tribes

of Israel

of Israel gaue to them: † diuiding al thinges by lotte, as our Lord had commanded in the hand of Moyses, to the nine tribes, and the half tribe. † For to two tribes and a half Moyses had geuen possession beyond Iordan: besides the Leuites, which receiued no land among their brethren: † but :: into their place succeded the children of Ioseph diuided into two tribes, of Manasses and Ephraim: neither did the Leuites receiue other portion in the Land, but cities to inhabite, and their suburbes to feede their beastes and cattel. † As our Lord had commanded Moyses, so did the children of Israel, and they diuided the Land. † Therfore the children of Iuda came to Iosue in Galgal, and Caleb the sonne of Iephone the Cenezeite spake to him: Thou knowest what our Lord spake to Moyses the man of God concerning me & thee in Cadesbarne. † Fourtie yeares old was I when Moyses the seruant of our Lord sent me from Cadesbarne, to view the Land, and I reported to him that which to me semed true. † But my brethren, that had gone vp with me, discouraged the hart of the people: and I neuertheles folowed our Lord my God. † And Moyses sware in that day, saying: The Land, which thy foote hath troden, shal be thy possession, and thy childrens for euer, because thou hast folowed our Lord my God. † Our Lord therfore hath granted me life, as he promised vntil this present day. It is :: fourtie and fiue yeares, since our Lord spake this worde to Moyses, when Israel walked through the wildernes: this day am I eightie and fiue yeares old † so lustie, as I was at that time when I was sent to view: the strength of that time continueth in me vntil this day, as wel to fight as to goe. † Geue me therfore this mountaine, which our Lord promised, thy selfe also hearing it, wherein are the Enacims, and great cities and fensed: :: if perhaps our Lord be with me, and I shal be able to destroy them, as he promised me. † And Iosue blessed him, and deliuered to him Hebron in possession. † And from thence forth :: Hebron belonged to Caleb the sonne of Iephone the Cenezeite, vntil this present day: because he folowed our Lord the God of Israel † The name of Hebron before was called Cariath Arbe: Adam the greatest among the Enacims was layd there: and [c] the Land ceased from battels.

2 3 4 5 6 7 8 9 10 11 12 13 14 15

:: The Leuites hauing their portions in other maner, yet there were twelue tribes to receiue portiõs by reason that Iacob adopted Iosephs two sonnes. Gen. 48.

* After the viewing of the land. Num. 13. the Israelites remained in the desert. 38. yeares: so they were here seuen yeares in warres.

:: Gods promise is euer sure on his part, but because it is conditional, if we serue him sincerly, our wil being free, he saith: *If perhaps our Lord be with me.*

:: Onlie the countrie of Hebron was geuen to Caleb, for the citie it self and suburbes belonged to the Priestes: *chap.* 21. v. 12.

c See before. *chap.* 11. v. 23.

CHAP.

CHAP. XV.

The borders of the lotte of Iuda, 13. *including Calebs particular inheritance* (16. *out of which he geueth Cariath Sepher, and his daughter to Othoniel, for winning it:*) 21. *with the names of the cities therof.* 63. *the Iebuseite yet dwelling with Iuda in Hierusalem.*

1 THEREFORE the lotte of the children of Iudas by their kinredes was this: From the border of Edom, vnto the
2 desert of Sin against the South, and vnto the vttermost part of the south coaste. † the beginning therof was from the
3 toppe of the most salt sea, and from the brinke therof, that looketh to the South. † And it goeth forth against the Ascent of the Scorpion, and passeth through into Sina: and
4 ryseth vp into Cadesbarne, & reacheth into Esron, ascending to Addar, and cõpassing Carcaa, † and thence passing through
5 into Asemona, and reaching to the Torrent of Ægypt: and the borders therof shal be the great sea. this shal be the end of the south coast. † But on the East side the beginning
6 shal be the most salt sea vnto the vtmost partes of Iordan: and those places that looke to the North from the brinke of the sea vnto the same riuer of Iordan. † And the border goeth
7 vp into Beth hagla, and passeth from the north into Beth Araba: ascending to the stone of Bohen the sonne of Ruben. † And reaching as farre as the borders of Debera from the Valley of Achor, against the North looking toward Galgal, which is opposite to the Ascent of Adommim, on the south side of the torrent: and passeth the waters, that are called
8 The Fountayne of the sunne: and the endes therof shal be to the Fountayne rogel. † And it ascendeth by the valley of the sunne of Ennom on the side of the Iebuseite toward the South, this is Ierusalem: and thence rearing it self to the toppe of the mountayne, which is against Geennom toward the West in the toppe of the Valley of
9 Raphaim against the North. † And it passeth through from the toppe of the mountaine to the fountaine of the water Nephtoa: and reacheth to the townes of mount Ephron: and bendeth into Baala, which is Cariathiarim, that is to say,
10 a citie of wooddes. † And it compasseth from Baala against the West, vnto mount Seir: and passeth by the side of mount Iarim toward the North into Chesion: and goeth downe
11 into Bethsames, and passeth into Thamna. † And it reacheth

toward the North coast of a part of Accaron at the side: and
benderh to Sechrona, and passeth mount Baala: and cometh
into Iebneel, and is shut vp with the end of the great sea to-
ward the West. † These are the borders of the children of 12
Iudas in circuite in their kinredes. † But to Caleb the sonne 13
of Iephone he gaue a portion in the middes of the children of
Iudas, as our Lord had commanded him: Cariath Arbe the
father of Enac, that is Hebron. † And Caleb destroyed out 14
of it the three sonnes of Enac, Sesai and Ahiman & Tholmai
of the stocke of Enac. † And from thence going vp he came 15
to the inhabitantes of Dabir, which before was called Ca-
riath sepher, that is to say, a citie of letters. † And Caleb 16
said: He that shal strike Cariath-sepher, and take it, I wil geue
him Axa my daughter to wife. † And Othoniel the sonne 17
of Cenez, the yonger brother of Caleb tooke it: and he gaue
him :: Axa his daughter to wife. † Who going together, she 18
was moued by her husband to aske a field of her father, and
she sighed as she sate on her asse. To whom Caleb said: What
aileth thee? † But she answered: Geue me a blessing: :: a 19
South and drie Land thou hast geuen me, ioyne also a waterie.
Caleb therfore gaue her a waterie ground aboue & beneath.
† This is the possession of the tribe of the children of Iudas 20
by their kinredes. † And the cities from the vttermost partes 21
of the children of Iudas by the borders of Edom on the
South: were Gabseel and Eder and Iagur, † and Cina and 22
Dimona and Adada, † and Cades, and Asor, and Iethnan, 23
† Ziph and Telem and Baloth, † Asor the new and Carioth, 24 25
Hesron, this is Asor. † Amam, Sama, and Molada, † and 26 27
Asergadda and Hassemon and Bethpheler, † and Hasersual 28
and Bersabee and Baziothia † and Baala and Iim an Esem, 29
† and Eltholad and Cesil and Harma † and Siceleg, and Me- 30 31
demena and Sensenna, † Labaoth and Selim and Aen and 32
Remon. al the cities twentie nine, and their villages. † But in 33
the champayne countries: Estaol and Sarea and Asena, † and 34
Sanoe & Engannim and Taphua and Enaim, † and Ierimoth, 35
and Adullam, Socho and Azeca, † and Saraim and Adithaim 36
and Gedera and Gederothaim: fourteene cities, and their vil-
lages. † Sanan and Hadasta and Magdalgad, † Delean and 37 38
Masepha and Iecthel, † Lachis and Bascath and Eglon, 39
† Chebbon and Leheman and Cethlis † and Gideroth and 40
Bethdagon and Naama and Maceda: sixtene cities, and their 41
villages.

:: Though it was prohibited that the nephew should marie his aunt, yet the vncle was not expressly forbid to marie his neece by Moyses law. *Levit.* 18. And albeit there is the same degree of consanguinitie, yet not the same inconuenience, by reason the same person remaineth subiect, that was inferior before mariage.

:: Because ordinarily the south part of the world is more drie and barren then other partes, a barren place is called a south land, in respect of more fertile ground.

42 43 villages. † Labana and Ether and Asan, † Iephtha and Esna
44 and Nesib, † and Ceila and Achzib and Mareza: nine cities,
45 and their villages. † Accaron with the townes and villages
46 therof. † From Accaron vnto the sea: al places that bend
47 toward Azotus and the villages therof. † Azotus with the townes and villages therof. Gaza with the townes and villages therof, vnto the torrent of Ægypt, and the great sea is
48 the border therof. † And in the mountayne: Samir and
49 Iether and Socoth † and Danna and Cariath senna, this is
50 51 Dabir: † Anab and Istemo and Anim, † Gosen and Olon
52 and Gilo: eleuen cities and their villages. † Arab and Ruma
53 and Esaan, † and Ianum and Beth thaphua and Apheca,
54 † Athmatha and Cariath-arbe, this is Hebron, and Sior: nine
55 cities and their villages. † Maon and Carmel and Ziph and
56 57 Iota, † Iezrael and Iucadam and Zanoe, † Accain, Gabaa
58 and Thamna: ten cities and their villages. † Halhul, and
59 Bethsur, and Gedor, † Mareth, and Beth-anoth, & Eltecon:
60 six cities and their villages. † Cariathbaal, this is Cariathiarim the citie of wooddes, and Arebba: two cities and their
61 villages. † In the desert Beth-araba, meddin, and Sachacha,
62 † and Nebsan, and the citie of salt, and Engaddi: six cities,
63 and their villages. † But the Iebuseite the inhabitant of Ierusalem the children of Iudas :: could not destroy: and the Iebuseite dwelt with the children of Iudas in Ierusalem vntil this present day.

:: The Iebusites kept a strong castle in Ierusalem, til king Dauid tooke it from them. 2. Reg. 5.

CHAP. XVI.

The tribe of Ephraim, (younger sonne of Ioseph) receiue their lotte. 10. *The Chananeite yet dwelleth with them paying tribute.*

1 THE lotte also of :: the children of Ioseph fel from Iordan against Iericho and the waters therof, on the east: the wildernes which goeth vp from Iericho to the mou-
2 taine of Bethel: † and goeth out from Bethel to Luza: and
3 passeth the border of Archia, to Atharoth. † And descendeth Westward, by the border of Iephleti, vnto the borders of Beth horon the lower, and to Gazer: and their countries are
4 ended by the great sea: † and Manasses and Ephraim the
5 children of Ioseph possessed it. † And the border of the children of Ephraim was made according to their kinredes: and their possession toward the East was Ataroth addar vnto
6 Beth-horon the higher. † And the confines goe out vnto the

:: Ruben for the sinne of incest losing the priueledges of birthright (*Gen.* 49) Priesthood was geuen to Leui, the kingdome to Iuda, and duble portiō to Ioseph. *Paraphr. Chald.*

sea: but Machmethath looketh to the North, and it compasseth the borders against the East into Thanath-selo: and passeth through on the East side to Ianoe. † and it goeth 7
downe from Ianoe into Ataroth & Naaratha: and it cometh into Iericho, and goeth out to Iordan. † From Taphua it 8
passeth through against the sea into the Valley of reedes, and the issues therof are into the most salt sea. this is the possession of the tribe of the children of Ephraim by their families.
† And cities with their villages were separated to the chil- 9
dren of Ephraim in the middes of the possession of the children of Manasses, † and the children of Ephraim slew not 10
the Chananeite, which dwelt in Gazer: and the Chananeite dwelt in the middes of Ephraim vntil this day tributarie.

CHAP. XVII.

The half tribe of Manasses (eldest sonne of Ioseph) receiue their lotte. 3. including the daughters of Salphaad. 14. With an enlargement of inheritance to the same tribes of Ephraim and Manasses.

AND this lotte fel to the tribe of Manasses (for he is the 1
first borne of Ioseph) to Machir the first borne of Manasses the father of Galaad, who was a warlike man, and had for possession Galaad and Basan: † and to the rest of the chil- 2
dren of Manasses according to their families, to the children of Abiezer, and to the children of Helec, and to the children of Esriel, and to the children of Sechem, and to the children of Hepher, and to the children of Semida. these are the children of Manasses the sonne of Ioseph, males by their kinredes. † But Salphaad the sonne of Hepher the sonne of Ga- 3
laad the sonne of Machir the sonne of Manasses had no sonnes, but onlie daughters: whose names be these, Maala, and Noa and Hegla and Melcha and Thersa. † And they 4
came in the presence of Eleazar the priest, and of Iosue the sonne of Nun, and of the princes, saying: Our Lord commanded by the hand of Moyses, that a possession should be geuen vs in the middes of our brethren. And he gaue them according to the commandement of our Lord a possession in the middes of their fathers brethren. † And the cordes fel 5
to Manasses ten, beside the Land of Galaad and Basan beyond Iordan. † For the daughters of Manasses possessed inheri- 6
tance in the middes of his sonnes. And the Land of Galaad fel to the lotte of the children of Manasses that remayned.
† And the border of Manasses from Aser, was Machmat hath 7
which

which looketh to Sichem: and goeth out on the right hand beside the inhabitantes of the Fountaine of Taphua.
8 † For in the lotte of Manasses was fallen the Land of :: Taphua, :: which is beside the borders of Manasses,
9 the childrens of Ephraim. † And the border of the Reede valley went downe into the south of the torrent of the cities of Ephraim, which are in the middes of the cities of Manasses: the border of Manasses on the North of the
10 torrent, and the issue therof goeth to the sea: † so that the possession of Ephraim is on the South, and on the North of Manasses, and the sea incloseth both, and they be ioyned one to an other in the tribe of Aser on the Noth, and in the tribe
11 of Issachar on the East. † And the inheritance of Manasses in Issachar and in Aser was Bethsan and the villages therof, and Ieblaam with the villages therof, and the inhabitantes of Dor, with the townes therof, the inhabitantes also of Endor with the townes therof. and in like maner the inhabitantes of Thenac with the townes therof, and the inhabitantes of Mageddo with the townes therof, and the third part of the
12 citie of Nopheth. † Neither could the children of Manasses ouerthrow the cities, but the Chananeite began to dwel in
13 :: his Land. † But after that the children of Israel grew to be strong, they subdewed the Chananeites, and made them
14 their tributaries, neither did they kil them. † And the children of Ioseph spake to Iosue, and said: Why hast thou geuen me the possession of one lotte and corde, wheras I am of so
15 great a multitude, and our Lord hath blessed me? † To whom Iosue said: If thou be a great people, goe vp into the wood, and cutte thee roome in the Land of the Pherezeite and Raphaims: because the possession of mount Ephraim is narrow
16 for thee. † To whom the children of Ioseph answered: We can not goe vp to the mountaines, wheras the Chananeite that dwel in the champayne countrie, wherein are situated Bethsan with the townes therof, and Iezrael possessing the
17 middes of the valley, vse yron chariottes. † And Iosue said to the house of Ioseph, of Ephraim and Manasses: Thou art a great people, and of great strength, thou shalt not haue one
18 lotte, † but thou shalt passe to the mountaine, and shalt cutte and make glades for thee to inhabite: and mayest procede farder, when thou hast subuerted the Chananeite, whom thou sayest to haue yron chariotes, and to be very strong.

:: The land or territorie of Taphua fallig to the lotte of Manasses, yet Taphua (that is the citie it selfe) was the childrens of Ephraim.

:: The Chananeite remained in the Land of Manasses, for a time.

CHAP. XVIII.

From the campe of Israel in Silo surueyers are sent to diuide the rest of the Land into seuen partes, for the seuen tribes yet without portions. 10. *Which being donne, Iosue casteth lottes for them,* 11. *and the first lotte falleth to Beniamin,* 12. *Whose part is described by the limites,* 21. *with the names of the principal cities.*

AND al the children of Israel were assembled in Silo, 1
and there they pitched the tabernacle of the testimony,
and the Land was subdewed to them. † But there remained 2
seuen tribes of the children of Israel, which as yet had not
receiued their possessions. † To whom Iosue said: How long 3
are you slack with cowardenes, and enter not to possesse the
Land, which our Lord the God of your fathers hath geuen
you? † Choose of euerie tribe three men, that I may send 4
them, and they may goe and circuite the Land, and marke it
out according to the number :: of euerie multitude: and
report vnto me that which they haue marked out. † Diuide 5
vnto you the Land into seuen partes: let Iudas be in his
boundes on the south quarter, and the house of Ioseph on
the North. † the Land in the middes betwen these marke 6
out into seuen partes: and you shal come hither to me, that
:: before our Lord your God I may cast the lotte for you:
† for the Leuites part is not among you, but the priesthood 7
of our Lord is their inheritance. And Gad and Ruben, and
the half tribe of Manasses had now receiued their possessions
beyond Iordan at the East side: which Moyses the seruant of
our Lord gaue them. † And when the men were ryseu vp, 8
that they might goe to marke out the land, Iosue com-
manded them, saying: Circuite the Land and marke it out,
and returne to me: that here before our Lord, in Silo I may
cast the lotte for you. † They therfore went on: and going 9
ouer it, diuided it into seuen partes, writing it in a volume.
And they returned to Iosue into the campe in Silo. † Who 10
did cast lottes before our Lord in Silo, and diuided the Land
to the children of Israel into seuen partes. † And first came 11
vp the lotte of the children of Beniamin by their families, to
possesse the Land betwen the children of Iudas and the chil-
dren of Ioseph. † And their border was against the North 12
from Iordan: going forward by the side of Iericho on the
north quarter, and thence Westward ryseng vp vnto the
mountaines

:: Not equal but proportionable partes were assigned, for so it was commanded. *Num. 26. v. 54. To the greater number to geue a greater portion, and to the fewer a lesse.*

:: After the portions were appointed by mens industrie & discretion, God confirmed the same by lotte, to take away al occasiō of discontentment.

mountaines, and reaching to the wildernes of Bethauen,
13 † & passing through by Luza to the South, the same is Bethel:
and goeth downe into Ataroth addar vnto the mountaine,
14 that is on the South of Bethhoron the lower. † And it bendeth compassing against the sea, Southward of the mountaine that looketh to Bethhoron against the South: and the issues therof are into Cariathbaal, which is called also Cariathbaal which is called also Cariathiarim, a citie of the children of Iudas. This is their coast against the sea, toward the West.
15 † But on the South from part of Cariathiarim the border issueth forth against the sea, and cometh to the fountaine of
16 the waters of Nephtoa. † And it goeth downe into part of the mountaine that looketh toward the Valley of the children of Ennom: and is against the north quarter in the vttermost part of the Valley raphaim, And it goeth downe into Gehennom (that is, the valley of Ennom) by the side of the Iebuseite to the South: and cometh to the Fountaine of
17 Rogel, † passing to the north, and going forth to Ensemes,
18 that is to say, the fountaine of the sunne: † and it passeth vnto the litle hilles, that are against the ascent of Adommim: and goeth downe to Abenboen, that is, the stone of Boen the sonne of Ruben: and it passeth on the north side to the champaine countries: and goeth downe into the
19 playne, † and passeth by against the North of Bethagla: and the issues therof are against the brincke of the most salt sea on the North in the end of Iordan to the south quarter:
20 † which is the border therof on the East. This is the possession of the children of Beniamin by their borders round
21 about, and their families. † And their cities were, Iericho
22 and Bethhagla and Vallis Casis, † Beth Araba and Samaraim
23 24 and Bethel, † and Auim and Aphara and Ophera, † Towne Emona and Ophni and Gabee: twelue cities, & their townes.
25 26 † Gabaon and Rama and Beroth, † and Mesphe, and Ca-
27 phara, and Amosa, † and Recem, Iarephel and Tharela,
28 † and Sela, Eleph, and Iebus, which is Ierusalem, Gabaath and Cariath: fourteenne cities, and their townes. This is the possession of the children of Beniamin by their families.

CHAP. XIX.

The second lotte falleth to the tribe of Simeon, the situation of whose inheritance is described, with the names of their principal cities. 10. *The third in like*

in like sorte, to Zabulon. 17. *The fourth to Issachar.* 24. *The fifth to Aser.* 31. *The sixt to Nepthali.* 40. *And the seuenth to Dan.* 49. *Al the Land being distributed among the tribes, with common consent they geue a special estte to Iosue, in the middes of them.*

AND the second lotte came forth of the children of Simeon by their kinredes: and their inheritance was, 1
† in the middes of the possession of the children of Iudas: 2
Bersabee and Sabee and Molada, † and Hasersual, Bala and 3
Asem, † and Eltholad, Bethul and Harma, † and Siceleg 4 5
and Bethmarchaboth and Hasersusa, † and Bethlebaoth and 6
Sarohen: thirtene cities, and their townes. † Ain and Rem- 7
mon and Athor and Asan: foure cities, and their townes:
† al the litle townes round about these cities vnto Baalath 8
Beer Ramath against the south quarter. This is the inheri-
tance of the children of Simeon according to their kinredes,
† in the possession and corde of the children of Iudas: be- 9
cause it was greater. and therfore the children of Simeon
possessed in the middes of their inheritance. † And the third 10
lotte fel of the children of Zabulon by their kinredes: and
the border of their possession was made as farre as Sarid.
† And it went vp from the sea and Merala, and came into 11
Debbaseth: as farre as the torrent, which is against Ieconam.
† And it returneth from Sared against the East into the endes 12
of Ceseleth thabor: and it goeth out to Dabereth, and ryseth
vp against Iaphie. † And thence it passeth along to the east 13
side of Geth hepher and Thacasim: and goeth out into Rem-
mon, Amthar and Noa. † And it compasseth to the North 14
of Hanathon: and the issues therof are the valley Iephthael,
† and Cateth and Naalol and Semeron and Ierala and Beth- 15
lehem: twelue cities, and their townes. † This is the inheri- 16
tance of the tribe of the children of Zabulon by their kin-
redes, the cities and their litle townes. † The fourth lotte 17
came forth to Issachar by their kinredes. † and his inheri- 18
tance was Iezrael and Casaloth and Sunem, † and Hapha- 19
raim and Sehon, and Anaharath † and Rabboth and Cesion, 20
Abes, † and Rameth, and Engannim, and Enhadda and 21
Bethpheses. † And the border therof cometh to Thabor 22
and Schesema and Bethsames: and their issues were Iordan:
sixtene cities, and their townes. † This is the possession of 23
Issachar by their kinredes, the cities, and their litle townes.

† And

24 † And the fifth lotte fel to the tribe of the children of Aser
25 by their kinredes: † and their border was Halcath and Chali
26 and Beten and Axaph † and Elmelec and Amaad and Messal:
and it reacheth to Carmel of the sea and Sihor and Labanath.
27 † And it returneth against the east of Bethdagon: and pas-
seth along to Zabulon and the Valley Iephthael against the
North into Bethemec and Nehiel. And it goeth out to the
28 left side of Cabul, † and Abran and Rohob and Hamon and
29 Cana, as farre as great Sidon. † And it returneth into Horma
vnto the verie wel fensed citie Tyre, and vnto Hosa: and the
issues therof shal be into the sea from the corde of Achziba:
30 † and Amma and Aphec and Rohob, cities twentie two,
31 and their townes. † This is the possession of the children of
32 Aser by their kinredes, and the cities and their townes. † Of
the sonnes of Nepthali fel the sixt lotte by their families:
33 † and the border beganne from Heleph and Elon into Saa-
naim, and Adami, which is Neceb, and Iebnael vnto Lecum:
34 and their issues vnto Iordan: † and the border returneth
against the West into Azanoththabor, and thence goeth out
into Hucuca, and passeth along into Zabulon against the
South, and into Azer against the West, and into Iuda vnto
35 Iordan against the rising of the sunne: † cities very wel fen-
sed, Assedim, Ser, and Emath, and Reccath and Cenereth,
36 37 † and Edema and Arama, Asor † and Cedes and Edrai, En-
38 hasor † and Ieron and Magdalel, Horem and Bethanath
39 and Bethsames: ninetene cities, and their townes. † This
is the possession of the tribe of the children of Nephthali
40 by their kinredes, the cities and their townes. † To the tribe
of the children of Dan by their families came forth the se-
41 uenth lotte: † and the border of their possession was Sara
42 and Esthaol, and Hirisemes, that is the sunne. † Selebin and
44 43 Aialon and Iethela, † Elon and Themna and Acron, † El-
45 thece, Gebbethon and Balaath, † and Iud and Bane and Barac
46 and Gerhremmon: † and Meiarcon & Arecon, with the bor-
47 der that looketh toward Ioppe, † and is shut vp with the same
end. And the children of Dan went vp, and fought against Le-
sem, and they tooke it: and they stroke it in the edge of the
sword, and possessed, and dwelt in it, calling the name of it
48 Lesem Dan, by the name of Dan the father therof. † This
is the possession of the tribe of the sonnes of Dan, by their kin-
49 redes, the cities and their townes. † And when he had made

an end of diuiding the Land by lotte to euerie one by their
:: Of modestie Iosue would not assigne to him self anie place, but the whole people freely granted his request.
tribes, :: the children of Israel gaue possession to Iosue the
sonne of Nun in the middes of them, † according to the 50
commandement of our Lord, the citie which he requested,
Thamnath Saraa in mount Ephraim: and he built the citie,
and dwelt in it. † These are the possessions, which Eleazar 51
the priest, and Iosue the sonne of Nun, and the princes of the
families, and of the tribes of the children of Israel, diuided
by lotte in Silo, before our Lord at the doore of the taber-
nacle of testimonie, and they parted the Land.

CHAP. XX.

Six cities of refuge for such as commit casual manslaughter are named, 6 in which remaining til the death of the high priest, they may then returne to their proper dwelling place, and be safe.

AND our Lord spake to Iosue, saying: Speake to the 1
children of Israel, and say to them: † Separate the ci- 2
ties of the fugitiues, of the which I spake to you by the
hand of Moyses; † that he may flee to them whosoeuer shal 3
strike a soule vnwitting: and may escape the wrath of the
nigh kinseman, which is the reuenger of bloud: † when he 4
shal be fled to one of these cities: he shal stand before the
gate of the citie, and shal speake to the ancientes of that citie
:: At first entering it sufficed to allege in general his innocencie, but after he must be tried in particular.
:: those thinges, that may proue him selfe innocent: and so
they shal receiue him, and geue him place to inhabite. † And 5
when the reuenger of the bloud shal pursew him, they shal
not deliuer him into his handes: because he stroke his neigh-
bour by ignorance, neither is he proued to be his enemie two
or three dayes before. † And he shal dwel in that citie, til he 6
stand before iudgement rendring a cause of his fact, and the
high priest die, which shal be at that time: then shal the
manslaer returne, and enter into the citie and his house out
of the which he had fled. † And they appointed Cedes in 7
Galilee of the mount of Nepthali, and Sichem in the mount
of Ephraim, and Cariatharbee, the same is Hebron in the
mount of Iuda † And beyond Iordan against the East quar- 8
ter of Iericho, they appointed Bosor, which is situated in
the champaine wildernes of the tribe of Ruben, and Ramoth
in Galaad of the tribe of Gad, and Gaulon in Basan of the
tribe of Manasses. † These cities were appointed to al the 9
children of Israel, and to the strangesrs, that dwelt among
them:

them: that he might flee to them which vnwittingly had striken a soule, and might not die in the hand of the kinseman, coueting to reuenge the bloud shed, vntil he might stand before the people to declare his cause.

Chap. XXI.

Cities with suburbes are assigned to the tribe of Leui. 4. To the sonnes of Caath by the line of Aaron being priestes, thirtenne, 5. to the rest of Caaths progenie, being Leuites, tenne. 6. To the sonnes of Gerson Leuites thirtenne 7. To the sonnes of Merari Leuites (34. of a lower degree) twelue. 9. With the names of al the cities: 39. in al fourtie eight. 41. So Gods promise is fully performed hauing geuen the whole Land to Israel in peaceable possession.

1 And the princes of the families of the Leui came to Eleazar the priest, and Iosue the sonne of Nun, and to the chief of the kinredes in euerie tribe of the children of
2 Israel: † and they spake to them in Silo of the Land of Chanaan, and said: Our Lord commanded by the hand of Moyses, that cities should be geuen vs to inhabite, and their
3 suburbes to feede cattel. † And the children of Israel gaue of their possessions according to the commandement of our
4 Lord, cities and their suburbes. † And the lotte came forth vnto the familie of Caath of the children of Aaron the priest out of the tribe of Iudas, and Simeon, and Beniamin, thirtene
5 cities. † And to the rest of the children of Caath, that is to the Leuites, which remayned, out of the tribes of Ephraim,
6 and Dan, and the halfe tribe of Manasses, ten cities. † Moreouer to the children of Gerson came forth a lotte, that they should take of the tribes of Issachar and Aser and Nephthali, and the halfe tribe of Manasses in Basan, cities in num-
7 ber thirtene. † And to the sonnes of Merari by their kinredes, of the tribe of Ruben and Gad and Zabulon, twelue
8 cities. † and the children of Israel gaue to the Leuites cities and their suburbes, as our Lord commanded by the hand of
9 Moyses, geuing to euerie one by lotte. † Of the tribes of the children of Iudas and Simeon Iosue gaue cities: whose names
10 be these, † to the children of Aaron by the families of Caath of the Leuitical stocke (for the first lotte came forth to them)
11 † Cariatharbe the father of Enac, which is called Hebron, in the mountaine of Iudas, and the suburbes therof round
12 about. † But the fieldes and the townes therof he had geuen

to Caleb the ſonne of Iephone to poſſeſſe. † He gaue therfore 13
to the children of Aaron the prieſt Hebron a citie of refuge,
and the ſuburbes therof: & Lobna with the ſuburbes therof: (16
† and Iether and Eſtemo, † and Holon, and Dabir, † and Ain, 14 15
and Ieta, and Bethſames, with the ſuburbes therof: nine cities
of two tribes, as hath bene ſaid. † And of the tribe of the chil- 17
dren of Beniamin, Gabaon, and Gabae, † and Anathoth and 18
Almon, with their ſuburbes: foure cities. † Al the cities to- 19
gether of the children of Aaron the prieſt, thirtene, with their
ſuburbes. † But to the reſt by the families of the children of 20
Caath of the Leuitical ſtocke was geuen this poſſeſſion. † Of 21
the tribe of Ephraim, the cities of refuge, Sichem with the
ſuburbes therof in the mountayne of Ephraim, and Gazer
† and Cibſaim, and Beth horon, with the ſuburbes therof, 22
foure cities. † Of the tribe of Dan alſo, Eltheco and Gaba- 23
thon, † and Aialon and Gethremmon, with the ſuburbes 24
therof, foure cities. † Moreouer of the half tribe of Ma- 25
naſſes, Thanac and Gethremmon, with their ſuburbes two
cities. † Al the cities ten, and their ſuburbes, were geuen to 26
the children of Caath of the inferiour degree. † To the chil- 27
dren of Gerſon alſo of the Leuitical ſtocke he gaue of the half
tribe of Manaſſes the cities of refuge, Gaulon in Baſan, and
Boſram, with their ſuburbes, two cities. † Moreouer of the 28
tribe of Iſſachar, Ceſion, and Dabereth, † and Iaramoth, 29
and Engannim, with their ſuburbes, foure cities. † And of 30
the tribe of Aſer, Maſal and Abdon, † and Helcath, and 31
Rohob, with their ſuburbes, foure cities. † Of the tribe 32
alſo of Nephthali the cities of refuge, Cedes in Galilee:
and Hammoth Dor, and Carthan, with their ſuburbes,
three cities. † Al the cities of the families of Gerſon, 33
thirtene, with their ſuburbes. † And to the children of 34
Merari Leuites of the inferiour degree by their families
was geuen of the tribe of Zabulon, Iecnam and Cartha
† and Damna and Naalol, foure cities with their ſuburbes 35
† Of the tribe of Ruben beyond Iordan againſt Iericho the 36
cities of refuge, Boſor in the wildernes, Miſor and Iaſer and
Iethſon and Mephaath, foure cities with their ſuburbes.
† Of the tribe of Gad the cities of refuge, Ramoth in Galaad, 37
and Manaim and Heſebon and Iaſer, foure cities with their
ſuburbes. † Al the cities of the children of Merari by their 38
families and kinredes, twelue. † Therfore al the cities of the 39

Leuites

Leuites in the middes of the possession of the children of Is-
40 rael were fourtie eight † with their suburbes, euerie one
41 distributed by the families. † And our Lord God gaue to Is-
rael :: al the Land, that he had sworne he would geue to their
42 fathers: and they possessed it, and dwelt in it. † And peace
was geuen by him on al nations round about: and none of
their enemies durst resist them, but al were brought into
43 their dominion. † Not so much certes as one word, which
he had promised, that he would performe vnto them, was
frustrate, but al thinges were accomplished in deedes.

:: God gaue al the Land in due time, but not al at once, for the causes expressed *Exo.* 23.v.29. *Deut.* 7.v.22.

CHAP. XXII.

The tribes of Ruben and Gad, and half Manasses returne to their possessions. 10. *Who building an altar by the side of Iordan, the other tribes suspect that they wil make a schisme, and therfore purpose to fight against them.* 13. *But first sending an ambassage to admonish them,* 21. *they answer that they made not an altar, for sacrifice, but only for a monument, that notwithstading they dwel on the other side of Iordan, yet they are of the same people of God,* 30. *Wherwith al Israel is satisfied.*

The fourth part. Two tribes & a halfe returne to their possessions; Iosues godly admonitions; & his, and Eleazars death.

1 THE same time Iosue called the Rubenites, and Gadites,
2 and the halfe tribe of Manasses, † and said to them:
You haue done al thinges that Moyses the seruant of our
Lord cómanded you: me also haue you obeyed in al thinges,
3 † neither haue you left your brethren a long time, vntil this
present day, keeping the commandement of our Lord your
4 God. † Therfore because our Lord your God hath geuen
your brethren quietnes and peace, as he promised: returne,
and goe into your tabernacles, and to the land of your pos-
session, which Moyses the seruant of our Lord deliuered to
5 you beyond Iordan: † :: alwayes so that you keepe atten-
tiuely, and in worke fulfil the commandement, and the law
which Moyses the seruant of our Lord commanded you, that
you loue our Lord your God, and walke in al his wayes, and
obserue al his commandementes, & cleaue to him, and serue
6 him in al your hart, and in al your soule. † And Iosue :: blessed
them, and dismissed them. Who returned into their taber-
7 nacles. † And to the halfe tribe of Manasses Moyses had ge-
uen possession in Basan: and therfore to the halfe that re-
mayned, Iosue gaue a lotte among the rest of their brethren
beyond Iordan at the West side. And when he dismissed them
8 into their tabernacles, & had blessed them, † he said to them:

::It perteineth to al magistrates, and other superiors to admonish their subiectes of their dutie towardes God, before al other thinges.

:: Al superiors may impert blessing to their subiectes.

In much substance and riches returne to your seates, with siluer and gold, brasse and yron, and varietie of rayment: diuide the praye of your enemies with your brethren. † And the children of Ruben, and the children of Gad, and the halfe tribe of Manasses returned, and went from the children of Israel in Silo, which is situated in Chanaan, to enter into Galaad the Land of their possession, which they had obteyned according to the commandement of our Lord in the hand of Moyses. † And when they were come to the litle banckes of Iordan, into the Land of Chanaan, they built beside Iordan an altar of an infinite greatnes. † :: Which thing when the children of Israel had heard, and certaine messengers had reported to them that the children of Ruben, and Gad, and the halfe tribe of Manasses had builded an altar in the Land of Chanaan, vpon the litle banckes of Iordan, against the children of Israel: † they assembled al in Silo, that they might goe vp, and fight against them. † And in the meane time they sent to them into the Land of Galaad, Phinees the sonne of Eleazar the priest, † and ten princes with him, one of euerie tribe. † Who came to the children of Ruben, and Gad, and the halfe tribe of Manasses into the Land of Galaad, and said to them: † This message doth al the people of our Lord send to you: What is this transgression? Why haue you forsaken our Lord the God of Israel, building a sacrilegious altar, and reuolting from the worshippe of him? † Is it a smale thing to you that :: you sinned in Beelphegor, and vntil this present day the spotte of this abomination abideth in vs? and many of the people fel dead. † And you to day haue forsaken our Lord, and to morow his wrath wil rage :: against al Israel. † But if you thinke the land of your possession to be vncleane, passe to the Land, wherein is the tabernacle of our Lord, and dwel among vs: only that you depart not from our Lord, and from our companie, an altar being built beside the altar of our Lord God. † Did not Achan the sonne of Zare transgress the commandement of our Lord, and his wrath lay vpon al the people of Israel? And he was one man, and I would he alone had perished in his wicked fact. † And the children of Ruben, and Gad, and of the halfe tribe of Manasses answered the princes of the legacie of Israel: † The most mightie God our Lord, The most mightie God our Lord, him selfe knoweth, and Israel together shal vnderstand: If with

9 10 11 12 13 14 15 16 17 18 19 20 21 22

chap. 7.

* So it behoueth al the seruantes of God to see in time, that no schisme be made. and therfore orderly to inquire of euerie show of euil. 1. *Thes.* 5.

:: Sinnes past are imputed to such as fal againe as agraduating their new sinnes by reason of more ingratitude.

:: As before *chap.* 7. so if these had bene culpable al Israel might feare to be punished, except iustice were donne vpon the offenders.

with the mind of preuarication we haue erected this altar, let
23 him not keepe vs, but punish vs presently: † and if we did
it with that minde, that we might lay vpon it holocaustes,
and sacrifice, and pacifique victimes, let him selfe examine it
24 and iudge: † and not rather with that meaning and delibe-
ration, that we said: To morrow your children wil say to our
children: What haue you to doe with our Lord the God of
25 Israel? † Our Lord hath put a border betwen vs and you,
O ye children of Ruben, and children of Gad, the riuer Ior-
dan: and therfore you haue no part in our Lord. And by this
occasion your children shal auert our children from the feare
26 of our Lord. We therfore thought it better, † and said: Let
vs build vs an altar, :: not for holocaustes, nor to offer victi-
27 mes, † but for a testimonie betwen vs and you, and our issue
and your progenie, that we may serue our Lord, and it may
be our right to offer both holocaustes, and victimes, and pa-
cifique hostes: and that your children to morrow say not to
28 our children: You haue no part in our Lord. † And if they
wil say so, they shal answer them: Behold the altar of our
Lord, which our fathers made, not for holocaustes, nor for
29 sacrifice, but for our testimonie and yours. † God saue vs
from this abomination that we should reuolt from our Lord,
and leaue his steppes, erecting an altar to offer holocaustes,
and sacrifices, and victimes, beside the altar of our Lord God,
30 which is erected before his tabernacle. † Which thinges
being heard, Phinees the priest, and the princes of the lega-
cie, which were with him, were pacified: and they admitted
most willingly the wordes of the children of Ruben, & Gad,
31 and of the halfe tribe of Manasses. † And Phinees the priest
the sonne of Eleazar said to them: Now we know that our
Lord is with vs, becaus you are not culpable of this preua-
rication, and haue deliuered the children of Israel from the
32 hand of our Lord. † And he returned with the princes from
the children of Ruben and Gad, out of the Land of Galaad,
into the Land of Chanaan, to the children of Israel, and repor-
33 ted to them. † And the saying pleased al that heard it. And
the children of Israel praysed God, and they did no more say,
that they would goe vp against them, and fight, and destroy
34 the Land of their possession. † And the children of Ruben,
& the children of Gad called the altar, which they had built,
Our testimonie, that our Lord he is God.

:: In the law of Moyses was one onlie altar for sacrifice, for the whole people of God, to auoide schisme and idolatrie. Now in the Church (being in al nations) are manie altares, & but one onlie Sacrifice prefigured by al the former. as S. Augustin teacheth *li* 17. *c.* 20. *de ciuit. S. Leo. Ser.* 8. *de Passione.*

CHAP.

CHAP. XXIII.

Iosue being old admonisheth the people to keepe Gods commandementes. 12. and to auoide mariages, and al societie with gentiles, lest falling to idolatrie God as certainly punish them, as he hath benne benificial, and bountiful to them.

AND when much time was passed, after that our Lord had geuen peace to Israel, al the nations being subdewed round about, and Iosue now verie ancient, and of a great age: † Iosue called al Israel, and the elders, and the princes and the iudges, and the maisters, and said to them: I am old, and farre gone in age: † and you see al thinges, that our Lord your God hath done to al the nations round about, :: how him selfe hath fought for you: † and now because he hath by lotte diuided to you al the Land, from the East part of Iordan vnto the great sea, and manie nations yet remaine: † Our Lord your God wil destroy them, and take them away from your face, and you shal possesse the Land, as he hath promised you. † Onlie take courage, and be careful, that you keepe al thinges which be written in the volume of the law of Moyses: and decline not from them neither to the right hand nor to the left: † lest after that you are entred in to the Gentiles, which shal be among you, you sweare in the name of their goddes, and serue them, and adore them: † but cleaue to our Lord your God: which you haue done vntil this day. † And then our Lord God wil take away in your sight the great nations and very strong, and no man shal be able to resist you. † One of you shal pursew a thousand men of the enemies: becausse our Lord your God him selfe wil fight for you, as he hath promised. † This onlie beware very diligently before hand, that you loue our Lord your God. † But if you wil cleaue to the errour of these nations, that dwel among you, and make mariages with them, and ioyne amitie: † euen now know ye that our Lord your God wil not destroy them before your face, but they shal be a pitte and a snare for you, and a stumbling blocke at your side, and stakes in your eies, til he take you away and destroy you from this excellent Land, which he hath deliuered to you. † Behold I this day enter into the way of al flesh, and you shal know with al your minde that al the wordes, which our Lord promised that he would performe to you, one is not escaped without effect.

† Therfore

:: God fought for the Israelites three maner of wayes: sometimes alone, they not fighting at al; as when the Ægyptians were drowned in the read sea: sometimes they doing his cõmandmentes he apparently assisted them, as in the siege of Iericho, the walles miraculously fel downe (c.6) & haile stones killed their enimies (*chap.* 10.) but most times inuisibly, as wel by geuing them courege, as by striking their enimies with terrour. And al these wayes God also fighteth for his seruantes in spiritual wartes against the diuel, the flesh, & the world.

15 † Therfore as he hath fulfilled in deede that which he promised, and al thinges prosperous haue come: so wil he bring vpon you what euils soeuer he hath threatened, til he take you away and destroy you from this excellent Land, which
16 he hath deliuered to you, † becausse you haue transgressed the couenant of our Lord your God, which he hath made with you, and haue serued strange goddes, and adored them: quickly and in hast shal the furie of our Lord ryse against you, and you shal be taken away from this excellent Land, which he hath deliuered to you.

CHAP. XXIIII.

In consideration of diuers principal benefites here recited, 14. Iosue exorteth the people to serue God sincerly, seing it is in their choise to do wel or euil. 16. they promise al true seruice and obedience to God. 25. Wherupon he renewcth the pact betwen God and them, writing it in the volume of the law, and erecting a great stone in testimonie. 29. He dieth and is buried in mount Ephraim. 32. Iosephs bones are buried in Sichem. 33. Eleazar the high priest also dieth and is buried in Ephraim.

1 AND Iosue gathered together al the tribes of Israel into Sichem, and called the ancientes, and princes, and iudges, and maisters: and they stoode in the sight of our Lord:
2 † and to the people he spake in this maner: Thus saith our Lord the God of Israel: Beyond the riuer did your fathers dwel from the beginning, Thare the father of Abraham, and
3 :: of Nachor: and " they serued strange goddes. † I tooke therfore your father Abraham from the coastes of Mesopotamia: and brought him into the Land of Chanaan: and multiplied his seede, † and gaue him Isaac: and againe to him
4 I gaue Iacob and Esau. Of whom, to Esau I gaue mount Seir to possesse: but Iacob, and his children went downe into
5 Ægypt. † And I sent Moyses and Aaron, and stroke Ægypt
6 with many signes and wonders. † And I brought you and your fathers out of Ægypt, and you came to the sea: and the Ægyptians pursewed your fathers with chariotes and horsemen, as farre as the Read sea. † And the children of Israel
7 cried to the Lord: who did put darkenes betwen you and the Ægyptians, and brought the sea vpon them, & ouerwhelmed them. Your eies saw al thinges that I did in Ægypt, and you
8 dwelt in the wildernes a great time: † and I brought you into the Land of the Amorrheite, which dwelt beyond Iordan. And when they fought against you, I deliuered them

:: The Israelites descended also of Nachor, by Rebecca, his sonnes daughter, the wife of Isaac. *Gen. 24.*

into your handes, and you possessed their Land, and slew them. † And there rose Balac the sonne of Sephor king of Moab, and fought against Israel. And he sent and called Balaam the sonne of Beor, that he might curse you: † and I would not heare him, but contrariwise by him I blessed you, and deliuered you out of his hand. † And you passed Iordan, and came to Iericho. And the men of that citie fought against you, the Amorrheite, and Pherezeite and Chananeite, and the Hetheite, and Gergeseite, and the Heueite, and Iebuseite: and I deliuered them into your handes. † And I sent before you hornettes: and I cast them forth out of their places, the two Kinges of the Amorrheites, not in thy sword and bow. † And I gaue you the Land, wherein you laboured not, and the cities which you built not, to dwel in them: vineyardes and oliue trees, which you planted not. † Now therfore feare our Lord and serue him with a perfect and verie true hart: and :: take away the goddes, which your fathers serued in Mesopotamia and in Ægypt, and serue our Lord. † But if it like you not to serue our Lord, choise is geuen you: choose this day that which pleaseth you, whom you ought especially to serue, whether the goddes, which your fathers serued in Mesopotamia, or the goddes of the Amorrheites, in whose Land you dwel: but I and my house wil serue our Lord. † And the people answered, and said: God forbid we should leaue our Lord, and serue strange goddes. † Our Lord God he brought vs, and our fathers out of the Land of Ægypt, out of the house of seruitude: and did in our sight great signes, and kept vs in al the way, by the which we walked, and among al the peoples, through which we passed. † And he hath cast out al the nations, the Amorrheite inhabiter of the Land, which we haue entred. We therfore wil serue our Lord, because he is our God. † And Iosue said to the people: You can not serue our Lord: for God is holie, and a mightie æmulator, neither wil he pardon your wickednes and sinnes. † If you leaue our Lord, and serue strange goddes, he wil turne him self, and wil afflict you, and ouerthrow you after he hath geuen you good thinges. † And the people said to Iosue: No, it shal not be so as thou speakest, but we wil serue our Lord. † And Iosue said to the people: You are witnesses, that your selues haue chosen to you our Lord for to serue him. And they answered: Witnesses.

:: Iosue being a prophet saw some of their hartes inclined to idoles, though exteriorly they then had none among them. S. Aug. q. 29. in Iosue.

† Now

23 † Now therfore, quoth he, take away ſtrange goddes out of the middes of you, and incline your hartes to our Lord the
24 God of Iſrael. † And the people ſaid to Ioſue: We wil ſerue
25 our Lord God, and wil be obedient to his preceptes. † Ioſue therfore in that day :: made a couenant, and propoſed to the
26 people preceptes and iudgementes in Sichem. † He wrote alſo al theſe wordes in the volume of the law of our Lord: and he tooke a very great ſtone, and put it vnder the oke, that
27 was in the Sanctuarie of our Lord: † and ſaid to al the people: Behold this ſtone shal be a teſtimonie for you, that :: it hath heard al the wordes of our Lord, which he hath ſpoken to you: leſt perhaps hereafter you wil denie, and lye to our Lord
28 your God. † And he diſmiſt the people, euerie one into their
29 poſſeſſion. † :: And after theſe thinges Ioſue the ſonne of Nun the ſeruant of our Lord died, being a hundred and ten
30 yeares old: † and " they buried him in the coaſtes of his poſſeſſion in Thamnathſare, which is ſituated in the mountaine
31 of Ephraim, on the North part of mount Gaas. † And Iſrael ſerued our Lord al the daies of Ioſue, and of the ancientes, that liued a long time after Ioſue, and that had knowen al
32 the workes of our Lord which he had done in Iſrael. † The :: bones alſo of Ioſeph which the children of Iſrael had taken out of Ægypt, they buried in Sichem, in part of the field, which Iacob had bought of the ſonnes of Hemor the father of Sichem, for a hundred yong ewes, and it was in the poſ-
33 ſeſſion of the ſonnes of Ioſeph. † Eleazar alſo the ſonne of Aaron died: and they buried him in Gabaath of Phinees his ſonne, which was geuen him in mount Ephraim.

Gen. 50. Exo. 13.

:: This renouation of the ſame couenāt prefigured the law of the new Teſtament. *S. Aug. q. 30. in Ioſue.*

:: To the more confuſion of reaſonable creatures wilfully offending, vnſenſible things are made witneſſes, becauſe they euer obey Gods wil, which is the beſt maner of hearing. *Theod. q. 19. in Ioſue.*

:: If Ioſue writ the reſt of this booke, then Samuel added theſe laſt verſes. *Hiſt. ſchol.*

:: Ioſephs *Mauſoleum* (or famous ſepulchre) remained in Sichem in S. Hieroms time, as he wit neſſeth. *Tradit. Hebra. in Gen.*

ANNOTATIONS.

CHAP. XXIIII.

prope finem.

2. *They ſerued falſe goddes.*] It is euident by this place, that Thare, and ſome other progenitors of Iſrael ſometimes ſerued falſe goddes, from which they were reduced: but Abraham was euer preſerued in true religion; and the whole familie of Thare was therfore perſecuted in Chaldea. as S. Auguſtin ſhreweth *li. 16. c. 13. de ciuit.* Likwiſe Theodoret, *q. 18. in Ioſue*, and other both ancient and late writers teach the ſame. as is already noted. *pag. 103.*

Thare ſometime ſerued falſe goddes, but Abraham neuer.

30. *They buried.*] In that no mention is made of mourning for Ioſue, S. Hierom noteth a myſterie, and a ſpecial point of Chriſtian doctrin: It ſemeth to me (ſaieth he *Epiſt. de 42. Mauſ. manſ. 33.*) that in Marie prophecie is dead, in Moyſes and Aaron, an end is put to the law and prieſthood of the Iewes. For ſo much as they could neither paſſe into the land of promiſe, nor bring the beleeuing people out of the wildernes of this world. And (*Manſ 34.*) Aaron (ſayeth he) was mourned, (and ſo was Moyſes) Ieſus is not mourned. that is, in the law was deſcent into hel (*called limbus*) in the Goſpel is paſſage to paradiſe.

Before Chriſt none entered into heauen.

THE ARGVMENT OF THE BOOKE OF IVDGES.

A rule for reading historical bookes.

SAINCT *Hierom geuing this general rule (Epist. ad Eustoch. virg.)* that in reading historical bookes of holie Scripture, the historie, as fundation of veritie, is to be loued, but the spiritual vnderstanding rather to be followed: *agreably therto teacheth (Epist ad Paulin.) that* in this booke of Iudges there be as manie figures, as princes of the people. *Neither doth he meane that there were no more, but for example sake affirmeth that these Iudges, raised vp after Iosue, and sent of God to deliuer the people fallen for their sinnes into afflictions, were types and figures of the Apostles and Apostolical men, sent by Christ to propagate and defend his Church of the new Testament. For albeit diuers of these Iudges were sometimes great offenders, yet they were reclamed by Gods special grace, and so amending their errors did great thinges, to the singular honour of God: and are renowmed among the holie Patriarces and Prophetes, particularly praysed in holie Scripture, saying:* And the Iudges, euerie one by his name, whose hart was not corrupt: Who were not auerted from our Lord, that their memorie may be blessed, and their bones spring out from their place, and their name remaine for euer, the glorie of holie men remaining to their children. *After Iosue therfore, who it seemeth guided and ruled the people 32. yeares, this booke, written (as is most probable) by Samuel, shewing the famouse Actes of these Iudges of Israel, prosecuteth the historie of the Church the space of 288. yeares more. And may be diuided into three partes. First, is described in general the state of the people, sometimes wel and sincerly seruing God, other times falling to great sinnes. in the two first chapters. Secondly, their offences, afflictions, repentance, and deliuerie from their enemies are more particularly reported from the third chap. to the 17. Thirdly, other special accidents, which happened within the same time, are recorded. in the last fiue chapters.*

The Iudges of Israel figures of Christs Apostles.

They were al finally holie men.

Eccli. 46.

The Contents of this booke.

Diuided into three partes.

THE

THE BOOKE OF IVDGES,

IN HEBREW SOPHETIM.

CHAP. I.

Vnder a generall captaine of the tribe of Iuda, assisted by the tribe of Simeon, Israel subdueth diuers cities of the gentiles (12. Othoniel taking Cariath Sepher possesseth it, and marieth Calebs daughter, obtaining also addition of her dowrie) 21. Iebusites yet dwel in Hierusalem with Beniamin, 27. and the Chananeites with diuers of the tribes.

The first part. A generall recapitulation of the peoples state.

1 AFTER the death of Iosue the children of Israel :: consulted our Lord, saying: Who shal goe vp before vs against the Chananeite, and shal be
2 captaine of the warre? † And our Lord said: :: Iudas shal goe vp: behold I haue deliuered the
3 Land into his handes. † And Iudas said to Simeon his brother: Come vp with me into my lotte, and fight against the Chananeite, that I also may goe forward with thee into thy lotte.
4 And Simeon went with him. † And Iudas went vp, and our Lord deliuered the Chananeite, and the Pherezeite into their
5 handes: and they stroke in Bezec ten thousand men. † And they found Adonibezec in Bezec, and fought against him,
6 and stroke the Chananeite, and the Pherezeite. † And Adonibezec fled: whom pursewing they tooke, cutting of the ex-
7 treme partes of his handes and feete. † And Adonibezec said: Seuentie kinges hauing the extreme partes of their handes and feete cut of, gathered vp the reliques of meates vnder my table: as I haue done, so hath God repayed me. And
8 they brought him into Ierusalem, and there he died. † Therfore the children of Iudas assaulting Ierusalem, tooke it, and stroke it in the edge of the sword, setting the whole citie on
9 fyre. † And afterward going downe they fought against the Chananeite, which dwelled in the mountaines, and south-
10 ward, and in the champaine countries. † And Iudas going forward against the Chananeite, that dwelled in Hebron (the name wherof was before time Cariatharbe) stroke Sesai,
11 and Ahiman, and Tholmai: † and departing thence went to the inhabitantes of Dabir, the old name wherof was Ca-
12 riath Sepher, that is, a citie of letters. † And Caleb said: He

:: The maner of consulting our Lord was by the High priest praying in the tabernacle. *Exo.* 29. 7. 42.

:: The first generall captaine after Iosue, and diuers of the Iudges, were of the tribe of Iuda, but not al, as appeareth in this booke.

that shal strike Cariath Sepher, and spoile it, I wil geue him Axa my daughter to wife. † And when Othoniel the sonne of Cenez, the yonger brother of Caleb had taken it, he gaue him Axa his daughter to wife. † Whom going on her way her husband admonished to aske a field of her father. To whom, when she had sighed sitting on her asse, Caleb said: What aileth thee? † But she answered: Geue me a blessing, for a drie land thou hast geuen me: geue me also a waterie. Caleb therfore gaue her a watrie ground aboue, & waterie beneath. † And the children of the Cineite the cosin of Moyses went vp from the citie of palmes, with the children of Iudas into the desert of his lotte, which is at the south side of Arad, and dwelt with him. † But Iudas went with Simeon his brother, and together they stroke the Chananeite that dwelt in Sephaath, and slew him. And the name of the citie was called, Horma, that is, Anathema. † And Iudas tooke Gaza with the coastes therof, & Ascalon, and Accaron with their boundes. † And our Lord was with Iudas, and he possessed the mountaines: neither could he destroy the inhabitantes of the valley, because they had manie :: hooked chariotes. † And they gaue to Caleb Hebron, as Moyses had said, who destroyed out of it the three sonnes of Enac. † But the Iebusseite the inhabiter of Ierusalem the children of Beniamin destroyed not: and the Iebusseite dwelt with the children of Beniamin in Ierusalem vntil this present day. † The house also of Ioseph went vp into Bethel, and our Lord was with them. † For when they besieged the citie, which before was called Luza, † they saw a man comming out of the citie, and said to him: Shew vs the entrance of the citie, and we wil shew thee mercie. † Who when he had shewed them, they stroke the citie in the edge of the sword: but that man, and al his kinred they dismissed. † Who being dismist, went into the Land of the Hetthims, and built there a citie, and called it Luza: which is so called vntil this present day. † Manasses also destroyed not Bethsan, and Thanac with their litle townes, and the inhabitantes of Dor, and Ieblaam, and Mageddo with their litle townes. And the Chananeite began to dwel with them. † But after that Israel was waxen strong, he made them tributaries, and would not destroy them. † Ephraim also killed not the Chananeite, that dwelt in Gazer, but dwelt with him. † Zabulon destroyed not the inhabitantes

:: Strong weapons crooked like sickles made fast to the chariottes which cut in peeces, men, horses, and other chariottes that came in their way.

inhabitantes of Cetron, & Naalol: but the Chananeite dwelt
31 in the middes of him, and was made tributarie to him. † Aser also destroyed not the inhabitantes of Accho, and of Sidon, of Ahalab, and Achazib, and Helba, and Aphec, and Rohob:
32 † and he dwelt in the middes of the Chananeite the inhabiter
33 of that Land, neither did he kil them. † Nepthali also destroyed not the inhabitantes of Bethsames, & Bethanath: and he dwelt in the middes of the Chananeite the inhabiter of the Land, and the Bethsamites & Bethanites were tributaries
34 to him. † And the Amorrheite straytened the children of Dan in the mountaine, and gaue them not place to goe downe to
35 the playne: † and he dwelt in mount Hares which is interpreted shelles, in Aialon and Salebim. And the hand of the house of Ioseph was agrauated, and he became tributarie to
36 him. † And the border of the Amorrheite was from the Ascent of the Scorpion, the rocke, and the higher places.

CHAP. II.

An Angel reciting manie benefites of God towardes Israel, and their ingratitude, 4. they weepe for their faultes. 10. After the death of Iosue and other ancientes of his time, the people often fal, and repenting are deliuered from afflictions. 19. but stil fal againe worse and worse.

1 AND the :: Angel of our Lord went vp from Galgal to the place of weepers, and said: I brought you out of Ægypt, and haue brought you into the Land, for the which I sware to your fathers: and I promised that I would not
2 make frustrate my couenant with you for euer: † onlie so that you should not make a league with the inhabitantes of this Land, but should ouerthrow their altares: and you would
3 not heare my voice: why haue you done this? † For the which cause I would not destroy them from before your face: that you may haue enemies, and their goddes may be a
4 ruine vnto you. † And when the Angel of our Lord spake these wordes to al the children of Israel: they lifted vp their
5 voice, and wept. † And the name of that place was called, the place of weepers, or of teares: and :: there they immo-
6 lated hostes to our Lord. † Iosue therfore dismissed the people, and the children of Israel went euerie one into his
7 possession, to obtayne it: † and they serued our Lord al his daies, and the daies of the ancientes, of them that liued a long time after him, and knew al the workes of our Lord, which he had

:: An Angel taking the forme of a man as before to Iosue, (*ch.* 5.) so now appearing to the people, spake to them in the name of God, whose messenger he was.

:: By special dispensation sacrifice was sometimes lawfully offered in other

places though the Tabernacle (and afterward the Temple) was the onlie place commanded. *Deut. 12. Iosue. 22. S. Aug. q. 36. in Iudic.*

he had done with Israel. † And Iosue the sonne of Nun, the seruant of our Lord, died, being a hundred and ten yeares old, † and they buried him in the borders of his possession in Thamnathsare in the mount of Ephraim, on the North side of mount Gaas. † And al that generation was gathered to to their fathers: and there rose others, that knew not our Lord, and the workes which he had done with Israel. † And the children of Israel did euil in the sight of our Lord, and serued Baalim. † And they left our Lord the God of their fathers, that had brought them out of the Land of Ægypt: and folowed strange goddes, and the goddes of the peoples, that dwelt round about them, and adored them: and they prouoked our Lord to anger, † leauing him, and seruing Baal and Astaroth. † And our Lord being wrath against Israel, deliuered them into the handes of ransackers: who tooke them and sold them to the enemies, that dwelt round about: neither could they resist their aduersaries: † but whither soeuer they had meant to goe, the hand of our Lord was vpon them, as he spake, and sware to them: and they were vehemently afflicted. † And our Lord * raysed vp Iudges, that should deliuer them from the handes of the wasters: but neither would they heare them, † fornicating with strange goddes, and adoring them. They did quickly forsake the way, in the which their fathers had gone: and hearing the commandementes of our Lord, they did al thinges contrarie. † And when our Lord raysed vp Iudges, in their daies he was moued with mercie, and heard the groninges of the afflicted, and deliuered them from the slaughter of the wasters. † But after the Iudge was dead, they returned, and did much worse things then their fathers had done, folowing strange goddes seruing them, and adoring them. They left not their inuentions, and the verie hard way, by which they were accustomed to walke. † And the furie of our Lord was angrie against Israel, & said: Because this nation hath made my couenãt frustrate, which I had made with their fathers, & hath cõtemned my voice: † I also wil not destroy the nations which Iosue did let alone, and died: † that in them I may trie Israel, whether they wil keepe the way of the Lord, and walke in it, as their fathers kept it, or no. † Our Lord therfore left al these nations, and would not quickly ouerthrow them, neither deliuered them into the handes of Iosue.

These Iudges were extraordinarily raised vp to deliuer the people repenting, when they were fallen into afflictiõs for their sinnes.

CHAP.

CHAP. III.

The people associating them selues with Gentiles, against whom they ought to fight. 8. *are inuaded by forraine kinges:* 9. *but repenting are deliuered by Othoniel.* 12. *Falling againe, afflicted, and repenting,* 15. *are deliuered by Aod,* 21. *secretely killing Eglon their enemie.* 31. *After him Samgar defendeth Israel against the Philisthimes.*

The second part. Of the common peoples often falling to idolatrie, their repentance, and deliuerie.

1 THESE are the Nations, which our Lord left, that in them he might instruct Israel, and al that had not kno-
2 wen the warres of the Chananeites: † that afterward their children might lerne to fight with their enemies, and to be
3 accustomed to warre: † the fiue princes of the Philisthimes, and the Chananeite, and Sidonian, and Heueite, that dwelt in mount Libanus, from mount Baal Hermon to the entring
4 into Emath. † And he left them, that in them he might trie Israel, whether they would heare the commandementes of our Lord, which he had commanded their fathers by the hand
5 of Moyses, or not. † Therfore the children of Israel dwelt in the middes of the Chananeite, and Hetheite, and Amor-
6 rheite, and Pherezeite, and Heueite, and Iebusite: † and they tooke their daughters to wiues, and them selues gaue their owne daughters to their sonnes, & serued their goddes.
7 † And they did euil in the sight of our Lord, and forgat their
8 God, seruing Baalim and Astaroth. † And our Lord being wrath against Israel, deliuered them into the handes of Chusan Rasathaim the king of Mesopotamia, and they serued
9 him eight yeares. † And they cried to our Lord: who raysed them vp :: a sauiour, and deliuered them, to witte, Othoniel
10 the sonne of Cenez, the yonger brother of Caleb: † and the Spirit of our Lord was in him, and he iudged Israel. And he went forth to fight, and our Lord deliuered into his handes Chusan Rasathaim the king of Syria, and oppressed him.
11 † And the land rested :: fourtie yeares, and Othoniel the
12 sonne of Cenez died. † And the children of Israel added to doe euil in the sight of our Lord: who strengthned against them Eglon the king of Moab: because they did euil in his
13 sight. † And he ioyned to him the children of Ammon, and Amalec: and he went and stroke Israel, and possessed the
14 Citie of palmes. † And the children of Israel serued Eglon
15 the king of Moab eightene yeares: † and afterward they cried to our Lord: who raysed vp vnto them a sauiour called Aod, the sonne of Gera, the sonne of Iemini, who vsed both

:: In manie places we see the worde *sauiour*, and like titles geuen to men, as the seruantes and officers of God, who is the proper and principal Sauiour of al. *S. Aug. q. 18. in Iudic.*

:: In these 40. yeares are included the eight yeares of their seruitude, v. 8. & so in the rest of this historie. otherwise the number of yeres agreeth not with the count. *3. Reg. 6. v. 1.*

handes for the right. And the children of Israel sent by him
presentes to Eglon the king of Moab. † Who made him self 16
a two edged sword, hauing in the middes a hafte in length
the palme of a hand, and was girded therwith vnder his cas-
socke on the right thigh. † And he presented the giftes to 17
Eglon the king of Moab. And Eglon was exceeding grosse.
† And when he had presented the giftes vnto him, he 18
brought his felowes on the way that came with him. † And 19
returning from Galgal, where the Idols were, he said to the
King: I haue a secrete message to thee ô king. And he com-
manded silence: and al being gone forth, that were about
him, † Aod went in to him: and he sate in a sommer cham- 20
ber alone, and he said: :: A word from God I haue to thee.
Who forthwith rose out of his throne. † And Aod put forth 21
his left hand, and tooke the dagger from his right thigh, and
fastened it into his bellie † so mightely that the hast folowed 22
the blade in the wound, and was closed vp fast with the
most fatte grease. Neither did he plucke out the dagger,
but as he had striken so leift it in the bodie: and forthwith by
the secrete partes of nature the ordure of the bellie came
forth. † But Aod shutting the doores of the chamber very 23
diligently, and locking them sure, † went out by a posterne 24
doore. And the kinges seruantes going in, saw the doores of
the chamber shut, and they said: Peraduenture he purgeth
his bellie in the sommer chamber. † And expecting long til 25
they were ashamed, and seeing that no man did open, they
tooke a key: and opening they found their lord on the earth
lying dead. † But Aod, whiles they were trubled, escaped, 26
and passed by the Place of Idols, whence he had returned. And
he came into Seirath: † and forthwith the trumpet sounded 27
in the mount of Ephraim: and the children of Israel went
downe with him, him self going in the front. † Who said to 28
them: Folow me: for our Lord hath deliuered our enemies the
Moabites into our handes. And they went downe after him,
and occupied the fordes of Iordan, which bring ouer into
Moab: and they suffered no man to passe: † but they stroke 29
the Moabites at that time, about ten thousand, al stoute and
strong men, none of them could escape. † And Moab was 30
humbled that day vnder the hand of Israel: and the Land
rested eightie yeares. † After him was Samgar the sonne of 31
Anath, who stroke, of the Philisthimes six hundred men with
the culter of a ploughe: and he also defended Israel.

:: Aod hauing special inspiration from God to do this fact, (as S. Augustin noteth vpon these wordes. q. 20. *in Iudic.*) is not to be imitated by priuat men. See *Num.* 25. v. 11.

CHAP. IIII.

Againe the people sinning are oppressed, and crying to God, 4. by direction of Debbora a propheteſſe, Barac fighteth against Siſara their enemie. 15. Who stricken with feare, and fleeing away, 17. Iahel pretending his safetie killeth him in her house.

1 AND the children of Israel added to doe euil in the sight
2 of our Lord after the death of Aod, † and our Lord deliuered them into the handes of Iabin the king of Chanaan, which reigned in Asor: and he had a captaine of his armie
3 named Siſara, and he dwelt in Haroeth of the gentiles. † And the children of Israel cried to our Lord: for he had nine hundred yron hooked chariottes, and for twentie yeres had
4 vehemently oppreſſed them. † And there was one Debbora a propheteſe the wife of Lapidoth, which :: iudged the people
5 at that time. † And ſhe ſate vnder a palme tree, which was called by her name, betwen Rama and Bethel in the mount of Ephraim: and the children of Israel went vp to her for
6 al iudgement. † Who ſent, and called Barac the ſonne of Abinoem of Cedes in Nepthali: and ſhe ſaid to him: Our Lord God of Israel hath commanded thee, Goe, and lead an armie into mount Thabor, and thou ſhalt take with thee ten thouſand fighting men of the children of Nepthali, and of
7 the children of Zabulon: † and I wil bring vnto thee in the place of the Torrent Ciſon, Siſara the prince of the hoſte of Iabin, and his chariotes, and al the multitude, and wil deliuer
8 them in thy hand. † And Barac ſaid to her: If thou come with me, I wil goe: If thou wilt not come with me, I wil
9 not goe. † Who ſaid to him: I wil goe in deede with thee, but at this time the victorie ſhal not be imputed to thee, becauſe Siſara ſhal be deliuered into the hand of a woman. Debbora therfore aroſe, and went with Barac into Cedes.
10 † Who calling vnto him Zabulon and Nepthali, went vp with ten thouſand fighting men, hauing Debbora in his com-
11 panie. † And Haber the Cineite was in time paſt departed from the reſt of the Cineites his brethren of Hobab, the coſin of Moyſes: and had pitched his tentes vnto the valley, which
12 is called Sennim, and was nere Cedes. † And it was told Siſara, that Barac the ſonne of Abinoem was gone vp into
13 mount Thabor: † and he gathered nine hundred yron hooked chariottes, and al his armie from Haroſeth of the gentiles

:: Being a propheteſſe ſhe reſolued hard and obſcure thinges, but exerciſed no iuriſdiction in anie cauſes, for that belonged to the councel of Prieſtes and of ſeuentie ancientes, where the high prieſt was the chief Iudge. *Num.* 11. *Deut.* 17. Spiritually Debbora ſignified the Church & Barac chriſtian Princes, who are directed in their warres, and other actions by ſpiritual ſuperiors. as Origen, and other ancient writers expouud this hiſtorie.

to the torrent Ciſon. † And Debbora ſaid to Barac: Ariſe, for 14
this is the day, wherin our Lord hath deliuered Siſara into
thy handes: behold he is thy leader. And Barac went downe
from mount Thabor, and ten thouſand fighting men with
him. † And our Lord terrified Siſara, and al his chariotes, 15
and al the multitude in the edge of the ſword at the ſight of
Barac: in ſo much, that Siſara leaping downe from his cha-
riote, fled a foote, † and Barac purſewed the chariotes flee- 16
ing, and the armie vnto Haroſeth of the gentiles, and al the
multitude of the enemies was vtterly deſtroyed. † But Siſara 17
fleeing came to the tent of Iahel the wife of Haber the Ci-
neite. for there was peace betwixt Iabin the king of Aſor, and
the houſe of Haber the Cineite. † Iahel therfore going forth 18
to meete Siſara, ſaid to him: Come in to me my Lord, come
in, feare not. Who being entred into her tabernacle, and co-
uered of her with a cloke, † ſaid to her: Geue me, I beſeech 19
thee, a little water, for I am very thirſtie. Who opened a bottle
of milke, and gaue him to drinke, and couered him. † And 20
Siſara ſaid to her: Stand before the doore of the tabernacle,
and when any shal come asking thee, and ſaying: Is there
any man here? Thou shalt ſay: There is none. † :: Iahel ther- 21
fore the wife of Haber tooke a nayle of the tabernacle, ta-
king withal a hammer alſo: and going in ſecretely, and with
ſilence she put the naile vpon the temple of his head, and ſtri-
king it with the hammer, faſtened it into his braine euen to
the ground: who ioyning deepe ſleepe and death together,
faynted, and died. † And behold Barac following Siſara 22
came: & Iahel going forth to meete him, ſaid to him: Come,
and I wil shew thee the man whom thou ſeekeſt. Who when
he was entered in vnto her, ſaw Siſara lying dead, and the
nayle faſtened in his temples. † Therfore God that day hum- 23
bled Iabin the king of Chanaan before the children of Iſrael:
† which increaſed daily, and with ſtrong hand oppreſſed 24
Iabin the king of Chanaan, til they deſtroyed him.

:: Who is this woman ful of confidence, piercing the temples of the enimies head with a naile, but the faith of the Church deſtroying the diuels kingdomes with the croſſe of chriſt? S. *Aug. li. 12. c. 32. cont. Fauſt. Manich.* Iahel alſo prefigured our B. Ladie who cruſhed the ſerpentes head.

CHAP. V.

The Canticle of Debbora and Barac geuing thankes after their victorie.

AND Debbora and Barac the ſonne of Abinoem ſang in 1
that day, ſaying:

† You that of Iſrael haue voluntarily offered your liues to 2
peril, :: bleſſe our Lord.

:: The greater bleſſe the leſſe

† Heare

3 † Heare you kinges, and geue eare ye princes: I am, :: I am she, that wil sing to our Lord, I wil chaunte to our Lord the God of Israel.

4 † Lord when thou wentst out of Seir, and didst passe by the countries of Edom, the earth was moued, & the heauens and cloudes distilled waters.

5 † The mountaines melted before the face of our Lord, and Sinai before the face of our Lord God of Israel.

6 † In the daies of Samgar the sonne of Anath, in the daies of Iahel the pathes rested: and they that went by them, walked by bywaies.

7 The valiantes in Israel ceased, and rested: vntil Debbora arose, a mother rose in Israel.

8 Our Lord chose new warres, and the gates of the enemies him selfe subuerted: shield and speare if there appeared among fourtie thousand of Israel.

9 † My hart loueth the princes of Israel: you that of your owne good wil offered your selues to danger, blesse our Lord.

10 † You that ride vpon your :: faire asses, and sitte in iudgement, and walke in the way, speake.

11 † Where the chariottes were frushed together, and the armie of the enemie was suffocated, there let the iustices of our Lord be told, and his clemencie toward the valiantes of Israel: then did the people of our Lord goe downe to the gates, and obteyned the principalitie.

12 † Arise, arise Debbora, arise, arise, and speake a canticle: Arise Barac, and apprehend thy captiues thou sonne of Abinoem.

13 The remnant of the people is saued, our Lord hath fought in the valiantes.

14 Out from Ephraim he destroyed them into Amalec, and after him out from Beniamin into thy peoples O Amalec: Out from Machir there descended princes, and out from Zabulon they that led the armie to fight.

15 † The captaines of Issachar were with Debbora, and followed the steppes of Barac, who as it were into a headlong and bottomeles pitte gaue him self to danger: Ruben being diuided against it self, there was found contention of courragious persons.

16 Why dwellest thou betwen the two boundes, that thou mayest heare the whistlinges of the flockes? Ruben being

I by imparting spiritual benefites, so God, and superiors blesse their subiectes. Men blesse God, & the lesse their betters, by geuing thankes, and prayses.

:: She inculcateth that she must so much more praise God for this victorie, because he forshewed it by her, & by her directed the general captaine Barac, lest it might be ascribed either to wisdome or valure of anie man.

:: Those that subdew their bodies to the spirite ride vpon fayre asses Origen, *hom. 6. in c. 5. Iudic.*

diuided against it self, there was found contention of courageous men.

† Galaad rested beyond Iordan, and Dan gaue him self to shippes: Aser dwelt in the sea shore, and abode in hauens. 17

† But Zabulon and Nepthali offered their liues to death in their countrie of Merome. 18

† The kinges came and fought, the kinges of Chanaan fought in Thanac besides the waters of Mageddo, and yet going a praying they tooke nothing. 19

† From heauen they fought against them: the starres remayning in their order and course, fought against Sisara. 20

† The torrent of Cison drew their carcasses, the torrent of Cadumim, the torrent of Cison: my soule tread downe the strong ones. 21

† The hoofes of the horses fel of, the strongest of the enemies fleeing violently, and falling downe headlong. 22

† Curse ye the land of Meroz, said the Angel of our Lord: Curse the inhabitantes therof, because they came not to help our Lord, to aide his most mightie ones. 23

† :: Blessed among wemen be Iahel the wife of Haber the Cineite, and blessed be she in her tabernacle. 24

:: Iahel the figure was blessed amongst wemen: much more the most holie virgin mother of God is blessed aboue al wemen.

† To him that asked water she gaue milke, and in the phial of princes she offered butter. 25

† Her left hand she put to the naile, and her right hand to the smithes hammer, and stroke Sisara, seeking in his head a place for the wound, and piercing valiantly through his temple. 26

† Betwen her feete he fel: he failed, and died: he was rowled before her feete, and he lay without life and miserable. 27

† Looking through a window, his mother howled: & she spake out of a higher chamber: Why lingereth his chariote to come backe? Wherfore are the feete of his waggans slow? 28

† One wiser then the rest of his wiues, answered these wordes to her mother in law: 29

† Peraduenture now he diuideth the spoyles, and the fayrest of the wemen is chosen for him: garmentes of sundrie colours are deliuered to Sisara for a praye, and diuerse furniture is laid together to adorne the neckes. 30

† So perish al thine enemies O Lord: but they that loue thee, as the Sunne shineth in his rysing, so let them glitter. 31

† And the Land rested for fourtie yeares. 32

CHAP.

CHAP. VI.

The people falling againe to sinne, are oppressed by the Madianites. 12. An Angel appearing to Gedeon, sendeth him to deliuer Israel, 17. confirming his mission by miracle. 25. So he first destroyeth Baals altar. 34. then gathereth an armie against Idolaters. 36. and is assured againe of Gods protection by two miracles in a fleece of woolle.

1 AND the children of Israel did euil in the sight of our Lord: who deliuered them into the hand of Madian
2 seuen yeares, † & they were sore oppressed of them. And they made them selues dennes and caues in the mountaines, and
3 very wel fensed places to resist. † And when Israel had sowen, Madian came vp and Amalec, and the rest of the East
4 nations: † and pitching their tentes by them wasted al thinges as they were in the blade vnto the entring of Gaza: and they left nothing at al in Israel that perteyned to mans life,
5 not sheepe, not oxen, not asses. † For they and al their flockes came with their tabernacles, and like vnto locustes filled al places, an inumerable multitude of men, and of camels, wa-
6 sting whatsoeuer they touched. † And Israel was sore humbled in the sight of Madian. † And he cried to our Lord de-
8 siring helpe against the Madianites. † Who sent vnto them :: a man that was a prophet, and he spake: Thus sayeth our Lord the God of Israel: I made you to come vp out of Ægypt,
9 and brought you out of the house of seruitude, † and deliuered you out of the handes of the Ægyptians, and of al the enemies, that afflicted you: and I cast them out at your en-
10 tring, and deliuered you their Land. † And I said: I the Lord your God, feare not the goddes of the Amorrheites, in whose
11 land you dwel. And you would not heare my voice. † And an Angel of our lord came, and sate vnder an oke, that was in Ephra, and perteyned to Ioas the father of the familie of Ezri. And when Gedeon his sonne did thresh and purge
12 wheate in a winepresse, to flee Madian, † the Angel of our Lord appeared to him, and said: Our Lord be with thee ô
13 most valiant of men. † And Gedeon said to him: I beseech thee my Lord, if our Lord be with vs, why haue these euils apprehended vs? where are his meruelous workes, which our fathers haue told vs, and said: Out of Ægypt did our Lord bring vs? but now our Lord hath forsaken vs, and deliuered
14 vs into the hande of Madian. † And our Lord looked toward

:: S. Augustin (q 31. *in Iudic.*) supposeth that this messenger sent from God called *a man & a prophete* (for the forme, wherin he appeared) was the same Angel which sate vnder the oke and sent Gedeon to deliuer Israel. v. 11. 12. &c.

toward him, and said: Goe in this thy strength, and thou shalt deliuer Israel out of the hand of Madian: know that I haue sent thee. † Who answering said: I beseech thee, my Lord, wherein shal I deliuer Israel? behold my familie is the meanest in Manasses, and I the least in my fathers house. † And our Lord said to him: I wil be with thee: and thou shalt strike Madian as it were one man. † And he said: If I haue found, quoth he, grace before thee, geue me a signe that it is thou which speakest to me. † Neither depart thou hence, til I returne to thee, bringing a sacrifice, and offering :: to thee. Who answered: I wil tarie thy coming. † Gedeon therfore went in, and boyled a kidde, and of a bushel of flowre baked vnleuened loaues: and putting the flesh in a basket, and the broth of the flesh into a potte, he caried al vnder the oke, and offered to him. † To whom the Angel of our Lord said: Take the flesh and the vnleuened loaues, and put them vpon that rocke, and powre out the broth theron. And when he had done, † the Angel of our Lord stretched forth the tippe of the rodde, which he held in his hand, and touched the flesh and the vnleuened loaues: and there arose a fyre from the rocke, and consumed the flesh, and the leuened loaues: and the Angel of our Lord vanished from his eies. † And Gedeon seeing that it was the Angel of our Lord, said: Alas my Lord God: that I haue seene the Angel our Lord face to face. † And our Lord said to him: Peace be with thee: feare not, thou shalt not die. † And Gedeon built there :: an altar to our Lord, and called it, our Lords peace, vntil this present day. And when he was yet in Ephra, which is of the familie of Ezri, † that night our Lord said to him: Take a bullocke of thy fathers, and an other bullocke of seuen yeares, and thou shalt destroy the altar of Baal, which is thy fathers: and cut downe the groue, that is about the altar: † and thou shalt build an altar to the Lord thy God in the toppe of this rocke, whereupon thou didst lay the sacrifice before: and thou shalt take the second bullocke, and shalt offer an holocauste vpon a pile of the wood, which thou shalt cut downe out of the groue. † Gedeon therfore taking to him ten men of his seruantes, did as our Lord had commanded him. But fearing his fathers house, and the men of that citie, he would not doe it by day, but accomplished al thinges by night. † And when the men of that towne were risen

:: He meant not to offer sacrifice to the Angel, but that either the Angel, or himselfe in presence of the Angel, should offer it to God and so in dede the Angel partly directed him what to do, partly executed the office himselfe, by touching the oblation with his rodde; and miraculously bringing fire to consume the sacrifice.

:: An altar for a monument, not for sacrifice.

risen in the morning, they saw the altar of Baal destroyed, and the groue cut downe, and the other bullocke laid vpon
29 the altar, which then was built. † They said one to an other: Who hath done this? And when they inquired for the author of the fact, it was said: Gedeon the sonne of Ioas did al these
30 thinges. † And they said to Ioas: Bring forth thy sonne hither, that he may die: because he hath destroyed the altar of
31 Baal, and hath cut downe his groue. † To whom he answered: Why are you reuengers of Baal, that you fight for him? he that is his aduersarie, let him die before to morrow light appeare: if he be God, reuenge he him self, on him that hath
32 raysed his altar. † From that day Gedeon was called :: Ierobaal, because Ioas had said: Let Baal reuenge him self on him,
33 that hath raysed his altar. † Therefore al Madian, and Amalec, and the east peoples were gathered together, and pas-
34 sing ouer Iordan, camped in the vaile Iezrael. † But the spirit of our Lord reuested Gedeon, who sounding with a trumpet
35 called together the house of Abiezer, to folow him. † And he sent messengers into al Manasses, which it selfe also did folow him: and other messengers into Aser and Zabulon and
36 Nepthali, which mette him. † And Gedeon said to God: If
37 thou saue Israel by my hand, as thou hast spoken, † I wil putte this fleece of wool on the floore: if there shal be :: dew in the fleece onlie, and on al the ground drienes, I shal know that by my hand, as thou hast spoken, thou wilt deliuer Israel.
38 † And it came so to passe. And rysing in the night wringing
39 the fleece, he filled a vessel with the dew. † And he said againe to God: Let not thy furie be angry against me if I tempt once againe, seeking a signe in the fleece. I desire that the fleece onlie may be drie, and al the ground wette with dew.
40 † And God did that night as he had requested: and there was drienes in the fleece onlie, and dew on al the ground.

:: The strength of Baal, or stronger then Baal.

:: Dew first in the fleece and after on the ground signified grace and true religion first in one people, after in al nations. *Sainct Amb. Ser. 13. de Natal Dom. Venr. Beda. qq? in Iudic. c. 4.* Also Christs Incarnation without detriment of his mothers virginitie, of whose grace al are repleni-shed *S. Bernard. ho. 2. in Missus est.*

CHAP. VII.

Gedeon marching with thirtie two thousand men, al that are fearful, and that drinke water kneeling are dimissed, & onlie three hundred that drinke litle remaine. 9 By a Madianites dreame Gedeon is encouraged. 16. By a stratageme the enemie is frighted & ouerthrowne. 24. The Ephraites kil Oreb and Zeb.

1 THERFORE Ierobaal, which is also Gedeon, rysing in the night, and al the people with him, came to the fountaine that is called Harad. and the campe of Madian was

in the valley on the North side of the high hil. † And our 2
Lord said to Gedeon: There is much people with thee, neither shal Madian be deliuered into their hand: lest Israel glorie against me, and say: By myne owne force I am deliuered. † Speake to the people, and proclame in al their hea- 3
ring: He that is fearful and timorous, let him returne. And they departed from mount Galaad, and there returned two and twentie thousand men, and onlie ten thousand remained. † And our Lord said to Gedeon: Yet there is a great multi- 4
tude, leade them to the waters, and there I wil proue them: and of whom I shal tel thee that he goe with thee, let him goe: whom I shal forbid to goe, let him returne. † And when 5
the people were come downe to the waters, our Lord said to Gedeon: They that shal lappe the water with their tongues, as dogges are wont to lappe, thou shalt separate them apart: but they that shal drinke bowing downe their knees, shal be on the other part. † The number therfore of them that had 6
lapped watter, their hand casting it to their mouth, was three hundred men: and al the rest of the multitude had drunck kneeling. † And our Lord said to Gedeon: In the three 7
hundred men, that lapped water, I wil deliuer you, and geue Madian in thy hand: but let al the rest of the multitude returne into their place. † Taking therfore victuals and trum- 8
pettes according to the number, al the rest of the multitude he commanded to depart to their tabernacles: and him selfe with the three hundred gaue him selfe to the battel. And the campe of Madian was beneath in the valley. † The same 9
night our Lord said to him: Arise, and goe downe into the campe: because I haue deliuered them into thy hand. † But 10
if thou be afraid to goe alone, let Phara thy seruant goe downe with thee. † And when thou shalt heare what they 11
speake, then shal thy handes be strengthned, and thou shalt goe downe more secure to the enemies campe. He therfore went downe and Phara his seruant into part of the campe, where the watch was of men in armes. † But Madian and 12
Amalec, and al the East peoples lay scattered in the valley, as a multitude of locustes: their camels also were innumerable, as the sand that lieth in the sea shore. † And when Gedeon was 13
come, one told his neighbour a dreame: & in this manner he reported that which he had seene: I saw a dreame, & there semed to me as it were a harth loafe of barlie to roll, & to come into the

13: Obseruation of dreames is generally forbid. *Leuit.* 19.

into the campe of Madian: and when it was come to the tabernacle, it ſtroke it, and ouerthrew it, and beate it al flatte
14 with the earth. † He to whom he ſpake, anſwered: This is no other thing, but the ſword of Gedeon the ſonne of Ioas the man of Iſrael. For the Lord hath deliuered Ma-
15 dian into his handes, and al their campe. † And when Gedeon had heard the dreame, and the interpretation therof, he adored: and turned to the campe of Iſrael, and ſaid: Ariſe ye, for our Lord hath deliuered the campe of Madian into our
16 handes. † And he diuided the three hundred men into three partes, and gaue them trumpettes in their handes, and ::emptie pitchers, and lampes in the middes of their pitchers.
17 † And he ſaid to them: What you ſhal ſee me doe, that doe ye: I wil enter into part of the campe, and that which I ſhal
18 doe folow you. † When the trumpet ſhal ſound in my hand, doe you alſo ſound and crie together round about the campe:
19 To our Lord :: and to Gedeon. † And Gedeon went in, and the three hundred that were with him, into part of the campe, the watch of midnight beginning, and raiſing vp the watch men they began to ſound with their :: trumpettes, and to
20 clappe the pitchers one againſt an other. † And when they ſounded in three places round about the campe, and had broken the pitchers, they held the lampes in the left handes, and with the right they ſounded the trumpettes, and cried:
21 The ſword of our Lord and of Gedeon: † ſtanding euerie one in his place round about the enemies campe. Therfore the whole campe was trubled, and crying out and howling
22 they fled: † and the three hundred men neuertheles perſiſted ſounding with the trumpettes. And our Lord ſent in the ſword in al the campe, and they murdered one an other,
23 † fleeing as farre as Berhſetta, and the brinke of Abelmehula in Tebbath. But the men of Iſrael of Nephthali, and Aſer ſhoutting together, and al Manaſſes purſewed Madian.
24 † And Gedeon ſent meſſengers into al mount Ephraim, ſaying: Come downe to meete Madian, and take the waters before them to Bethbera and Iordan. And al Ephraim shouted, and tooke the waters before them and Iordan vnto
25 Bethbera. † And two men that were apprehended of Madian, Oreb, and Zeb: Oreb he ſlew in the Rocke of Oreb, Zeb in the Preſſe of Zeb. And they purſewed Madian, carying the heades of Oreb and Zeb to Gedeon beyond the ſtreames of Iordan.

v. 26. Deut. 18 v. 10. yet here, and in other places, it is euident, God would haue ſome obſerued. *See Annot. Gen. 40.*

:: These thinges were ridiculous (ſaieth venerab. Beda *c. 5. qq. in Iudic.*) if they had not bene terrible to the enemies.

:: It is no derogation to God, that honour is alſo geuen to his ſeruantes.

:: Trumpetes ſignified preachers of Chriſt, pitchers the bodies of Martyres, & lampes their vertues and miracles. *Vener. Beaa. qq. in Iudic. c. 5.*

CHAP. VIII.

The Ephraimites quareling because they were not called to the warres, are pacified by Gedeon. 4. The men of Soccoth and Phanuel denying victuals for the campe, Gedeon (in the meane time (10.) ouerthrowing the enemie) 15. reuengeth their reprochful contempt. 18. killeth Sebee and Salmana. 22. refuseth dominion, 24. but receiueth as a gift, the Iewels taken in the praye. 27. maketh therof an Ephod, which turneth to the ruine of his familie, 30. Hauing seuentie sonnes by his wiues, and one by a concubine, dieth in good old age. 33. and the people fal againe to idolatrie.

AND the men of Ephraim said to him: What is this that 1
thou didst meane to doe, that thou wouldest not cal vs
when thou didst goe to fight against Madian? chyding bitterly
and almost offering violence. † To whom he answered: 2
:: What could I haue done like to that, which you haue done.
Is not the cluster of Ephraim better then the vintages of
Abiezer? † Into your handes hath our Lord deliuered the 3
princes of Madian, Oreb and Zeb, what could I haue done
the like as you haue done? Which when he had spoken, their
spirit rested, wherwith they did swel against him. † And 4
when Gedeon was come to Iordan, he passed ouer it with the
three hundred men, that were with him: and for wearines,
they could not pursew them that fled. † And he said to the 5
men of Soccoth: Geue, I beseech you, bread to the people,
that is with me, because they are verie faint: that we may
pursew Zebee, and Salmana the kinges of Madian. † The 6
princes of Soccoth answered: Peraduenture the palmes of the
handes of Zebee and Salmana are in thy hand, & therfore thou
requirest that we geue bread to thy armie. † To whom he 7
said: When our Lord therfore shal haue deliuered Zebee and
Salmana into my handes, I wil teare your flesh with the
thornes, and briers of the desert. † And going vp from 8
thence, he came into Phanuel: and he spake to the men of
that place the like thinges. To whom they also answered,
as the men of Soccoth had answered. † He said therfore to 9
them also: When I shal be returned conquerour in peace,
I wil destroy this towre. † But Zebee and Salmana rested 10
with al their armie. For fiftene thousand men were remay-
ning of al the troupes of the East peoples, an hundred and
twentie thousand fighting men and those that drew sword,
being slayne. † And Gedeon going vp by the way of them, 11
that,

:: A soft answer breaketh anger: hard speach stirreth vp furie *Prou.* 15.

that dwelt in tabernacles, on the Eaſt ſide of Nobe, and Iegbaa, ſtroke the campe of the enemies, which were ſecure,
12 and ſuſpected no miſchance. † And Zebee and Salmana fled, whom Gedeon purſewing apprehended, al their hoſte being
13 put out of aray. † And returning from the battel before
14 ſunne ryſing, † he tooke a boy of the men of Soccoth: and he asked him the names of the princes and ancientes of Soc-
15 coth, and he deſcribed ſeuentie ſeuen men. † And he came to Soccoth, and ſaid to them: Behold Zebee, and Salmana concerning whom you vpbraided me, ſaying: Peraduenture the handes of Zebee and Salmana are in thy handes, and therfore thou deſireſt that we geue bread to the men that be-
16 wearie, and are fainte. † He tooke therfore the ancientes of the citie, and thornes and briers of the deſert, and tore them with the ſame, and cut the men of Soccoth into pieces.
17 † The tower alſo of Phanuel he ouerthrew, killing the inha-
18 bitantes of the citie. † And he ſaid to Zebee and Salmana: What manner of men were they, whom you ſlew in Thabor? Who anſwared: Like vnto thee, and one of them as it were
19 the ſonne of a king. † To whom he anſwered: They were my brethren, the ſonnes of my mother. Our Lord liueth, that
20 if you had ſaued them, :: I would not kil you. † And he ſaid to Iether his eldeſt ſonne: Ariſe, and kil them. Who drew not
21 out his ſword: for he was afraid, becauſe he was yet a boy. † And Zebee and Salmana ſaid: Doe thou riſe, and runne vpon vs: becauſe according to his age is the ſtrength of a man. Gedeon roſe vp, and ſlew Zebee and Salmana: and he tooke the ornamentes and boſſes, wherwith the neckes of kinges
22 camels are wont to be adorned. † And al the men of Iſrael ſaid to Gedeon: :: Rule thou ouer vs, and thy ſonne, and thy
23 ſonnes ſonne: becauſe thou haſt deliuered vs from the hand of Madian. † To whom he ſaid: I wil not rule ouer you,
24 neither ſhal my ſonne rule ouer you, but our Lord ſhal rule ouer you. † And he ſaid to them: One petition I requeſt of you: Geue me the earlettes of your praye. For the Iſmalites
25 were accuſtomed to haue golden earlettes. † Who anſwered: we wil geue them moſt willingly. And ſpreading a mantel on the ground, they caſt on it the earlettes of the praye:
26 † and the weight of the earlettes that he deſired, was a thouſand fiue hundred ſicles of gold, beſides the ornamentes, and iewels, and purple veſture, which the kinges of Madian were.

:: Zebee and Salmana were not of anie of the ſeuen nations, whom God commaunded to deſtroy and therfore Gedeon might haue ſpared their liues, if he would.

:: Kinges may do anie thing not contrarie to the law: but Iudges & Dukes may onlie do according to the law. *See.* 1. *Reg.* 8.

wont to vse, and besides the golden chaines of the camels,
† And Gedeon made therof an Ephod, and put it in his citie 27
Ephra. And al Israel did fornicate in it, and it became a ruine
to Gedeon and to al his house. † But Madian was humbled 28
before the children of Israel, neither could they any more lift
vp their neckes: but the land rested for fourtie yeares,
wherin Gedeon ruled. † Ierobaal therfore the sonne of Ioas 29
went, and dwelt in his owne house: † and he had seuentie 30
sonnes, which came out of his thigh, because he had manie
wiues. † And his :: concubine, which he had in Sichem, 31
bare him a sonne named Abimelec. † And Gedeon the sonne 32
of Ioas died in a good old age, & was buried in the sepulchre
of his father in Ephra of the familie of Ezri. † But after that 33
Gedeon was dead, the children of Israel were auerted, and did
fornicate with Baalim. And they made a couenant with Baal,
that he should be their God: † neither did they remember our 34
Lord their God, which deliuered them out of the handes of al
their enemies round about: † neither did they mercie with 35
the house of Ierobaal Gedeon, according to al the benefites
that he had done to Israel.

:: His handmaide or seruant not a harlotte: to wit, such a one as had not the priuiledge of a wife. as *Gen. 25. v. 6.*

CHAP. IX.

Abimelech Gedeons concubins sonne killeth his brethren, 7. onlie the yongest escapeth, & by a parable expostulateth the iniurie donne to his fathers house. 23. Shortly the Sichemites detest Abimelech. 26. Gaal conspireth against him, but is ouercome. 50. Finally Abimalech is wounded to death by a woman.

AND :: Abimelech the sonne of Ierobaal went into 1
Sichem to his mothers brethren and spake to them,
and to al the kinred of the house of his mothers father,
saying: † Speake to al the men of Sichem: whether is better 2
for you, that seuentie men haue dominion ouer you al the
sonnes of Ierobaal, or that one man haue dominion ouer
you? and withal consider that I am your bone, and your fleth.
† And his mothers brethren spake of him to al the men of 3
Sichem, al these wordes, and inclined their hartes after Abi-
melech, saying: He is our brother. † And they gaue him se- 4
uentie weight of siluer out of the temple of Baalberit. Who
hyred therewith vnto him self needie men and vagaboundes,
and they folowed him. † And he came into his fathers house 5
in Ephra, and murdered his brethren the sonnes of Ierobaal
seuentie

:: This sonne of Gedeon by his seruant prefigured Antichrist who wil persecute the Church and reigne for a while: but in the end shal be destroyed. S. Beda c. 6. qq in *Iudic.*

seuentie men, vpon one stone: and there remayned Ioatham
6 the youngest sonne of Ierobaal, and was hidde. † And al the
men of Sichem assembled together al the families of the citie
of Mello: and they went & made Abimelech king, beside the
7 oke, that stood in Sichem. † Which being told to Ioatham,
he went, :: and stoode in the toppe of mount Garizim: and
lifting vp his voice, he cried, and said: Heare me ye men
8 of Sichem, so as God may heare you. † " The trees went to
anointe a king ouer them: and they said to the :: oliue tree:
9 Reigne ouer vs. † Which answered: Can I forsake my fat-
nes, which both goddes do vse, and men, and come to be
10 promoted among the trees? † And the trees said to the
11 :: figge tree: Come, and take the kingdome ouer vs. † Which
answered them: Can I forsake my sweetenes, and my most
sweete fruites, and go to be promoted among the other trees?
12 † And the trees spake to the :: vine: Come, and reigne ouer
13 vs. † Which answered them: Can I forsake my wine, that
chereth God and men, & be promoted among the other trees?
* brierre bramble or thistle. 14 † And the trees said to :: the * rhamnus: Come, and reigne
15 ouer vs. † Who answered them: If in deede you make me
your king, Come, and rest vnder my shadow: but if you
meane it not, let there fyre issue forth of the rhamnus, and
16 deuoure the ceders of Libanus. † Now therfore, if you haue
wel, and without sinne appointed Abimelech king ouer you,
and haue dealt wel with Ierobaal, and with his house, and
haue requitted him the like for his benefites, who fought
17 for you, † and put his life in dangers, that he might deliuer
18 you from the hand of Madian, † who now are risen against
my fathers house, and haue killed his sonnes seuentie men
vpon one stone, and haue made Abimelech the sonne of his
handmaide king ouer the inhabitantes of Sichem, because he
19 is your brother. † If therfore you haue dealt wel, and with-
out fault with Ierobaal, and his house, reioyse this day in
20 Abimelech, and reioyse he in you. † But if vniustly: let there
fyre issue forth from him, and consume the inhabitantes of
Sichem, and towne of Mello: and let there fire goe forth
from the men of Sichem, and from the towne of Mello, and
21 deuoure Abimelech. † Which thinges when he had said, he
fled, and went into Bera: and dwelt there for feare of Abi-
22 melech his brother † Abimelech therfore reigned ouer Israel
23 three yeares. † And our Lord sent :: a verie euil spirit betwen
Abimelech

:: True pastores in the time of Antichrist wil still anouch the truth and the right of the Church.

: Oyle spiritually signifieth the grace of the Holie Ghost, making peace of conscience in mens soules towardes God.

:: The swetnes of Gods law producing good workes.

:: Contemtible in outward shew, but bringing forth liquour of meruelous force; which sorte of workes God is most delighted withal: and men most admire. *Psal.* 85

:: The rhamnus signifieth base and ambicious men.

:: God doth suggest only

good cogitations: as remorse of conscience in the sechemites, for their ingratitude towardes Gedeon and for so wicked and cruel a murder of his sonnes. wherupon they begāne to detest Abimelec and, so hatred grew betwen him & them, which is a most euil spirite. but their former sinne, not God, was the cause therof. *S. Aug. q. 45. in Iudic.*

Abimelech and the inhabitantes of Sichem: who began to
detest him, † and to lay the wickednes of the murdering of 24
the seuentie sonnes of Ierobaal, and the sheading of their
bloud vpon Abimelech their brother, and vpon the rest of the
princes of the Sichimites, that had holpen him. † And they 25
sette an ambushment against him on the toppe of the moun-
taines: and whiles they taryed for his coming, they com-
mitted robberies, taking prayes of them that passed by: and it
was told Abimelech. † And Gaal the sonne of Obed came 26
with his brethen, and passed into Sichem. At whose coming
the inhabitantes of Sichem taking courage, † issued forth 27
into the fieldes, wasting the vineyardes, and treading the
grapes: and gathering companies of musicions went into the
temple of their god, and in their bankettes and cuppes cursed
Abimelech, † Gaal the sonne of Obed crying: Who is Abi- 28
melech, and what is Sichem, that we should serue him? Is he
not the sonne of Ierobaal, and hath made Zebul his seruant
prince ouer the men of Emor the father of Sichem? Why then
shal we serue him? † would God that some man would geue 29
this people vnder my hand, that I might take Abimelech out
of the way. And some said to Abimelech: Gather together a
multitude of an armie, and come. † For Zebul the prince of 30
the citie, hearing the wordes of Gaal the sonne of Obed, was
very wrath, † and sent messengers secretely to Abimelech, 31
saying: Behold, Gaal the sonne of Obed is come into Sichem
with his brethren, and rayseth the citie against thee. † Arise 32
therfore in the night with the people, that is with thee, and
lie hidde in the field: † and betimes in the morning at sunne 33
rysing, sette vpon the citie. And when he issueth forth a-
gainst thee with his people, do to him what thou shalt be able.
† Abimelech therfore arose with al his armie in the night, and 34
laide ambushementes nere to Sichem in foure places. † And 35
Gaal the sonne of Obed went forth, & stoode in the entrance
of the gate of the citie. And Abimelech rose, and al his armie
with him from the place of the ambushmentes. † And when 36
Gaal had seene the people, he said to Zebul: Behold a multi-
tude cometh downe from the mountaines. To whom he an-
swered: Thou seest the shadowes of the mountaines as it
were heades of men, and with this errour thou art deceiued.
† Againe Gaal said: Behold there cometh downe people from 37
the nauel of the land, and one trouppe cometh by the way,

that

38 that looketh to the oke. † To whom Zebul said: Where is
now thy mouth, wherwith thou didst speake? Who is Abi-
melech that we should serue him? Is not this the people,
which thou didst despise? Goe forth, and fight against him.
39 † Gaal therfore went, the people of the Sichimites looking
40 on, and fought against Abimelech, † who pursewed him
fleeing, and driue him into the citie: and there were slaine
41 of his part manie, vnto the gate of the citie: † and Abi-
melech sate in Ruma: but Zebul expelled Gaal, and his
companions out of the citie, neither did he suffer them to
42 abide in it. † Therfore the day folowing the people went
43 forth into the field. Which being told to Abimelech, † he
tooke his armie, and diuided it into three troupes, setting
ambushmentes in the fieldes. And seeing that the people came
44 out of the citie, he arose, & set vpon them † with his owne
troupe, oppugning and besieging the citie: and two troupes
45 scattered through the field pursewed the aduersaries. † More-
ouer Abimelech al that day oppugned the citie: which he
tooke, & killed the inhabitantes therof, and destroyed it, so
46 that he :: sowed salt in it. † Which when they had heard
that dwelt in the towre of Sichem, they entered into the
temple of their god Berith, where they had made a couenant
with him, and therof the place had taken his name, which
47 was exceding wel fenced. † Abimelech also hearing that the
48 men of the towre of Sichem were gathered together, † he
went vp into mount Selmon with al his people: and taking
an axe, he cut of the bough of a tree, and laying it on his
shoulder & carying it, he said to his companions: That which
49 you see me do, doe ye out of hand. † They therfore cut-
ting of boughes from the trees, euerie man as fast as he could,
folowed their captaine. Who compassing the forte burnt it:
and so it came to passe, that with the smoke and the fyre a
thousand persons were slaine, men and wemen together, of
50 the inhabitantes of the towre of Sichem. † And Abimelech
departing thence came to the towne of Thebes, which com-
51 passing he besieged with his armie. † And there was in the
middes of the citie an high towre, to the which were fled
both men and wemen together, and al the princes of the
citie, the gate being shut very strongly, and they stan-
ding vpon the batlementes of the towre by the bulwarkes.
52 † And Abimelech coming nere the towre, fought manfully:

:: For more reuenge he sowed the citie with salte, which maketh ground barren, *Theod. q. 17. in lib. Iudic.*

and approching to the doore, endeuoured to put fire vnder it:
† and behold one woman casting from aboue a peece of a 53
:: Euels shal betide the vniust man to destruction. *Psal.* 139. milstone, :: dashed it against the head of Abimelech, and brake his brayne. † Who called by and by his esquire, and 54
said to him: Draw out thy sword, and strike me: lest perhaps it be said that I was slaine of a woman. Who doing as he was commanded slew him. † And when he was dead, al that 55
were with him of Israel, returned into their seates: † and 56
God repayed the euil, that Abimelech had done against his father, killing his seuentie brethren. † The Sichemites were 57
also rewarded for that which they had wrought, and the curse of Ioatham the sonne of Ierobaal came vpon them.

ANNOTATIONS.

CHAP. IX.

Vngratful people render iniuries for benefites.

8. *The trees went to annoint a king.*] According to the historie Ioatham Gedeons youngest sonne, by a parable iustly expostulateth the iniurie donne by the Sichemites to his fathers house, in preferring a base bound womans sonne, and cruelly murdering the rest of his sonnes: who with much trauel, and manie dangers of his owne life, had deliuered them from seruitude. But in the spiritual sense, which (as the ancient fathers note) is chiefly intended, Idolaters and Heretikes are reproued, who rather accept of vniust vsurpers, that wil serue their licentious appetites, and mantaine vice and wickednes, then to be ruled by iust and lawful Superiors, appointed by Gods ordinance, indued with grace of the Holie Ghost (signified by *the olive tree*;) such as bring forth wholsome swete vertues (signified by *the figge tree*;) and are replenished with admirable fortitude (signified by the vine tree:) and in their places set vp base, ambitious, cruel, and crabbed spirites, signified by the bramble, or brere. Thus Nemrod, Abimelech, Mahomet, and innumerable other tyrantes haue benne aduanced, & especially Antichrist *shal be extolled aboue al that is called God, or is worshipped*, and shal most cruelly persecute al Chatholiques, that wil not conforme themselues to his procedings. But in fine (as here is prefigured in Abimelech) *fire shal rise against this bramble Antichrist, and shal deuoure him and al his together.* S. Beda. qq. *in lib. Iudic. c. 6.*

Infidels promote wicked men to authoritie.

Abimelech a figure of Antichrist.

2. *Theff.* 2.

CHAP. X.

Thola ruleth in Israel twentie three yeares. 3. Iair twentie two. 6. The people fal againe to idolatrie, are afflicted by the Philisthimes, and Ammonites. 10. they crie to God for helpe, who biddeth them cal for helpe to the goddes whom they haue serued. 16. but crying stil to God, and throwing away their idoles, he hath compassion of them.

AFTER Abimelech there arose Ruler in Israel Thola the 1
sonne of Phua the vncle of Abimelech, a man of Issachar, which dwelt in Samir of mount Ephraim: † and iudged 2
Israel

Israel three and twentie yeares, and died and was buried in
3 Samir. † After him succeded Iair the Galaadite, who iudged
4 Israel for two and twentie yeares, † hauing thirtie sonnes sitting vpon thirtie asse coltes, & princes of thirtie cities, which of his name were called Hauoth Iair, that is, the townes
5 of Iair, vntil this present day in the Land of Galaad. † And Iair died; and was buried in the place, which is called
6 Camon. † But the children of Israel ioyning new sinnes to their old, did euil in the sight of our Lord, & serued the Idols, Baalim and Astaroth, & the goddes of Syria and of Sidon and of Moab and of the children of Ammon and of the Philistimes: and they left our Lord, and did not serue him. † A-
7 gainst whom our Lord being wrath, deliuered them into the handes of the Philisthijms and of the children of Ammon.
8 † And they were afflicted, and sore opressed for eightene yeares, al that dwelt beyond Iordan in the Land of the
9 Amorrheite, which is in Galaad: † in so much, that the children of Ammon passing ouer Iordan, wasted Iudas and Benia-
10 min and Ephraim: and Israel was afflicted exceedingly. † And crying to our Lord, they said: We haue sinned to thee, because we haue forsaken our Lord God & haue serued Baalim.
11 † To whom our Lord spake: Haue not the Ægyptians and the Ammorrheites, and the children of Ammon and the Phi-
12 listhijms, † the Sidonians also and Amalech and Chanaan oppressed you, & you cried to me, and I deliuered you out of
13 their hand? † And yet you haue forsaken me, and haue worshipped strange goddes: therfore I wil not adde to deliuer
14 you any more: † goe and inuocate the goddes which you haue chosen: let them deliuer you in the time of distresse.
15 † And the children of Israel said to our Lord: We haue sinned, render to vs whatsoeuer pleaseth thee: only now deliuer vs.
16 † In saying which thinges, :: they threw away out of their coastes al the idols of strange goddes, and serued our Lord
17 God: who sorowed for their miseries. † Therfore the children of Ammon crying together pitcht their tentes in Ga-
18 laad: against whom the children of Israel being assembled camped in Maspha. † And the princes of Galaad said euerie one to their neighbours: Who of vs shal first beginne to fight against the children of Ammon, shal be the duke of the people of Galaad.

:: Not euerie one that sayeth: *Lord, Lord,* but he that doth the wil of God, &c. *Mat.* 7.

CHAP. XI.

Iephte reiected by his brethrens, is intreated by the ancientes of Galaad to returne and fight for them against the Ammonites. 12. With whom he first pleadeth the cause of Israel by iust reasons, 26. and long prescription. But they persisting obstinate, he (30. inconsiderately vowing) 32. ouerthroweth them, 34. and sacrificeth his onlie daughter.

THERE was at that time Iephte the Galaadite a most valiant man and a warrier, the sonne of a woman that was :: an harlot, who was borne of Galaad. † And Galaad had a wife of whom he had sonnes: who after they were growen, cast out Iephte, saying: Thou canst not be heyre in the house of our father, because thou art borne of an other mother. † Whom he fleeing and auoyding, dwelt in the Land of Tob: and there were gathered to him needie men, and theeuish, and folowed him as their prince. † In those dayes the children of Ammon fought against Israel. † who pressing sore vpon them, the ancientes of Galaad went to take Iephte out of the Land of Tob to helpe them: † and they saied to him: Come and be our prince, and fight against the children of Ammon. † To whom he answered: Are not you they that hated me, and cast me out of my fathers house, and now are come to me forced by necessitie. † And the princes of Galaad said to Iephte: For this cause be we now :: come to thee, that thou goe forth with vs, and fight against the children of Ammon, and be the captaine of al that dwell in Galaad. † Iephte also said to them: If you be come to me sincerly, that I should fight for you against the children of Ammon, and if our Lord deliuer them into my handes, shal I be your prince? † Who answered him: Our Lord which heareth these thinges, him selfe is mediatour and witnes that we wil doe as we haue promised. † Iephte therfore went with the princes of Galaad, and al the people made him their prince. And Iephte spake al his wordes before our Lord in Maspha. † And he sent messengers to the king of the children of Ammon, which should say in his person: What is betwen me and thee, that thou art come against me, to wast my Land? † To whom he answered: Because Israel tooke my land, when he ascended out of Ægypt, from the coasts of Arnon vnto Iaboc and Iordan: now therfore with peace restore the same to me. † By whom Iephte againe sent word, and commanded them that they should say to the

:: The hebrew word *Zonah* signifieth also *an Inkeeper.*

:: If they had not concurred to his expulsion, it might haue sufficed to haue sent for him, but in this case the ancientes iudged it meete to goe in person, and to intreat him. So Christ was reiected by the Iewes, and returneth not to them til in the end of the world they shal seeke vnto him. *s. Aug. q. 49. in Iudic. post medi.*

15 to the king of Ammon: † Thus sayth Iephte: Israel did not take the Land of Moab, nor the Land of the children of Am-
16 mon: † but when they ascended out of Ægypt, he walked through the desert vnto the Readsea, and came into Cades.
Num.20 17 † And he sent messengers to the king of Edom, saying: Suffer me that I may passe through thy land. Who would not condescend to his requestes. He sent also to the king of Moab, who also him selfe contemned to geue passage. He abode
18 therfore in Cades, † and compassed the Land of Edom at the side, and the land of Moab: and came against the East quarter of the Land of Moab, and camped beyond Arnon: neither would he enter the boundes of Moab: for Arnon is the bor-
19 der of the Land of Moab. † Israel therfore sent messengers to Sehon the king of the Ammorrheites, who dwelt in Hesebon, and they said to him: Suffer me to passe through thy land
20 vnto the riuer. † Who also him selfe despising the wordes of Israel, suffered him not to passe through his borders: but gathering an infinite multitude went forth against him into
21 Iasa, and resisted strongly. † And our Lord deliuered him into the handes of Israel with al his armie, and he stroke him, and possessed al the Land of the Ammorrheite the inhabiter of
22 that countrie, † and al the coastes therof from Arnon vnto
23 Iaboc, & from the wildernes vnto Iordan. † Our Lord therfore the God of Israel subuerted the Amorrheite, his people of Israel fighting against him, and wilt thou now possesse his
24 land? † Are not those thinges which :: Chames thy God possessed, dew to thee by right? But the thinges that our Lord God hath obteyned conquerour, shal come to our possession:
25 † vnlesse perhaps thou be better then Balac the sonne of Sephor the king of Moab: or canst shew, that he wrangled a-
26 gainst Israel, and fought against him, † when he dwelt in Hesebon, and the litle townes therof, and in Aroer, and the townes therof, or in al the cities nere Iordan, for :: three hundred yeares. Wherfore haue you so long attempted nothing for re-
27 claime? † Therfore I doe not sinne against thee, but thou doest euil against me, denouncing me vniust warres. Our Lord be iudge the arbiter of this day betwen Israel, and betwen the
28 children of Ammon. † And the king of the children of Ammon would not harken to the wordes of Iephte, which
29 he sent him by the messengers. † Therfore the spirite of our Lord came vpon Iephte, and circuiting Galaad, and Manasses,

:: In the opinion of infidels, it semed that they possessed countries by the helpe of false goddes, and so they thought them selues to haue iust title. Much more iust is the title when God almighty geueth victorie of conquest. *S. Aug. q. 48. in Iudic.*

:: He argueth vpon prescription of 300. yeares being nere so much. for there wanted scarce thirtie: being from the conquest made by Moyses (*Num.21.*) til the time of Iephte about 270. yeares.

Maspha also of Galaad, and thence passing to the children of
Ammon, † he vowed a vow to our Lord, saying: If thou 30
wilt deliuer the children of Ammon into my handes,
† :: whosoeuer shal first come forth out of the doores of my 31
house, and shal meete me returning with peace from the
children of Ammon, him wil I offer an holocauste to our Lord.
† And Iephte passed to the children of Ammon, to fight 32
against them: whom our Lord deliuered into his handes.
† and he stroke from Aroer til thou come to Mennith, 33
twentie cities, and as farre as Abel, which is sette with vine-
yardes, with a very great plague. and the children of Ammon
were humbled by the children of Israel. † But Iephte retur- 34
ning into Maspha to his house, his onlie begotten daughter
mette him with tymbrels and daunces. for he had not other
children. † Whom when he saw, he rent his garmentes, 35
and said: Wo is me my daughter thou hast deceiued me, and
thy self art deceiued: for I haue opened my mouth to our
Lord, and I can doe no other thing. † To whom she an- 36
swered: My father, if thou hast opened thy mouth to our
Lord, do vnto me whatsoeuer thou hast promised, the re-
uenge and victorie of thyne enemies being granted to thee.
† And she said to her father: This only graunt me which I 37
desire: Suffer me that two monethes I may goe about the
mountaines, and :: bewayle my virginitie with my felowes.
† To whom he answered: Goe. And he dismissed her two 38
monethes. And when she was gone with her felowes and
companions, she mourned her virginitie in the mountaines.
† And the two monethes being expired, she returned to 39
her father, and he" did to her as he had vowed, who knew
not man. Thence forth a fashion in Israel, and a custome was
kept: † that after the compasse of a yeare the daughters of 40
Israel assemble together, and mourne the daughter of Iephte
the Galaadite foure dayes.

:: This vow was vnlawful, for the law forbiddeth to offer man or woman in sacrifice. *Exo.* 34. v. 20. *Deut.* 12. v. 31.

:: In the old testament mariage was ordinarily preferred before single life but in the new, it is better to kepe virginity 1. *Cor.* 7. v. 38.

ANNOTATIONS.

CHAP. XI.

39. *Did to her as he had vowed.*] VVhether Iephte did wel or no in sacrificing his daughter, hauing vowed to offer in sacrifice whosoeuer (or whatsoeuer) should first mete him returning with victorie, as it hapened she did, is a great and hard question, saieth S. Augustin (*q. 49. in lib. Iudic.*) and not easily decided, the holie scripture neither approuing nor reprouing his fact. Neuertheles by conference of other scriptures and discourse of reason, he iudgeth it most probable that Iephte offended in vowing

Iephte offended in vowing without special warrant from God, to sacrifice, that which by the law was not sacrificable; yet sinned not in performing his vow, but rather pacified God therby, whose will it semed to be, that for punishment of his sinne he should sacrifice his daughter, because by his diuine prouidence she first mette him: and the omission might rather haue benne for his natural loue towards his onlie childe, then for the vnlawfulnes of the sacrifice: seing it once pleased God to command Abraham to immolate his sonne Isaac, though when it came to execution, he forbade the same, appointing an other hoste in place of the childe, which here he did not. Neither was it iniurious to the daughter, seing she, as al mankinde, must once die when God appointeth. Yea further she offered her self freely (which semed to be by Gods instinct) willing her father to do to her whatsoeuer he had promised to God. This is the summe of S. Augustins large discourse. Likewise S. Ambrose (*li. 3. de Officijs c. 12.*) supposeth assuredly that this prince Iephte offended in vowing vnaduisedly, for it also repented him, when his daughter first mette him: yet that with *godlie feare and dreade* he performed to his owne bitter paine that which he had promised: instituting an anniuersarie lamentation of his daughter, for a warning to posteritie of more circumspection in making vowes. S. Hierom also (*li. 1 aduers. Iouinian.*) approueth their opinion that say: It was Gods ordinance Iephte should feele the errour of his vnaduised vow, by the death of his daughter, for a document to others. The very same teacheth S. Chrisostom, (*ho. 14. ad pop. Antioch.*) that God would haue this errour to be thus punished, that others might be warned from vowing the like. S. Gregoire Naziazen (*orat. de Machabæis*) preferring the martyrdome of the seuen brothers and their mother, before this sacrifice of Iephte as *more aduised, and more honorable*, yet condemneth not this, but recounteth it amongst other commendable actes. Theodoret (*q. 19. in Iudic.*) and al the aforesaid fathers do highly commend the daughters promptnes in offering her self to be sacrificed, which either much extenuated her fathers fault, or wholly iustified his fact. Thus the ancient fathers moderate their censures. Yet a new glosser of the English Bible without scruple sayeth, that by his rash vow, *and wicked performance his victorie was defaced*; and againe, that he was ouercome *with blinde Zele, not considering* whether the vow was lawful or no.

But not in performing his vow as ancient fathers thinke more probable.

S. Augustin.

S. Ambrose.

S. Hierom.

S. Chrysostom.

S. Gregorie Nazianzen.

Theodoret.

Bible 1603.

Protestants censure.

CHAP. XII.

Ephraites rising against Iephte, fourtie two thousand of them are slaine. 8. Abesan is Iudge. 11. After him Ahialon 13. Then Abdon.

1 BVT behold in Ephraim there arose a sedition. For they passing against the North, said to Iephte: Going to fight against the children of Ammon, why wouldst thou not call vs, that we might goe with thee? Therfore we wil burne thy
2 house. † To whom he answered: I and my people were at great strife against the children of Ammon: and I called you,
3 that you should ayde me, and you would not doe it. † Which I seeing :: put my life in myne owne handes, and passed to the children of Ammon, and our Lord deliuered them into my handes. What haue I deserued, that you rise against me in
4 battel. † Therfore al the men of Galaad being called to him, he fought

:: That, is exposed my self to danger trusting to Gods helpe & myn owne handes, when others would not assist me.

he fought against Ephraim: and the men of Galaad stroke Ephraim, because he had said: :: Galaad is a fugitiue of Ephraim, and dwelleth in the middes of Ephraim and Manasses. † And the Galaadites tooke the fordes of Iordan, by the which Ephraim was to returne. And when there had come to the same one of the number of Ephraim, fleeing, and had said: I beseech you let me passe: The Galaadites said to him: Art thou not an Ephraite? Who saying: I am not: † they asked him: Say then Schibboleth, which is interpreted an Eare of corne. Who answered, Sibboleth, not being able by the same letter to expresse, an eare of corne. And immediatly being apprehended they killed him in the very passage of Iordan. And there fel at that time of Ephraim two and fourtie thousand. † Therfore Iephte the Galaadite iudged Israel six yeares: and he died, and was buried in his citie of Galaad. † After him Abesan of Bethlehem iudged Israel: † who had thirtie sonnes, and as manie daughters, which he sending abrode, gaue to husbandes, and tooke wiues for his sonnes of the same number, bringing them into his house. Who iudged Israel seuen yeares: † and died and was buried in Bethlehem. † To whom succeeded Ahialon a Zabulonite: and he iudged Israel ten yeares: † and he died and was buried in Zabulon. † After him Abdon iudged Israel, the sonne of Illel a Pharathonite: † who had fourtie sonnes, and of them thirtie nephewes, mounting vpon seuentie asse coltes, and he iudged Israel eight yeares: † and he died, and was buried in Pharathon of the Land of Ephraim, in the mount of Amalec.

:: Iephte being of Manasses tribe the Ephraites enuied his glorie and calumniously obiected that he and his followers were fugitiues so raised a tumulte to their owne losse.

CHAP. XIII.

The people fal againe to idolatrie and are afflicted by the Philisthims. 3. An Angel foretelleth Manue his wife, that she shal haue a sonne, and that he shal be a NAZareite from his birth. 11. confirmeth the same to Manue. 16. They offer sacrifice to God. 24. The childe is borne, called Samson, and blessed of God.

AND againe the children of Israel did euil in the sight of our Lord: who deliuered them into the handes of the Philisthimes fourtie yeares. † And there was a certaine man of Sarаa, and of the stocke of Dan, named Manue, hauing a wife barren. † To whom an Angel of our Lord appeared, and said to her: Thou art barren and without children: but thou shalt conceiue & beare a sonne: † beware therfore that thou

thou :: drinke not wine & ſicer, nor eate any vncleane thing:
5 † becauſe thou ſhalt conceiue and beare a ſonne, whoſe head the raſer ſhal not touch: for he ſhal be a Nazareite of God, :: from his infancie, and from his mothers wombe, and he ſhal beginne to deliuer Iſrael from the handes of the Phili-
6 ſtijmes. † Who when ſhe was come to her huſband, ſaid to him: A man of God came to me, hauing an Angelical countenance, exceeding terrible. Whom when I had asked, who he was, and whence he came, and by what name he was cal-
7 led, he would not tel me: † but this he anſwered: Behold thou ſhalt conceiue and beare a ſonne: beware thou drinke not wine, nor ſicer, and that thou eate not any vncleane thing: for the child ſhal be the Nazereite of God from his infancie, and from his mothers wombe vntil the day of his
8 death. † Manue therfore prayed to our Lord, and ſaid: I beſech thee ô Lord, that the man of God, whom thou didſt ſend, may come againe, and teach vs what we ought to doe
9 concerning the child, that ſhal be borne. † And our Lord heard Manue praying, and the Angel of our Lord appeared againe to his wife ſitting in the field. but Manue her huſband
10 was not with her. Who when ſhe had ſeene the Angel, † haſtened, and ranne to her huſband: and ſhe told him, ſaying: Behold " the man hath appeared to me, whom I ſaw before.
11 † Who roſe, and folowed his wife: and comming to the man, ſaid to him: Art thou he that didſt ſpeake to the woman?
12 And he anſwered: I am. † To whom Manue, when, ſayd he, thy word ſhal be fulfilled, what wilt thou that the child doe?
13 or from what ſhal he keepe him ſelf? † And the Angel of our Lord ſaid to Manue: From al thinges, which I haue ſpo-
14 ken to thy wife, let him refraine him ſelf: † and whatſoeuer groweth of the vineyard, let him not eate: wine and ſicer let him not drinke, let him not eate any vncleane thing: and whatſoeuer I haue commanded her, let him fulfil and keepe.
15 † And Manue ſaid to the Angel of our Lord: I beſech thee that thou condeſcend to my petitions, and let vs :: make to
16 thee a kidde of goates. † To whom the Angel anſwered: If thou conſtraine me, I wil not eate thy breade: but if thou wilt make holocauſt, offer it to our Lord. And Manue knew
17 not that it was an Angel of our Lord. † And he ſaid to him: What is thy name, that, if thy word ſhal be fulfilled, we may
18 honour thee? † To whom he anſwered: Why askeſt thou

:: Abſtinence not only from thinges vncleane by the law but alſo from wine and ſider was a preparation to the childe, who ſhould abſtaine from them al his life.

:: Other Nazerites obſerued a preſcripte rule of abſtinence for a time only *Num.* 6. but Samſon al his life; ſ a more perfect figure of Chriſt.

:: Manue taking the Angel for a holie prophete iuſtly thought he would not admitte, nor cõmand anie thing but that was lawful. And ſo did as the Angel appointed him, though he was no prieſt, nor the place proper to ſacrifice, but by extraordinarie diſpenſation.

my name, which is merueilous? † Manue therfore tooke a 19
kidde of the goates, and the libamentes, and put them vpon
a rocke, offering to our Lord, who doeth meruelous thinges:
and he and his wife looked on. † And when the flame of 20
the altar ascended into heauen, the Angel of our Lord ascen-
ded together in the flame. Which when Manue and his wife
had seene, they fel flatte on the ground, † and the Angel of 21
our Lord appeared to them no more. And forthwith Manue
vnderstood that it was an Angel of our Lord, † and he said to 22
his wife: Dying we shal die, because we haue seene :: God.
† To whom his wife answered: If our Lord would haue kil- 23
led vs, he would not haue taken of our handes holocaustes
and libamentes, neither would he haue shewed vs al these
thinges, nor haue told vs these thinges that are to come. † She 24
therfore bare a sonne, and called his name Samson. And the
child grewe, and our Lord blessed him. † And the Spirit of 25
our Lord beganne to be with him in the campe of Dan
betwixt Saraa and Esthaol.

:: Though Manue saw not God in his owne person, yet seing him in his messenger feared death. *s. Aug. q. 54. in Iudic.*

ANNOTATIONS.

CHAP. XIII.

10. *The man hath appeared.*] Al ancient fathers and Catholique writers say, this was an Angel, which appeared in the forme of a man, and it is plaine by the text. Yet some protestantes wil haue this person to be Christ, *the eternal vvord of God.* VVho afterwardes became man. And neuertheles where by & by (v. 16.) he admonisheth Manue to offer sacrifice to God, they note that *he sought not his owne honour but Gods, vvhose messenger he vvas:* either plainly contradicting themselues, or els teaching Arrianisme, as though the Sonne of God were not God; or inferiour to God the Father.

Protestantes either contradict themselues, or teach Arrianisme.

Bible 1603.

CHAP. XIIII.

Samson desirous to marrie a Philisthime woman 5. by the vvay killeth a lion. 8. In vvhose mouth after few dayes, finding honey, 12. he proposeth therof a riddle to the Philisthiims for a vvager: 15. which reueling to his vvife, she telleth it to his aduersaries. 19. He killeth and spoyleth thirtie men, so payeth the vvager: and his vvife taketh an other man.

SAMSON therfore went downe into Thamnatha, and 1
seeing there a woman of the daughters of the Philisthims,
† he went vp, and told his father and his mother, saying: I 2
saw a woman in Thamnatha of the daughters of the Phili-
sthijms: which I beseech you take for me to wife. † To whom 3
his

his father and mother said: :: Is there not a woman among the daughters of thy bretheren, and in al my people, that thou wilt take a wife of the Philisthijms, which are vncircumcised? And Samson said to his father: Take this for me: 4 becausse she hath pleased mine eyes. † But his parentes knew not that the thing was done of our Lord, and he sought an occasion against the Philisthims. for at that time the Phili- 5 sthiims had dominion ouer Israel. † Samson therfore went downe with his father and mother into Thamnatha. And when they were come to the vineyardes of the towne, there appeared a lions whelpe cruel, and roaring, and mette 6 him. † And the Spirit of our Lord came vpon Samson, and he tore the lion, as if he should teare a kidde into peeces, hauing nothing at al in his hand: and this thing he would not 7 tel to his father and mother. † And he went downe and 8 spake to the woman, that had pleased his eies. † And after some dayes returning to take her, he went aside to see the carcasse of the lion, and behold there was a swarme of bees 9 in the mouth of the lion and a honie combe. † Which when he had taken in his handes, he did eate in the way: and coming to his father and mother, he gaue them part, who also them selues did eate: neither would he for al that tel them, that he had taken the honie from the bodie of the lion. 10 † His father therfore went downe to the woman, and made his sonne Samson a feast. for so yong men were accusto- 11 med to doe. † When the citizens therfore of that place had seene him, they gaue him thirtie companions to be with 12 him. † To whom Samson spake: I wil propose you a riddle, which if you shal solue me within the seuen dayes of the feast, I wil geue you thirtie sindones, and as many coates: 13 † but if you shal not be able to solue it, you shal geue me thirtie sindones, and cotes of the same number. Who answered him: Propound the riddle, that we may heare it. 14 † And he said to them: Out of the eater came forth meate, and out of the strong issued forth sweetenes. neither could 15 they for three dayes solue the proposition. † And when the seuenth day was come, they said to the wife of Samson: Speake to thy husband, and vse perswasion to him, that he tel thee what the riddle signifieth. Which thing :: if thou wilt not doe, we wil burne thee, and thy fathers house: haue you therfore called vs to the bridal that you might spoyle vs?

:: It was prohibited (*Deut.* 7. v. 3. to make mariage with the Gentiles, but God some times dispensed: as here it appeareth he did. 7. 4.

:: By threates they made her betray her

husband: and neuertheles destroyed both her and her father. *cha.* 15. *v.* 6. so persecuters of the Church deale with such, as trayterously or of frailtie serue their turne.

† Who shed teares before Samson, and complained saying: Thou hatest me, and louest me not: therfore the probleme, which thou hast propounded to the sonnes of my people, thou wilt not expound to me. But he answered: I would not tel it to my father and mother: and can I tel it to thee? † The seuen daies therfore of the feast she wept before him: and at the length the seuenth day for that she molested him he expounded it. Who immediately told her countrie men. † And they told it him the seuenth day before the going downe of the sunne: What is sweeter then honie, and what stronger then a lyon? Who said to them: If you had not ploughed with my hayfer, you had not found out my proposition. † The Spirit therfore of our Lord came vpon him, and he went downe to Ascalon, and stroke there thirtie men, whose garmentes being taken away he gaue to them, that had solued the probleme. And being exceding wrath he went vp into his fathers house: † but his wife tooke a husband one of his freindes and bridal companions.

16 17 18 19 20

CHAP. XV.

Samson tying firebrandes to foxes tayles burneth the Philisthims corne. 6. they burne his wife and her father. 8. he beateth them and hideth himselfe. 10. His owne countrimen to get peace with the Philisthimes, take and bind him, so meaning to deliuer him. 14. but he breaketh the cordes, and with the iaw bone of an asse killeth a thousand of his enemies. 18. Being exceding drie, is refreshed with water, from the tooth of the same iaw.

AND after a certaine time, when the dayes of wheate harueste were at hand, Samson came, meaning to visite his wife, and he brought her a kidde of goates. And when he would enter into her chamber as he was wont, her father prohibited him, saying: † I thought that thou hadst hated her, and therfore I deliuered her to thy freind: but she hath a sister, which is yonger & fayrer then she, let this be thy wife in steade of her. † To whom Samson answered: From this day there shal be no fault in me against the Philisthimes: for I wil doe you euils. † And he went, and :: caught three hundred foxes, and he coupled them tayle to tayle, and tyed fyrebrandes in the middes: † which kindling with fyre, he let them goe, that they might runne abroade hither and thither. Who immediately went on into the corne of the Philisthimes.

1 2 3 4 5

:: Being Iudge of the people he had helpe of others to take so manie foxes with nettes, or o-

Which

Which being ſette on fire, both the corne now caried together, and that which yet ſtoode in the ſtalke, was al burnt, in ſo much, that the flame conſumed the vineyardes alſo and
6 the oliuetes. † And the Philiſthijmes ſaid: Who hath done this thing? To whom it was ſaid: Samſon the ſonne in law of the Thamnathate: becauſe he tooke his wife, and gaue her to an other, he hath wrought theſe thinges. And the Philiſthims went vp, and burnt both the woman and her fa-
7 ther. † To whom Samſon ſaid: Although you haue done theſe thinges, notwithſtanding yet wil I require reuenge of
8 you, and then I wil reſt. † And he ſtroke them with a great plague, ſo that aſtonied they laid the calfe of the leg vpon the thigh. And going downe he dwelt in the caue of the rocke
9 Etam. † Therfore the Philiſthijms going vp into the Land of Iuda camped in the place, which afterward was called Lechi, that is, the iaw bone, where their armie was ſpred abrode.
10 † And they of the tribe of Iuda ſaid to them: Why are you come vp againſt vs? Who anſwered: That we may bind Samſon, we are come, and may repay him the thinges that he hath
11 wrought againſt vs. † There went downe therfore three thouſand men of Iuda, to the caue of the flint Etam, and ſaid to Samſon: knoweſt not thou that the Philiſthijms reigne ouer vs? Why wouldeſt thou doe this thing? To whom he
12 ſaid: As they did to me ſo haue I done to them. † To bind thee, quoth they, we are come, and to deliuer thee into the handes of the Philiſthijms. To whom Samſon: Sweare,
13 quoth he, & promiſe me that you kil me not. † They ſaid: We wil not kil thee, but wil deliuer the bound. And they bound him with two new cordes, and tooke him from the rocke
14 Etam. † Who when he was come to the place of the Iawe-bone and the Philiſthijms shouting were come againſt him, the Spirit of our Lord felvpon him: and as flax is wont to be conſumed at the ſauour of fyre, ſo the bandes wherwith
15 he was bound, were diſſipated and looſed. † And finding a iawe bone, to witte, the iawe bone of an aſſe, which lay there, catching it, :: he ſlewe therwith a thouſand men,
16 † and ſaid: In the iawe bone of an aſſe, in the iawe of the colt of ſhe aſſes haue I deſtroyed them, and haue ſtrooke a
17 thouſand men. † And when he had ended theſe wordes ſinging, he threw the iaw bone out of his hand, and called the name of that place Ramathlechi, which is interpreted the

therwiſe, being great ſtore in that countrie.

:: A notorious miracle to kil ſo manie with ſo meane a weapon without other helpe of man. And by common reaſon as vncredible, as the great myſteries of Catholique Religion.

lifting vp of the iawbone. † And being very thirſtie, he cried to our Lord, and ſaid: Thou haſt geuen in the hand of thy ſeruant this very great ſaluation and victorie: and behold I die for thirſt, and ſhal fal into the handes of the vncircumciſed. † Our Lord therfore :: opened a great tooth in the iawe of the aſſe, & there iſſued out of it waters. which being drunke, he refreſhed his ſpirit, and receiued ſtrength againe. Therfore the name of that place was called: The fountaine of him that inuocated from the iawbone, vntil this preſent day. † And he iudged Iſrael in the daies of the Philiſthijms twentie yeares. 18 19 20

:: It was a greater miracle to draw water out of a drie bone, then out of the earth or ſtones: but al things are poſſible to God, which he pleaſeth to do.

CHAP. XVI.

Samſon enuironed in a citie taketh away the gates, and carieth them on his shoulders into a mountaine. 4. Is at laſt deceiued by Dalila, 21. his eyes put out, and ſcornfully abuſed. 26. But finally God reſtoring his ſtrength, he ſtriking two pillers the houſe falleth, and with himſelf, killeth three thouſand Philiſthiims.

HE went alſo into Gaza, and ſaw there a woman that was * an harlot, and went in vnto her. † Which when the Philiſthiims had heard, and it was bruted among them, that Samſon was entered into the citie, they compaſſed him, keepers being ſette in the gate of the citie: and there al the night wayting with ſilence, that in the morning they might kil him going out. † But Samſon ſlept vntil midnigt, and then ariſing he :: tooke both the leaues of the gate, with their poſtes and locke, and laying them on his shoulders, caried them to the toppe of the mountaine, which looketh toward Hebron. † After theſe thinges he loued a woman, which dwelt in Valley Sorec, and she was called Dalila. † And the princes of the Philiſthiims came to her, and ſaid: Deceiue him, and learne of him, wherein he hath ſo great ſtrength, and how we may be able to ouercome him, and being bound to afflict him. which if thou shalt doe, we wil geue thee euerie one a thouſand and an hundred peeces of ſiluer. † Dalila therfore ſpake to Samſon: Tel me, I beſech thee, wherein thy greateſt ſtrength is, and what it is where-with being bound thou canſt not breake forth. † To whom Samſon anſwered: If I shal be bound with ſeuen cordes of ſinewes not yet drie, and moyſte as yet, I shal be weake as ot hermen. † And the princes of the Philiſthimes brought 1 2 3 4 5 6 7 8

* or, a Inkeepe

:: For ſuch admirable ſtrength the hethnih people thought Samſon to be Hercules. *s. Aug. li. 18. c. 19. ciuit.* But he was in deede farre ſtronger then they feaned of Hercules, who they ſaid, was not able to fight againſt two: whereas Samſon alone killed a thouſand with the iawbone of an aſſe. c. 15. v. 15.

vnto

vnto her ſeuen cordes, as he had ſaid: with the which she
9 bound him, † ambushementes lying ſecretely in wayte neere her, and in the chamber expecting the end of the thing, and she cried to him: The Philiſthijms vpon thee Samſon. Who brake the bandes, as if a man should breake a thread of toe twyned with ſpittle, when it hath taken the ſauor of fyre:
10 and it was not knowen wherein his ſtrength was. † And Dalila ſaid to him: Behold thou haſt deluded me, and haſt ſpoken falſe: now at the leaſt tel me wherwith thou mayeſt
11 be bound. † To whom he anſwered: If I shal be bound with new cordes, that were neuer occupied, I shal be weake, and
12 like to other men. † With the which Dalila againe bound him, and cried: The Philiſthijmes vpon thee Samſon, ambuſhementes being prepared in the chamber. Who did ſo breake
13 the bandes as threades of linnen cloth. † And Dalila ſaid to him againe: How long deceiueſt thou me, and ſpeakeſt falſe? Shew wherewith thou mayeſt be bound. To whom Samſon anſwered: If thou platte ſeuen heares of my head with a heare laſe, and faſten a nayle tyed round about them in the
14 ground, I shal be weake. † Which when Dalila had done, she ſaid to him: The Philiſthijms vpon thee Samſon. Who ryſing vp from ſleepe drew out the nayle with the heares and
15 the heare laſe. † And Dalila ſaid to him: How doeſt thou ſay that thou loueſt me, whereas thy mind is not with me? Theſe three times thou haſt lied to me, & wouldeſt not tel wherein
16 thy greateſt ſtrength is. † And when she moleſted him, and continually hong vpon him for many daies, not geuing him ſpace to reſt, his ſoule faynted, and was wearied euen vnto
17 death. † Then opening the truth of the thing, he ſaid to her: There neuer came yron vpon my head, becauſe I am a Nazareite, that is to ſay, conſecrated to God from my mothers wombe: if my head shal be ſhauen, :: my ſtrength shal de-
18 part from me, and I shal fayle, and shal be as other men. † And she ſeing that he had confeſſed to her al his minde, ſent to the princes of the Philiſthijms and willed them: Come vp yet once more, for now he hath opened his hart to me. Who went vp taking with them the money which they had
19 promiſed. † But she made him to ſleepe vpon her knees, and to lay his head in her boſome. And she called a barber, and shaued his ſeuen heares, and beganne to driue him away, and thruſt him from her: for immediately the ſtreingth departed

:: Supernatural ſtreingth, or grace departeth when any leaue the rule of their profeſſion.

from

from him: † and she said: The Philisthijms vpon thee Sam- 20
son. Who arysing from sleepe, said in his mind: I wil goe
forth as I did before, and wil shake my self, not knowing that
our Lord was departed from him. † Whom when the Phili- 21
sthijmes had apprehended, forthwith they plucked forth his
eies, and led him to Gaza bound with chaynes, and being
shut vp in prison they made him grinde. † And now his hea- 22
res had begone to grow againe, † and the princes of the 23
Philisthijms assembled in one, that they might immolate ma-
gnifical hostes to Dagon their god, and might feast, saying:
Our God hath deliuered our enemie Samson into our handes.
† Which thing the people also seing, praysed their god, and 24
said the same thinges: Our God hath deliuered our aduersarie
into our handes, who destroyed our countrie, and killed verie
manie. † And reioysing through out their bankettes, when 25
they had now taken their good cheere, they commanded that
Samson should be called, and should play before them. Who
being brought out of prison played before them, and they
made him to stand betwen two pillers. † Who said to the 26
seruant that gouerned his steppes: Suffer me to touch the
pillers, on which al the house stayeth, and let me leane vpon
them, and rest a litle. † And the house was ful of men and 27
wemen, and there were al the princes of the Philisthijms,
also from the roofe and higher part, about three thousand of
both sexe beholding Samson playing. † But he inuocating 28
our Lord, said: Lord God remember me, & restore now to me
myne old strength my God, that I may: reuenge me of myne
enemies, and for the losse of two eies may receiue one re-
uenge. † And taking both the pillers, on which the house 29
rested, and holding the one in his right hand, and the other in
his left, † he said: " Let me die with the Philisthijms. And 30
the pillers being strongly shaken, the house fel vpon al the
princes, and the rest of the multitude, that was there: and he
killed manie moe dying, then before he had killed liuing.
† And his brethren going downe and al his kindred, they 31
tooke his bodie, and buried it betwixt Saraa and Esthaol in
the sepulchre of his father Manue, and he iudged Israel
twentie yeares.

: He desired to be reuenged, not of rancour of mind but of zele of iustice. And so al the elect & glorified Saincts desire reuenge. *Luc.* 18. *v.* 8. *Apoc.* 6. *v.* 10.

ANNOTATIONS. CHAP. XVI.

Samson excused in killing

30. *Let me die with the Philisthiims.*] Manie thinges do iustifie Samsons fact in killing himself with the Philisthiims. First it appeareth by the miracle, that God

God directly and extraordinarily concurred by restoring in that moment his admirable strength, that he could pull downe two such pillers. And conformably we may gather, that God inspired his mind to attempt this fact, and so he erred not, but obeyed God herein: as S. Augustin noteth. *li. 1. c. 21. & 26. de ciuit. Dei.* Secondly he was moued with zele of Gods honour, hearing the Idolaters praise their false god Dagon. Thirdly, he had a good and pure intention to reuenge him selfe for Gods more glorie, praying to him for restauration of strength. Fourthly he did not directly desire to kil himselfe, but to kil the Philisthims, though himselfe must also die with them. And in this act especially he was a figure of Christ, who chiefly by his death conquered his enemies. himselfe with his enemies. Samson a figure of Christ.

CHAP. XVII.

Michas and his mother cause a grauen, and a molten idol to be made of siluer. 5. He maketh one of his sonnes priest for the idol, 10. and for the same purpose hyreth also a Leuite.

The third part. Of certaine accidentes which happened in the time of the Iudges.

1 THERE was at that time a certaine man of mount
2 Ephraim named Michas, † who said to his mother: The thousand and hundred siluer peeces, which thou hadst separated to thy selfe, and concerning the which thou didst sweare in my hearing, behold I haue, and they are with me.
3 To whom she said: Blessed be my sonne to the Lord. † He therfore rendred them to his mother, who had said to him: I haue consecrated and vowed this siluer to the Lord, that my sonne may receiue it of my hand, and make :: a grauen and
4 :: a molten (god) and now I deliuer that to thee. † He rendred them therfore to his mother: who tooke two hundred siluer peeces and gaue them to the siluersmith, that he might make of them a grauen and a molten (god) which was in the
5 house of Michas. † Who separated also therein a litle house to the God, and made an Ephod, and Theraphim, that is to say, a priesthe vestiment, and idoles: and he :: filled the hand
6 of one of his sonnes, and he became his priest. † In those daies there was not a king in Israel, but euerie one did that,
7 which semed right to him self. † There was also an other yong man of Bethelem Iuda, of the kinred therof: and he
8 was a Leuite, and dwelt there. † And going forth out of the citie of Bethelehem, he would seiourne where soeuer he should find it comodious for him. And when he was come into mount Ephraim, making his iourney, and had turned
9 aside a little into the house of Michas, † he was demanded of him whence he came. Who answered: I am a Leuite of Bethlehem Iuda, and I goe to dwel where I shal be
10 able, and shal perceiue it to be profitable for me. † And

:: In hebrew *pesel vmassecah*, in Latin *sculptile & conflatile, a grauen & molten thing* an image or forme made in mettle for a god, and so called, *v. 5.* was in dede an idol of Gentilitie, and nothing at al against sacred Images of Christ and his Sainctes in the Catholique Church, wherof more is noted. *Gen. 31. Exo. 20.*

:: Annointed his hādes with oyle, as was prescribed. *Exo. 29. Leu. 8.* But such an apish imitation

was of no va lue, where was neither true vocation in the annointed (for he descen ded not of Aaron, but of Moyses, *chap.* 28. v. 30.) nor authoritie in him that vsed this ceremony

Michas said: Abide with me, and be to me a father and a priest, and I wil geue thee euerie yeare tenne siluer peeces, and duble liuerie, and the thinges that be necessarie for victual. † He was content, and abode with the man, and was vnto him as one of his sonnes. † And Michas filled his hand, and had the yong man for a priest with him, saying: † Now I know that God wil do me good [b] hauing a priest of the Leuitical kinde.

CHAP. XVIII.

First sending spies to discouer, 11. *six hundred armed men of the tribe of Dan goe to seeke possessions.* 14. *By the way they take the idol, and idolatrical priest from Michas.* 27. *Surprise the towne of Lais,* 30. *and there set vp idolatrie.*

IN those dayes there was not a king in Israel, and the tribe of Dan sought possession for it selfe, that it might dwel therein: for vntil that day it had [c] not receiued a lotte among the other tribes. † Therfore the children of Dan sent fiue men of their stocke and familie most valiant from Saraa and Esthaol, that they might view the land, and diligently behold it, and they said to them: Goe, and consider the land. Who going forward when they were come into mount Ephraim, and had entered into the house of Michas, they rested there: † and knowing the voice of the yong man the Leuite, and vsing his lodging, they said to him: Who brought thee hither? What doest thou here? For what cause wouldest thou come hither? † Who answered them: These, and these thinges hath Michas done to me, & hath hyred me for wages to be his priest. † And they desired him that he would consult [d] the Lord, that they might know whether they should goe on a prosperous iourney, and the thing should haue effect. † [e] Who answered them: Goe in peace: The Lord regardeth your way, and the iourney that you goe. † The fiue men therfore going came to Lais, & they saw the people dwelling in it without any feare, according to the custome of the Sidonians, secure and quiet, no man at al resisting them, & of greate riches, and separated farre from Sidon and from al men. † And returning to their brethren in Saraa and Esthaol, and asking what they had done they answered them: † Arise, and let vs goe vp to them: for we haue seene the Land exceding rich and plentiful: neglect not, slacke not: let vs goe, and possesse it, it wil be no labour.

† We

[b] An Apostata Leuite was accounted more sufficient then an idolatrical priest to serue an idol. So he that is a Priest or a Deacon once catholikly consecrated, is a sufficient (yea too sufficient) a minister with protestantes.

[c] Their whole portiō was assigned (*Ios* 19) but through their owne slouth they possessed litle of it, so that hitherto the greatest part was not receiued.

[d] They ment the false god which the apostata Leuite serued.

[e] The diuel answered, as his maner is

10 † We shal enter vnto them being secure, into a most large countrie, and our Lord wil deliuer to vs the place, wherein is penurie of nothing, of those thinges that grow on the
11 earth. † There departed therfore from the kinred of Dan, that is to say, from Saraa and Esthaol six hundred men, fur-
12 nished with warlike armour, † and going vp they caried in Cariathiarim of Iuda: which place from that time tooke the name of the Tentes of Dan, and it is at the backe of Cariathia-
13 rim. † Thence they passed into mount Ephraim. And when
14 they were come to the house of Michas, † the siue men, that before had been sent to view the Land of Lais, said to the rest of their brethren: You know that in these houses there is an Ephod, and Theraphim, and a grauen, and molten god: See
15 what pleaseth you. † And when they had turned a litle aside, they entred into the house of the yong man the Leuite, which was in the house of Michas: and saluted him with peaceable
16 wordes. † And the six hundred men so as they were armed,
17 stoode before the doore. † But they, that were entred the house of the yong man, endeuoured to take away the grauen, the Ephod, and the idols, and molten god, and the priest stoode before the doore, the six hundred most valiant men expecting
18 nor farre of. † They therfore that were entred tooke the grauen, the Ephod, the theraphim and molten god. To whom
19 the priest said: What doe you? † To whom they answered: Hold thy peace, and put thy finger vpon thy mouth and come with vs, that we may haue thee for a father, and a priest. Whether is better for thee, that thou be a priest in the house of one
20 man, or in one tribe and familie in Israel? † Which when he had heard, he agreed to their wordes, and tooke the Ephod,
21 and idols, and grauen god, and departed with them. † Who when they went forward, and had made the children and the
22 cattel to goe before them, and al that was percious, † and were now farre from the house of Michas, the men that dwelt
23 in the house of Michas crying out together folowed, † and at their backe began to shoute. Who looking backe, said
24 to Michas: What meanest thou? Why doest thou crie? † Who answered: My Goddes, which I made me, you haue taken away, and the priest, and al that I haue, and doe you say:
25 What aileth thee? † And the children of Dan said to him: Beware thou speake no more vnto vs, and there come vnto thee men prouoked in mind, and thou with al thy house

obscurly, some times truly & sometimes falsly.

perish. † And so they went on their iourney begone. But 26
Michas seing that they were stronger then he, returned into
his house. † And the six hundred men tooke the priest, and 27
the thinges which we spake of before, and came into Lais to
a people that was quiet and secure; and stroke them in the
edge of the sword: and the citie they deliuered to fyre, † no 28
man at al bringing them succour, for that they dwelt farre
from Sidon, and had with no men anie societie and affayres.
And the citie was situated in the countrie of Rohob: which
building agayne they dwelt in it, † calling the name of the 29
citie Dan, according to the name of their father, whom Israel
had begotten, which before was called Lais. † And they 30
sette vp to them selues the :: grauen idol, and Ionathan the
sonne of Gerson the sonne of Moyses, and his sonnes priestes
in the tribe of Dan, vntil the day of their captiuitie. † And 31
the idol of Michas remayned with them al the time, that the
house of God was in Silo. In those daies there was not a king
in Israel.

:: *Pesel, eidolon, sculptile, the grauen thing, falsly called god. c. 17. v. 5.*

CHAP. XIX.

A Leuite bringing homeward his reconciled wife, 15. at Gabaa in the tribe of Beniamin hardly getteth lodging. 25. his wife is there vilanously abused by wicked men, and in the morning found dead. 29. whereupon her husband cutteth her bodie, and sendeth peeces to euerie tribe of Israel, requiring them to reuenge the wicked fact.

THERE was a certaine man a Leuite, dwelling on the 1
side of mount Ephraim, who tooke a wife of Bethlehem
Iuda: † which left him, and returned vnto her fathers house 2
into Bethlehem, and abode with him foure monethes. † And 3
her husband folowed her, willing to be reconciled vnto her,
and to speake her fayre, and to bring her backe with him,
hauing in his companie a seruant and two asses: who re-
ceiued him, and brought him into her fathers house.
Which when his father in law had heard, and had seene him,
he mette him ioyful, † and embraced the man. And the sonne 4
in law taried in the house of his father in law three daies,
eating with him and drinking familiarly. † But the fourth 5
day arysing before day, he would depart. Whom his father in
law held, and said to him: Tast first a litle bread, & strengthen
thy stomacke, and so thou shalt depart. † And they sate to- 6
gether, and did eate and drinke. And the father of the yong
woman

woman said to his sonne in law: I beseech thee that thou tarie
7 here to day, and let vs make merie together. † But he ry-
sing vp, beganne as if he would depart. And neuertheles with
much adoe his father in law stayed him, and made him to
8 tarie with him. † But when morning was come, the Leuite
prepared to goe his iourney. To whom his father in law
againe: I beseech thee, quoth he, that thou take a litle meate,
and making thy self strong, til the day be farder spent, after-
ward thou mayest depart. They did eate therfore together.
9 † And the yong man arose, that he might sette forward with
his wife and his seruant. To whom his father in law spake
againe: Consider that the day is more declining to the west,
and draweth nigh to euening: tarie with me to day also, and
spend the day in mirth, and to morrow thou shalt depart that
10 thou mayst goe into thy house. † His sonne in law would
not condescend to his wordes: but forthwith went forward,
and came ouer against Iebus, which by an other name is cal-
led Ierusalem, leading with him two asses loden, and his
11 ::concubine. † And now they were come nigh to Iebus and
the day changed into night: & the seruant said to his maister:
Come, I beseech thee, let vs turne into the citie of the Iebu-
12 seites, and tarie in it. † To whom his maister answered: I wil
not enter iuto the towne of a strange nation, which is not of
13 the children of Israel, but I wil passe as farre as Gabaa: † and
when I shal come thither, we wil lodge in it, or at the least in
14 the citie of Rama. † They passed therfore by Iebus, and went
on their iourney begone, and the sonne went downe to them
15 byside Gabaa, which is in the tribe of Beniamin: † and they
turned into it, that they might lodge there. Whither when
they were entred, they sate in the streate of the citie, and no
16 man would receiue them to lodge. † And behold there ap-
peared an old man, returning out of the field and from his
worke in the euening, who him self also was of mount
Ephraim, and dwelt as a stranger in Gabaa; but the men of
17 that countrie were the children of Iemini. † And lifting vp
his eies, the old man saw the man sitting with his fardels in
the streate of the citie, and said to him: Whence comest thou?
18 and whither goest thou? † Who answered him: We depar-
ted from Bethlehem Iuda, and we goe to our place, which is
on the side of mount Ephraim, from whence we went into
Bethlehem: and now we goe to the house of God, and none

:: She was his lawful wife and so called. v. 1. & 9. yet also is called concubine because she had no dawrie, nor as yet enioyed the priuiledges of a mistris in her husbands house.

wil receiue vs vnder his roofe, † hauing straw and hay for 19
prouender of the asses, and bread and wine for the vse of my
self and of thy handmaid, and of the seruant that is with me:
we lacke nothing but lodging. † To whom the old man 20
answered: Peace be with thee, I wil geue al thinges that are
necessarie: only, I beseech thee, tarie not in the streate. † And 21
he brought him into his house, and gaue prouender to his
asses: and after they had washed their feete, he receiued them
to a bankette. † They making merie, and after the labour of 22
their iourney, refreshing their bodie with meate and drinke,
there came men of that citie, the children of Belial (that is
to say, without yoke) and besetting the old mans house, be-
ganne to knocke at the doores, crying to the maister of the
house, and saying: Bring forth the man, that entred into thy
house, that we may abuse him. † And the old man went out 23
to them, and said: Doe not so brethren, doe not this euil: be-
cause this man is entered to my lodging, and cease from this
folie: † I haue a daughter that is a virgin, and this man hath 24
a concubine, I wil bring them forth to you, that you may
humble them, & fulfil your lust: only, I beseche you, worke
not this wickednes against nature on the man. † They would 25
not agree to his wordes which the man seing, he brought
forth his concubine to them, and he deliuered her to them to
be illuded: whom when they had abused al the night, they
let her goe in the morning. † But the woman, when the 26
darkenes departed, came to the doore of the house, where
her lord lodged, and there fel downe. † Morning being 27
come, the man arose, and opened the doore, that he might
finish his iourney begone: and behold his concubine lay be-
fore the doore, her handes spredde on the threshold. † To 28
whom he, thinking that she tooke her rest, spake: Arise, and
let vs walke. Who answering nothing, perceiuing that she
was dead; he tooke her, and laid her vpon his asse, & returned
into his house. † Which when he was entered vnto, he tooke 29
a sword, and cutting the carcasse of his wife with her bones
into twelue partes and peeces, he sent them into al the bor-
ders of Israel. † Which when euerie one had seene, they 30
cried together: There was neuer such a thing done in Israel
from that day, when our fathers ascended out of Ægypt, vntil
this present time: geue sentence, and decree in common what
is needeful to be done.

CHAP.

CHAP. XX.

Al the other tribes fighting against Beniamin, 13. because they wil not punish the malefactors, 21. haue the worse, 25. also the second time. 29. but the third time the Beniamites are al slaine sauing six hundred men.

1 THERFORE al the children of Israel went forth, and were gathered together, as it were one man, from Dan to Bersabee, and the Land of Galaad, to our Lord in Maspha:
2 † and al the corners of the people, and al the tribes of Israel assembled into the church of the people of God foure hun-
3 dred thousand footemen warriers. († Neither were the children of Beniamin ignorant that the children of Israel were come vp into Maspha.) And the Leuite the husband of the woman that was killed being asked, how so great wic-
4 kednes had beene cómitted, † answered: I came into Gabaa of Beniamin with my wife, and there I tooke my lodging:
5 † and behold the men of that citie by night besette the house wherein I taried, meaning to kil me, and vexing my wife
6 with incredible furie of lust, finally she died. † Whom being taken I did cutte into peeces, and sent the partes into al the borders of your possession: because neuer was there so hei-
nous an offense, and so greate an abomination done in Israel.
7 † You are al present the children of Israel, determine what
8 you ought to doe. † And al the people standing, answered as it were by the word of one man: we wil not depart into our
9 tabernacles, neither shal any man enter into his house: † but
10 this wil we doe in common against Gabaa. † Let ten men be chosen of an hundred out of al the tribes of Israel, and an hundred of a thousand, and a thousand of ten thousand, to bring victuals for the armie, and that we may fight against Gabaa of Beniamin, & render to it for the wicked fact, which
11 it deserueth. † And al Israel assembled to the citie, as it were
12 one man with one minde, and one counsel: † and they sent messengers to al the tribe of Beniamin, which should say: Why
13 is there soe great abomination found in you? † Deliuer the men of Gabaa, that haue committed this heinous fact, :: that they may die, and the euil may be taken away out of Israel. Who would not heare the commandment of their brethren
14 the children of Israel: † but out of al cities, which were of their lotte, they assembled into Gabaa, to aide them, and to
15 fight against al the people of Israel. † And there were found fiue

:: Omission & contemne to punish hainous crimes is a iust cause to make warre against anie people.

fiue and twentie thousand of Beniamin of them that drew sword, beside the inhabitantes of Gabaa, † which were 16
seuen hundred most valiant men, so fighting with the left hand as with the right: and so directly casting stones with slinges, that they could strike a heare also, and the stroke of the stone should not be caried awry on either part. † Of the 17
men of Israel also, beside the children of Beniamin, were found foure hundred thousande of them that drew swordes, & were prepared to fight. † Who rising came into the house 18
of God, that is, into Silo: and they consulted God, and said: Who shal be in our armie general of the battel against the children of Beniamin? To whom our Lord answered: Let
:: Iudas be your captayne. † And forthwith the children of 19
Israel arysing in the morning, camped beside Gabaa: † and 20
thence proceeding to fight against Beniamin, beganne to assault the citie. † And the children of Beniamin issuing out 21
of Gabaa, slew of the children of Israel that day two and twentie thousand men. † Agayne Israel hauing confidence 22
:: in their strength and number, sette the armie in aray in the same place, wherein they had fought before: † yet so that 23
they did first goe vp and weepe before our Lord vntil night: and consulted him, and said: Shal I procede any more to fight against the children of Beniamin my brethren, or not? To whom he answered: :: Goe vp to them, and enter battel.
† And when the children of Israel the next day had proceded 24
against the children of Beniamin to battel, † the children of 25
Beniamin brake forth out of the gates of Gabaa: and meeting them they raged with so great a slaughter against them, that they ouerthrew eightene thousand men that drew sword.
† For the which thing al the children of Israel came into the 26
house of God, and sitting wept before our Lord: and they fasted that day vntil euening, and offered to him holocaustes, and pacifique victimes, † and asked him concerning their 27
state. At that time the arke of the couenant of our Lord was there, † and :: Phinees the sonne of Eleazarus the sonne of 28
Aaron prouost of the house. They therfore consulted our Lord, and said: Shal we goe forth any more to fight against the children of Beniamin our brethren, or rest? To whom our Lord said: Goe vp, for to morrow I wil deliuer them into your handes. † And the children of Israel sette ambush- 29
mentes round about the citie of Gabaa: † and the third time, 30
as once

:: One of the tribe of Iuda.

:: Being farre more in number & hauing the iust cause, yet had the worse, because they trusted in their owne streingth.

::God also punished al Israel by this ciuil warre, for suffering idolatrie in the tribe of *Dan. cha.* 18. *v.*30. which they ought to haue punished. *Deut.* 13. *v.*12.

:: By this it appeareth that this historie happened not long after the death of Eleazarus. *Ios.* 24. *v.*33. to whom his sonne Phi-

as once and twiſe, they brought forth their armie againſt
31 Beniamin. † But the children of Beniamin alſo iſſued forth
boldly out of the citie, and purſewed a long way the aduer-
ſaries fleeing, ſo that they wounded of them, as the firſt day
and the ſecond, and ſlew them turning their backes by two
wayes, wherof the one went into Bethel, and the other into
32 Gabaa, and ouerthrew about thirtie men: † for they thought
to kil them after their accuſtomed maner. Who feyning arti-
ficially as though they fled tooke aduiſe to draw them away
from the citie, & as it were fleing to bring them to the pathes
33 aforeſayd. † Therfore al the children of Iſrael ryſing out of
their ſeates, ſette their armie in battel aray, in the place which
is called Baalthamar. The ambuſhmentes alſo, which were
about the citie, began by litle and litle to open them ſelues,
34 † and to proceede from the Weſt part of the citie. Yea and
other ten thouſand men of al Iſrael prouoked the inhabitan-
tes of the citie to skirmiſhes. And the battel grew ſore againſt
the children of Beniamin: and they vnderſtoode not that on
35 euerie ſide deſtruction hong ouer them. † And our Lord
ſtroke them in the ſight of the children of Iſrael, and they
ſlew of them in that day fiue and twentie thouſand, and an
36 hundred men, al warryers and that drew ſword. † But the
children of Beniamin when they ſaw them ſelues to be infe-
riour, beganne to flee. Which the children of Iſrael ſeing, gaue
them place to flee, that they might come to the ambuſhmen-
37 tes prepared, which they had ſette neere the citie. † Who
when they had ſodenly riſen out of their dennes, and Benia-
min turned their backes to the fleaers, they entred the citie,
38 and ſtroke it in the edge of the ſword. † And the children of
Iſrael had geuen a ſigne to them, whom they had laid in the
ambushementes, that after they had taken the citie, they
ſhould kindle a fire: that the ſmoke aſcending on high, they
39 might ſhew that the citie was taken. † Which when the
children of Iſrael ſaw being in the verie fight (for the chil-
dren of Beniamin thought that they fled, and purſewed more
40 inſtantly, hauing ſlaine thirtie men of their armie.) † and
they ſaw as it were a piller of ſmoke to riſe vp from the citie.
Beniamin alſo looking backe, when he ſaw the citie taken,
41 and the flames caried on high: † they that before had feyned
as if they fled, turning their face reſiſted more manfully.
Which when the children of Beniamin had ſene, they were

neers ſucceeded in the ſpiritual Supremacie of the Church.

turned into flight, † and beganne to goe the way of the de- 42
sert, the aduersaries pursewing them thither also. But they
also that had fyred the citie, mette them. † And so it came to 43
passe, that on both sides they were slaine of the enemies, nei-
ther was there any rest of men dying. They fel, and were
ouerthrowen on the east side of the citie of Gabaa. † And 44
there were that were slaine in the same place, eightene thou-
sand men, al most valiant warryers. † Which when they had 45
seene, that were remayning of Beniamin, they fled into the
wildernes, and went on to the rocke, the name wherof is
Remmon. In that flight also stragling, and going diuers
waies, they slew fiue thousand men. And whereas they went
farder, they pursewed them, and slew also other two thou-
sand. † And so it came to passe, that al which were slaine of 46
Beniamin in diuerse places, were fiue and twentie thousand
one hundred fighting men, most prompt to warres. † There 47
remayned therfore of al the number of Beniamin that could
escape, and flee into the wildernes, six hundred men: and
they abode in the Rocke Remmon foure monethes. † But 48
the children of Israel retyring, stroke al the remaines of the
citie with the sword from men euen to beastes, and al the
cities and villages of Beniamin the deuouring flame did
consume.

CHAP. XXI.

The tribe of Beniamin is repayred, 8. *by foure hundred virgins reserued in the slaughter of Iabes Galaad.* 19. *and by other virgins taken, that come forth of Silo to daunce.*

THE children of Israel sware also in Maspha, and said: 1
None of vs shal geue of his daughters to the children of
Beniamin to wife. † And they came al to the house of God 2
in Silo, and sitting in his sight vntil euening, lifted vp their
voice, and with great wayling beganne to weepe saying:
Wherfore ô Lord God of Israel is this euil done in thy people,
that this day one tribe should be taken away out of vs?
† And on the morrow rising early, they built an altar: and 4
offered there holocaustes, and pacifique victimes, and said:
† Who hath not ascended in the hoste of our Lord of al the 5
tribes of Israel? For they had bound them selues with a great
othe, when they were in Maspha, that they should be slayne
which had beene wanting. † And the children of Israel being 6

moued

:: moued with repentance vpon their brother Beniamin, beganne to say: One tribe is taken away out of Israel,
7 † whence shal they take wiues? For we haue al sworne in
common, that we wil not geue our daughters to them.
8 † Therfore they said: Who is there of al the tribes of Israel,
that went not vp to our Lord into Maspha? And behold the
inhabitantes of Iabes Galaad were found not to haue bene in
9 that armie. († At that time also when they were in Silo,
10 none of them was found there.) † They sent therfore ten
thousand the strongest men, and commanded them: Goe,
and strike the inhabitantes of Iabes Galaad in the edge of the
11 sword, as wel their wiues as their litle ones. † And this shal
be it which you shal obserue: Al of the male kinde, and we-
men, that haue knowen men, kil ye, but the virgins reserue.
12 † And there were found of Iabes Galaad foure hundred vir-
gins, that knew not mans bedde, and they brought them to
13 the campe in Silo, into the Land of Chanaan. † And they
sent messengers to the children of Beniamin, that were in
Rocke Remmon, and commanded them that they should
14 receiue them in peace. † And the children of Beniamin came
at that time, and there were geuen vnto them wiues of the
daughters of Iabes Galaad: but others they found not, which
15 they might geue them in like maner. † And al Israel was
very sorie, and repented for the killing of one tribe out of
16 Israel. † And the ancientes said: What shal we doe to the
rest, that haue not taken wiues? For al the wemen in Benia-
17 min are dead. † And we must very carefully, and with great
studie prouide, that one tribe be not destroyed out of Israel.
18 † For our owne daughters we can not geue them, being
bound with an oath and a curse, wherby we said: Cursed be
he that shal geue to Beniamin anie of his daughters to wife.
19 And they tooke counsail, and said: Behold there is an anni-
uersaire solemnitie of our Lord in Silo, which is situate on
the North of the citie of Bethel, on the East side of the way,
that goeth from Bethel to Sichem, and on the South of the
20 towne of Lebona. † And they commanded the children of
Beniamin, and said: Goe, and lie hidde in the vineyardes.
21 † And when you shal see the daughters of Silo come forth
after the maner to lead daunses, issue forth sodenly out of the
vineyardes, and catch of them euerie one his wife, and goe
22 into the Land of Beniamin. † And when their fathers shal

:: Lest either iustice be ouer sharpe, or mercie too relaxe, with great art of discretion, gouernours must obserue *mercie iustly adiusing, and discipline piously chastising. S. Greg. li. 1. Epist. 24.*

come, and their brethren, and shal beginne to complaine against you, and to chide, we wil say to them: Haue pittie on them: for they tooke them not away by the right of warryers and conquerours, but when they desired to receiue them, you gaue them not, and on your part the fault was committed. † And the children of Beniamin did, as it had beene commanded them: and according to their number, they tooke away to them selues of those that ledde the daunses, euerie one his wife: and they went into their possession, building cities, and dwelling in them. † The children of Israel also returned by their tribes, and families into their tabernacles. In those daies there was not a King in Israel: but euerie one did that :: which semed right to him selfe.

: In the time of the Iudges the people presumed more to do *that semed to them selues right*, or good, though it was nought; which afterwardes the kinges more restrained and punished.

23

24

THE ARGVMENT OF THE BOOKE OF RVTH.

AMONGST *other thinges that happened to the people of Israel, in the time of the Iudges, this historie of Ruth, to Witt, her coming from Moab, her conuersion to true Religion, godlie conuersation, and mariage with Booz of the tribe of Iuda, is recorded, as a more principal matter. For that not onlie king Dauid, but consequently also our* SAVIOVR, *the Redemer of mankind descended from her. VVherby was foresignified, that as saluation thus proceded from the Gentiles together with the Iewes: so the Gentiles are made partakers of the same grace. More clerly prophecied, as S. Hierom noteth, by Isai* (cap. 16.) *saying*: Send forth ô Lord the lambe, the Ruler of the earth, from the Rocke of the desert to the mount of the daughter of Sion. *That is, from Ruth the gentile to Hierusalem, or rather to the Church. This mariage of Ruth came to passe about the time of Abesan Iudge. The booke was written, as is most probable, by Samuel: and is diuided into foure chapters; whose contentes folow in their places.*

The historie of Ruth is regestred in holie Scripture, for the genealogie of Dauid, and especially of our Sauiour Christ.

Iudic. 12.

THE

THE BOOKE OF RVTH.

CHAP. I.

By occasion of famine Elimelech of Bethleem going with his wife Noemi, and two sonnes, into the Land of Moab, there dieth. 4. His sonnes marrie wiues of that countrie, and die without issue. 6. Noemi returning home wardes hardly perswadeth one of her daughters in law, to part from her. 15. The other, called Ruth, wil needes goe with her, professing the same God and Religion. 19. So these two arriue in Bethelcem.

1 IN the dayes of one Iudge, when the Iudges ruled,
there came a famine in the Land. And there went
a man of Bethleem Iuda, to seiourne in the land of
2 Moab with his wife, and two children. † him self
was called Elimelech, and his wife, Noemi: and his two
sonnes, the one Mahalon, and the other Chelion, Ephraites
of Bethleem Iuda. And entring into the countrie of Moab,
3 they abode there. † And Elimelech the husband of Noemi
4 died: and she remained with her sonnes. † Who tooke wiues
of the Moabites, of the which one was called Orpha, and the
5 other Ruth. And they abode there ten yeares, † and both died,
to witte, Mahalon and Chelion: and the woman remayned de-
6 stitute of her two children & her husband. † And she arose to
goe into her countrie with both her daughters in law from
the countrie of Moab: for she had heard that our Lord had
7 respected his people, & had geuen them victuals. † She ther-
fore went forth from the place of her peregrination, with
both her daughters in law: and being now sette in the way
8 to returne into the Land of Iuda, † she said to them: Goe into
your mothers house, our Lord doe mercie with you, as you
9 haue done with the dead and with me. † Grant he vnto you
to find rest in the houses of your husbandes, which you shal
take. And she kissed them. Who lifting vp their voice beganne
10 to weepe, † & to say: We wil goe on with thee to thy people.
11 † To whom she answered: Returne my daughters, why come
you with me? shal I haue sonnes any more in my wombe, that
12 you may hope for husbandes of me? † Returne my daugh-
ters, and goe your wayes: for I am now spent with old age,
and not fitte for wedlocke. Although I might conceiue this

night, and beare children, † if you would expect til they grow, and be of mans age, you shal be old women before you marrie. Doe not so my daughters, I beseech you: for your distresse doth the more greue me, and the hand of our Lord is come forth against me. † Therfore lifting vp their voice, they beganne to weepe agayne, Orpha kissed her mother in law, and returned: Ruth cleaued to her mother in law. † to whom Noemi said: Behold thy kinswoman is returned to her people, and :: to her goddes, goe with her. † Who answered: Be not against me, to the end that I should leaue thee and depart: for whither soeuer thou shalt goe, I wil goe: and where thou shalt abide, I also wil abide. Thy people my people, and thy God my God. † The land that shal receiue thee dying, in the same wil I die: and there wil I take a place for my burial. These thinges doe God to me, & these thinges adde he, if death onlie shal not separate me and thee. † Noemi therfore seing, that Ruth with a stidfast mind had determined to goe forward with her, would not be against it, nor perswade her any more to returne to her frendes: † and they went forth together, and came into Bethlehem. Who being entered into the citie, a brute was quickly spred among them: and the wemen said: This is that Noemi. † To whom she said: Cal me not Noemi (that it to say, beautiful) but cal me Mara (that is to say, bitter) becausе with bitternes hath the Almightie very much replenished me. † I went forth :: ful, and our Lord hath brought me backe emptie. Why therfore doe you cal me Noemi whom our Lord hath humbled, and the Almightie hath afflicted? † Noemi therfore came with Ruth the Moabite her daughter in law, from the Land of her peregrination: and returned into Bethlehem, when barley was first reaped.

13 14 15 16 17 18 19 20 21 22

:: Noemi perswaded not to idolatre, but insinuated that if Ruth would not returne to her countrie, she must also leaue the false goddes. And so she answered, that she would serue the same true God of Israel.

:: She had a husband and two sonnes, and sufficient prouision, but now was bereued of them al.

CHAP. II.

Ruth gathering eares of corne in Booz field, 8. he kindly biddeth her tarie With his seruantes. 17. At night she returneth carying good quantitie of corne, and part of the meate, which they gaue her, to her mother in law.

AND Elimelech her husband had a cosin, a mightie man, and of great riches, named Booz. † And Ruth the Moabite said to her mother in law: If thou command, I wil goe into the field, and gather the eares of corne, that shal escape the handes of the reapers, where soeuer I shal find the

1 2

grace

grace of the father of the houſe fauorable towardes me. To
3 whom ſhe anſwered: Goe my daughter. † She went therfore
and gathered the eares of corne after the backes of the rea-
pers. And it chanced that the owner of the ſame field was
4 Booz, who was of the kinred of Elimelech. † And behold,
he came out of Bethlehem, and ſaid to the reapers: :: Our
Lord be with you. Who anſwered him: Our Lord bleſſe thee.
5 † And Booz ſaid to the yongman, that was ouerſeer of the
6 reapers: Whoſe maide is this? † To whom he anſwered:
This is that Moabite, which came with Noemi, from the
7 countrie of Moab, † and ſhe deſired that ſhe might gather
the eares of corne that remayne, folowing the ſteppes of the
reapers: and from morning vntil now ſhe ſtayeth in the field,
and not ſo much as for a very moment hath ſhe returned
8 home. † And Booz ſaid to Ruth: Heare me daughter, goe not
into an other field to gather, neither depart thou from this
9 place: but ioyne thy ſelfe to my maides, † and where they
haue reaped, folow. For I haue commanded my ſeruantes,
that no man moleſt thee: but if thou ſhalt thirſt alſo, goe
to the fardels, and drinke the waters, wherof the ſeruantes
10 alſo doe drinke. † who falling on her face and adoring vpon
the ground, ſaid to him: Whence cometh this to me, that
I ſhould find grace before thine eies, and that thou woul-
11 deſt voutſafe to know me a ſtrange woman? † To whom he
anſwered: Al thinges haue beene told me, which thou haſt
done to thy mother in law after the death of thy huſband:
and that thou haſt leift thy parentes, and the land wherein
thou waſt borne, and art come to a people, which before
12 thou kneweſt not. † Our Lord :: render vnto thee for thy
worke, and God grant thou mayeſt receiue :: a ful reward of
our Lord the God of Iſrael, to whom thou art come, & vnder
13 whoſe winges thou art fled. † Who ſaid: I haue found grace
in thine eies my lord, which haſt comforted me, and haſt ſpo-
ken to the hart of thy handmaide, which am not like to one
14 of thy maides. † And Booz ſaid to her: When the houre ſhal
come to eate, come hither, and eate bread, and dippe thy
morſel in the vinagre. She therfore ſate at the ſide of the rea-
pers, and ſhe heaped to her ſelfe polent, and did eate and was
15 filled, and tooke the leauinges. † And from thence she aroſe,
to gleane the eares of corne after her maner. And Booz com-
manded his ſeruantes, ſaying: Yea and if she wil reape with
you,

:: The Church vſeth this ſalutation in the holie ſacrifice and other diuine office.

:: Booz doubted not but reward was due to good workes.

:: Yea a ful reward, anſwerable to Ruth pietie: Vvhich muſt be ſpiritual and eternal.

you, forbid her not: † and of your owne handfuls also cast 16
forth of purpose, and let them remaine, that she may gather
them without bashefulnes, and gathering let no man con-
trowle her. † She gleaned therfore in the field vntil euening: 17
& that which she had gathered beating with a rodde & thre-
shing she found of barley as it were the measure of an ephi,
that is, three bushels. † Which carying she returned into 18
the citie, and shewed to her mother in law: moreouer she
brought forth, and gaue her of the remaynes of her meate,
wherwith she had beene filled. † And her mother in law said 19
to her: Where hast thou gathered to day, and where hast thou
wrought? blessed be he that hath had mercie on thee. And
she told her with whom she had wrought: and she told the
mans name, that he was called Booz. † To whom Noemi 20
answered: Be he blessed of our Lord: because the same grace,
which he had shewed to the liuing, he hath kept also to the
dead. And agayne she said: The man is our nigh cosin. † And 21
Ruth, This also, quoth she, he commanded me, that so long
I should ioyne my self to the reapers, til al the corne were
reaped. † To whom her mother inlaw said: It is better my 22
daughter, that thou goe forth with his maides to reape, lest
in an other mans field some may resist thee. † She therfore 23
ioyned her self to the maides of Booz: and so long reaped
with them, til the barley and the wheate were layd vp in
the barnes.

CHAP. III.

Ruth instructed by her mother in law sleepeth at Booz feete, 8. and signifying that she perteyneth to him by the law of affinitie, receiueth a good answer, 14. and six measures of barley.

BVT after that she was returned to her mother inlaw, 1
she heard of her: My daughter, I wil seeke thee rest, and
wil prouide that it may be wel with thee. † This Booz, to 2
whose maides thou art ioyned in the field, is our nigh
kinsman, and this night he wynoweth the barne floore of the
barley. † Wash therfore and annoynte thy self, and put on 3
thy better garmentes, and goe downe into the barne floore,
let no man see thee, til he shal haue ended eating & drinking.
† And when he shal goe to sleepe, marke the place wherein 4
he sleepeth: and thou shalt come, and discouer the mantel
wherwith he is couered toward his feete, and shal cast thy
self

selfe downe and lie there: :: and he wil tel thee what thou
5 must doe. † Who answered: Whatsoeuer thou shalt com-
6 mand, that wil I doe. † And she went downe into the barne
floore, and did al the thinges which her mother in law had
7 commanded her. † And when Booz had eaten, & drunken,
and was made pleasant, and was gone to sleepe by the heape
of sheaues, she came closely, and discouering the mantel, at
8 his feete, layd her selfe downe. † And behold, when it was
now midnight the man was afrayd, and trubled: and he saw
9 a woman lying at his feete, † and said to her: Who art thou?
And she answered: I am Ruth thy handmaide: spred thy
mantel vpon thy seruant, because thou art nigh of kinne.
10 † And he said: Blessed art thou of our Lord my daughter,
and the former mercie thou hast passed with the later: be-
cause thou hast :: not folowed yong men either poore or rich.
11 † Feare not therfore, but whatsoeuer thou shalt say to me,
I wil doe to thee. For al the people that dwelleth within the
gates of my citie, knowe, that thou art a woman of vertue.
12 † Neither doe I denie my selfe nigh of kinne, but there is an
13 other neerer then I. † Rest this night: and when morning is
come, if he wil retayne thee by the right of nigh of kindred,
the thing is wel done, but if he wil not, I wil take thee with-
14 out al doubt, our Lord liueth, sleepe vntil morning. † She
slept therfore at his feete til the night was gone. Therfore she
arose before men could know one an other, and Booz said:
Beware lest any man know that thou cameſt hither. † And
15 agayne, Spred, quoth he, thy mantel, wherwith thou art
couered, and hold it with both handes. Who spredding and
holding it, he measured six measures of barley, and put it
16 vpon her. Who carying it entred into the citie, † and came
to her mother in law. Who said to her: What hast thou done
daughter? And she told her al thinges, that the man had done
17 to her. † And she said: Behold six measures of barley hath
he geuen me, and he said: I wil not haue thee returne emptie
18 to thy mother in law. † And Noemi said: Expect daughter
til we see what end the thing wil haue. For the man wil not
cease vntil he haue accomplished that which he hath spoken.

:: The euent shewed that Noemi was inspired by God to geue such direction to Ruth, & to foretel what Booz would doe.

:: It was very cõmendable that she loued her first husband and mother in law: but more vertue in fleeing occasion of sinne with young men, and seeking to marie according to the law of God with her former husbande kinsman. *Deut.* 25.

CHAP. IIII.

Booz before the ancientes of the citie (the neerer kinsman refusing) possesseth the inheritance of Elimelech, 10. and marieth Ruth. 13. Hath by her a

sonne, the grandfather of Dauid. 18. *Whose genealogie by this occasion is recited, from Phares the sonne of Iudas the patriarch.*

BOOZ therfore went vp to the gate, and sate there. And 1
when he had seene the nigh kinsman passe by, of whom
the talke was had before, he said to him: Turne in a litle
while, and sitte here: calling him by his name. Who turned
in, and sate. † And Booz taking ten men of the citie, said to 2
them: Sitte ye here. † Who sitting downe, he spake to the 3
nigh kinseman: Noemi, who is returned from the countrie
of Moab, wil sel the part of the field belonging to :: our bro- 4
ther Elimelech. † Which I would thee to vnderstand, and
would tel thee before al that sitte, and the ancientes of my
people. If thou wilt possesse it by the right of nigh kindred:
bye, and possesse it. but if it please thee not, tel me the same,
that I may know what I ought to doe. For there is no nigh
kinseman sauing thee, which art first, and me, who am se-
cond. But he answered: I wil bye the field. † To whom 5
Booz said: When thou shalt bye the field at the womans
hand, thou must take also Ruth the Moabite, which was
the wife of the deceased: that thou mayest rayse vp the
name of thy kinsman in his inheritance. † Who answered: 6
I yeld my right of nigh kindred: for I may not abolish the
posteritie of myne owne familie. Doe thou vse my priui-
ledge, which I professe that I doe willingly forgoe. † And 7
:: this in old time was the maner in Israel betwen kinsemen,
that if at any time one yelded to an other his right: that the
graunt might be sure, the man put of his shoe, and gaue it
to his neighbour. this was a testimonie of yelding in Israel.
† Booz therfore said to his kinseman: Take of thy shoe. 8
Which immediatly he loosed from his foote. † But to the an- 9
cientes, and the whole people he said: You are witnesses this
day, that I haue purchased al thinges which were Elimelechs;
and Chelions and Mahalons, Noemi deliuering them: † and 10
haue taken in mariage Ruth the Moabite, the wife of Ma-
halon, that I may rayse vp the name of the deceased in his in-
heritance, lest his name be abolished out of his familie and
brethren and people. You, I say, are witnesses of this thing.
† Al the people that was in the gate answered, and the an- 11
cientes: We are witnesses: Our Lord make this woman,
which entereth into thy house, as Rachal, and Lia, which
builded

:: Booz calleth his kinsman brother, as Abraham called Lot his brother. *Gen.* 13. being *his Nephew.*

:: See *Deut.* 25. noting here withal, that the penaltie was lesse, when an other kinsman vndertaking the mariage, the woman was preuented from complayning before the iudge.

builded the house of Israel: that she may be an example of vertue in Ephrata, and may haue a famous name in Bethle-
12 hem: † and that thy house may be, as the house of Phares, whom Thamar bare to Iudas, of the seede which our Lord
13 shal geue thee of this yong woman. † Booz therfore tooke Ruth, and had her to wife: and went in vnto her, and our
14 Lord gaue her to conceiue, and to beare a sonne. † And the wemen said to Noemi: Blessed be our Lord, which hath not suffered that there should fayle a successor of thy familie:
15 that his name should be called in Israel. † And thou shouldest haue one that may comfort thy soule, and cherish thy old age. For of thy daughter in law is he borne, which wil loue thee: and much better is she to thee, then if thou hadst
16 seuen sonnes. † And Noemi taking the child put it in her bosome, and did the office of a nource and of one that should
17 carie him. † And the wemen her neighbours congratulating her, and saying: There is a sonne borne to Noemi: called his name Obed: this is :: the father of Isai, the father of Dauid.
18 † These are the generations of Phares: Phares begat Esron,
19 20 † Esron begat Aram, Aram begat Aminadab, † Aminadab
21 begat Nahasson, Nahasson begat Salmon, † Salmon begat
22 Booz, Booz begat Obed, † Obed begat Isai. Isai begat Dauid.

:: Here appeareth the final cause of writting this historie, to shew the Genealogie of King Dauid from Iudas the Patriarch, of whom Christ should descend, so I prophecied: *Gen. 49.* and shewed to be performed: *Mat. 1.*

THE ARGVMENT OF THE BOOKES OF KINGES AND PARALIPPOMENON IN GENERAL.

qq. in 1. Reg. c. 1.

AFTER *the booke of Iudges (wherunto Ruth is annexed) rightly folow the bookes of Kinges: signifying that after the general* Iudgement *cometh the* euerlasting Kingdome. *As venerable Beda expoundeth this connexion of bookes, wherin he also explicateth manie other Mysteries of Christ & the Church præfigured in these historie. Likewise S. Gregorie teacheth that besides the* historical & moral sense expressed in the simplicitie of the letter, an other mystical vnderstanding is to be sought the height of the Allegorie. *In confirmation wherof he citeth S. Augustin and S. Hierom; who say, that Elcana his two wiues signified the Synagogue of the Iewes, and the Church of Christ: & that the death of Heli & Saul, with translation of*

Trilogo. in 1. Reg. li. 1. c. 4. ciuit. Ep. ad Paulin.

These histories are also expounded mystically by the ancient Fathers.

Priesthood to Samuel and Sadoch, and of the Kingdome, to Dauid and his Successors, præfigured the new Priesthood, and new Kingdome of Christ the old ceasing which were shadowes therof. So these two great Doctors S. Gregorie and S. Beda, insisting in the steppes of other lerned holie Fathers, that had gone before them, expound these histories not only historically but also mystically. The historie first setteth forth the changing of the forme of gouernment from Iudges to Kinges: and then at large what Kinges did reigne ouer the Hebrew people, as wel in one intire Realme, as ouer the same people diuided into two kingdomes; their more principal Actes; their good and euil behauiour; also the prosperitie, declinations, and final captiuities of both the Kingdomes. Al which is conteined in foure bookes of Kinges, with other two partly repeting that was saied before, but especially supplying thinges omitted in the whole sacred historie from the beginning of the world, called Paralippomenon. The two first are also called the Bookes of Samuel, though he writ not one of them wholly, for he died before the historie of the former ended; but they goe both vnder his name, because he annointed the two first Kinges, and writ a great part of their Actes. Wherto the rest was added either by Dauid and Salomon, as some thinke, or by Nathan and Gad, as is probably gathered, 1. Paralip. 29. v. 29. The authors also of the third and fourth bookes of Kinges, and of the two of Paralippomenon are vncertaine; yet al haue euer bene receiued and held for Canonical Scripture.

The general contents of al the bookes of Kinges & Paralippomenon.

Samuel writ the first part, but vncertaine who writ the rest.

THE ARGVMENT OF THE FIRST BOOKE OF KINGES.

Cõtents of the first booke, diuided into foure partes.

THis first booke may be diuided into foure partes. First are recorded the gouernmẽtes of Heli & Samuel, with the occasions of changing the state of that commonwealth into a Kingdome. in the eight first Chapters. Secondly, the election and gouernment of Saul their first King. from the 9. chap. to the 16. Thirdly, Dauids annointing, his vertues, troubles, and persecutions. from the 16. chap. to the 28. Fourthly, the ruine of Saul and exaltation of Dauid. in the foure last Chapters.

THE FIRST BOOKE OF SAMVEL, WHICH WE CAL THE FIRST OF KINGES.

CHAP. I.

Elcana hauing two wiues, the one called Anna, is barren, and for the same is reprochea by the other, called Phenenna. 9. Anna voweth, and prayeth for a man child, 19. conceiueth and beareth a sonne, calleth him Samuel: 24. and presenteth him to the seruice of God in Silo.

These bookes are read at Mattins from the feast of the B Trinitie vntil the first sundaie of August.

1 THERE was a man of Ramathaimsophim, of mount Ephraim, & his name
Elcana, the sonne of Ieroham, the sonne
2 of Eliu, the sonne of Thohu, the sonne of Suph, an Ephraite: † and he had two wiues, the name of one was Anna, and the name of the second Phenenna. Phenenna had children: but Anna had
3 not children. † And that man went vp from his citie vpon ordinarie dayes, to adore and sacrifice vnto the Lord of hostes in Silo. And there were the two sonnes of Heli, Ophni and Phi-
4 nees, priestes of our Lord. † The day came therfore, & Elcana immolated, and gaue to Phenenna his wife, & to al her sonnes
5 and daughters partes: † but to Anna he gaue one part with heauie cheere, because he loued Anna. And our Lord had shut
6 her matrice. † Her aduersarie also afflicted her, and vexed her sore, in so much that she vpbrayded her, that our Lord had
7 shut her matrice: † and so did she euerie yeare, when the time returned, that they went vp to the temple of our Lord: and so she prouoked her: moreouer she wept, and tooke not
8 meat. † Elcana therfore her husband said to her: Anna, why weepest thou? and why doest thou not eate? and wherfore doest thou afflict thy hart? Am not I better to thee, then

The first part, Of the gouernments of Heli and Samuel: and of changing the state into a kingdome.

tenne children? † And Anna aroſe after she had eaten and 9
drunke in Silo. And Heli the prieſt ſitting vpon a Stoole be-
fore the poſtes of the houſe of our Lord, † wheras Anna had 10
a heauie hart, she praied to our Lord, weeping aboundantly,
† and she vowed a vowe, ſaying: O Lord of hoſtes, if regar- 11
ding thou wilt behold the affliction of thy ſeruant, and wilt
be mindeful of me, and not forgette thy handmaide, and wilt
geue vnto thy ſeruant a man childe: I :: wil geue him to our
Lord al the daies of his life, & the raſour shal not come vpon
his head. † And it came to paſſe, when she multiplied praiers 12
before our Lord, that Heli obſerued her mouth. † Moreo- 13
uer Anna ſpake in her hart, and onlie her lippes moued, and
voice there was not heard at al. Heli therfore thought her to
be drunke, † and ſayd to her: How long wilt thou be drunke? 14
digeſt a litle the wyne, wherwith thou art wette. † Anna 15
anſwering, Not ſo, quoth she, my lord: for I am an exceding
vnhappie woman, and wine and whatſoeuer may inebriate,
I haue not drunke, but I haue powred out my ſoule in the
ſight of our Lord. † Account not thy handmaide as one of 16
the daughters of Belial: for of the multitude of my ſorrow
and heauines haue I ſpoken vntil this preſent. † Then Heli 17
ſaied to her: Goe in peace: and the God of Iſrael geue thee
thy petition, which thou haſt asked him. † But she ſayd: 18
Would God thy handmaide may find grace in thyne eyes. And
the woman went on her way, and did eate, and her counte-
nance was no more changed other wiſe. † And they roſe in 19
the morning, and adored before our Lord: and they retur-
ned, & came into their houſe to Ramatha. And Elcana knew
Anna his wife: and our Lord remembred her. † And it came 20
to paſſe after a certaine compaſſe of dayes, Anna conceiued &
bare a ſonne, and called his name Samuel: becauſe she asked
him of our Lord. † And Elcana her husband went vp, and al 21
her houſe, to immolat vnto our Lord the ſolemne hoſte, and
his vowe, † and Anna went not vp: for she ſayd to her huſ- 22
band: I wil not goe til the infant be weaned, and til I may
bring him, that he may appeare before the ſight of our Lord,
and may remayne there continually. † And Elcana her hu- 23
ſband ſayd to her: Doe that which ſeemeth good to thee, and
tarie til thou weane him: and I pray that our Lord fulfil his
word. The woman therfore taried, and gaue her ſonne ſucke,
til she remoued him from the milke. † And she brought him 24

with

:: This childe being of the tribe of Leui, though not of Aarons ſtock, was lawfully vowed to the ſeruice of the tabernacle, by his parentes during his childhood, but coming to yeares of diſcretion he was at his owne electiō to continew, or to depart. If he had bene of anie other tribe, he muſt haue bene redemed. *Leuit.* 27.

her, after she had weaned him, with three calues, and three bushels of meale, and a flagon of wine, and she brought him to the house of our Lord in Silo. But the childe was yet a litle
25 infant: † and they immolated a calfe, and offered the childe
26 to Heli. † And Anna said: I beseech thee my lord, thy soule liueth my lord: I am that woman, which stoode before thee
27 here praying our Lord. † For this childe did I pray, and our
28 Lord hath geuen me my petition, which I asked him. † Therfore I also haue geuen him to our Lord al the daies, which he shal liue, that he may be applied to our Lord. And they adored our Lord there. And Anna prayed, and sayd:

CHAP. II.

Anna geueth thankes in a Canticle. 11. the sonnes of Heli grieuously sinning are reprehended, but not duly corected, by their father. 21. Anna beareth three sonnes more, and two daughters. 27. Heli is threatned, 34. and the death of his two sonnes fortold.

1 MY hart hath reioyced in our Lord, and my horne is exalted in my God: my mouth is dilated vpon myn enemies: because I haue ioyed in thy saluation. The Canticle at Laudes on wenesday.
2 † There is none holie as our Lord is: for neither is there an other beside thee, and there is none so strong as our God.
3 † Doe not multiplie to speake high thinges, boasting: :: let old matters depart from your mouth: because our Lord is a God of al knowlege, and to him cogitations are prepared. :: Leaue of to praise idoles, as ye haue accustomed to doe.
4 † The bow of the strong men is ouercome, and the weake are girded with strength.
5 † They that before were filled haue hyred out them selues for bread: and the hungrie are filled, vntil :: the barren woman bare verie manie: and :: she that had manie children, was weakened. ::The Church of Gentiles. :: The Synagogue of the Iewes. *S. Aug. li. 17. c. 4. ciuit.*
6 † Our Lord mortifieth and quickeneth, bringeth downe to hel and fetcheth backe agayne.
7 † Our Lord maketh poore and enricheth, humbleth and lifteth vp.
8 † He rayseth the needie man from the dust, and from the dung he lifteth vp the poore: that he may sitte with princes, and hold the throne of glorie. For the poles of the earth are our Lords, and vpon them he hath sette the world.
9 † The feete of his Saintes he wil keepe, and the impious shal be silent in darknes: because in his owne force man shal not be

not be strengthned. † Our Lord shal his aduersaries feare: 10
and vpon them shal he thunder in the heauens: our Lord shal
:: Neither Dauid nor Salomon, much lesse any other King, possessed or iudged the endes of the earth: but Christs enheritance reacheth to the endes of the earth. *Psal. 2. v. 18.* iudge the endes of :: the Earth, and shal geue empire to his king, and shal exalt the horne of his Christ.

† And Elcana went into Ramatha, vnto his house: but the 11
childe ministered in the sight of our Lord before the face
of Heli the priest. † Moreouer the sonnes of Heli, were the 12
sonnes of Belial, not knowing our Lord, † nor the office of 13
priestes to the people: but whosoeuer had immolated a vi-
ctime, the seruant of the priest came, whiles the flesh was in
boyling, and had a flesh hooke with three teeth in his hand,
† and thrust it into the kettle, or into the caudron, or into 14
the potte, or into the panne: and al, that the flesh hooke
brought vp, the priest tooke to him selfe. so did they to al
Israel that came into Silo. † Yea before they burnt the fatte, 15
the seruant of the priest came, and sayd to him that immola-
ted: Geue me flesh, that I may boyle it for the priest: for I wil
not take flesh of thee sodde, but raw. † And he that immola- 16
ted sayd to him: Let the fatte first be burnt to day according
to the maner, and take vnto thee how much soeuer thy soule
desireth. Who answering said to him: Not so: for thou shalt
geue it now, or els I wil take it away by force. † Therfore 17
the sinne of the yong men was exceding great before our
Lord: because men detracted from the sacrifice of our Lord.
† But Samuel ministred before the face of our Lord: a child, 18
girded with an ephod of linnen. † And his mother made 19
him a litle tunike, which she brought vpon the ordinarie
daies, going vp with her husband, to immolate the solemne
host. † And Heli blessed Elcana and his wife: and he saied to 20
him: Our Lord render thee seede of this woman, for the
vsurie that thou hast geuen our Lord. And they went into
their place. † Our Lord therfore visited Anna, and she con- 21
ceiued, and bare three sonnes, and two daughters: and the
childe Samuel was magnified before our Lord. † And Heli 22
was very old, and heard al thinges which his sonnes did to al
Israel: and how they slept with the wemen that wayted at the
doore of the tabernacle: † and he sayd to them: Why doe 23
you these kinde of thinges, which I heare, very naughtie
thinges, of al the people? † Doe not so my sonnes: for it is 24
not a good report, which I doe heare, that you make the peo-
ple of our Lord to transgresse. † If man shal sinne against 25
man,

man, God may be pacified toward him: but if a man shal sinne against our Lord :: who shal pray for him? And they heard not the voice of their father, :: because our Lord would kil
26 them. † But the childe Samuel prospered, and grew, and
27 pleased both our Lord and men. † And there came a man of God to Heli, and said to him: Thus sayth our Lord: Was not I openly reueled to thy fathers house, when they were in
28 Ægypt in the house of Pharao? † and I chose him of al the tribes of Israel for my priest, that he might ascend to my altar, and burne to me incense, and might carie the ephod before me: and I gaue to thy fathers house al thinges of the
29 sacrifices of the children of Israel. † Why haue you with your heele reiected my victime, and my giftes which I commanded to be offered in the temple: and hast rather honoured thy sonnes then me, that you would eate the first fruites of
30 euerie sacrifice of Israel my people? † Therfore sayeth our Lord the God of Israel: Speaking I speake that thy house, and the house of thy father should minister in my sight, for euer. But now sayeth our Lord: Be this farre from me: but whosoeuer shal glorifie me I wil glorifie him: and they that
31 contemne me, shal be base. † Behold the daies come: and I wil cut of thy arme, and the arme of thy fathers house, that
32 there may not be an old man in thy house. † And thou shalt see :: whom thou enuiest in the temple, in al prosperities of Israel and there shal not be an old man in thy house for euer.
33 † Notwithstanding I wil not altogether take away a man of thee from myn altar: but that thyne eyes may fayle, and thy soule melt: and a great part of thy house shal die when it is
34 come to mans age. † And this shal be a signe to thee, which shal come vpon thy two sonnes, Ophni, and Phinees: In one
35 day they shal both die. † And I wil rayse vp vnto me a faithful priest, which shal doe according to my hart, and my soule: and I wil build him a faythful house, and the same shal walke
36 before my Christ al daies. † And it shal come to passe, that whosoeuer shal remayne in thy house, shal come that he may be prayed for, and shal offer a peece of siluer, and a manchet of bread, and shal say: Leaue me I beseech thee to one priestly part, that I may eate a morsel of bread.

:: Sinnes direc-tly against God, and that hinder his ser-uice, are more hardly remit-ted: but none at al are irre-missible be-fore death, be-cause during life euerie one may truly re-pent, if he wil: and to al true penitētes God promisseth re-mission of sin-nes Ezech. 33. :: Gods deter-mination to punish tooke not away their freewil, but for their obsti nacie he leift them to themselues, with-out his grace, and so iustly punished them. *See 5. Aug. li. 5. cont. Iulian. c. 3.* ::This was ful-filled as in the figure in Samuel, not wholly, for priesthood stil remained in the line of Aaron, as appeareth in Achias, Abiathar & Sadoc. *ch. 14. 22. & 2. Reg. 8.* but perfectly in Christ *S. Beda. qq. in 1. Reg. c. 2.*

CHAP. III.

Samuel thrise called vpon in sleepe by vision from God, repaireth to Heli, 10. the fourth time our Lord reueleth to him the euil, that shal fall to Heli, and his house. 16. Which he, being requested, declareth to Heli.

AND the childe Samuel ministred to our Lord before Heli, and the word of our Lord was :: precious in those daies, there was no vision manifest. † It came to passe therfore on a certayne day Heli lay in his place, and his eies were become dimme, neither could he see. † :: before the lampe of God was extinguished, Samuel slept in the temple of our Lord, where the arke of God was. † And our Lord called Samuel. Who answering, said: Loe here I am. † And he ranne to Heli and said: Loe here I am: for thou didst cal me. Who saied: I did not cal thee: returne and sleepe. And he went and slept. † And our Lord added againe to cal Samuel. And Samuel rysing vp went to Heli, and said: Loe here I am: becausе thou didst cal me. Who answered: I did not cal thee my sonne: returne and sleepe. † Moreouer Samuel did not yet know our Lord, neither had the word of our Lord beene reueled to him. † And our Lord added, and called Samuel yet the third time. Who rysing vp went to Heli, † and said: Loe here I am: becausе thou didst cal me. Heli therfore vnderstood that our Lord called the childe, and said to Samuel: Goe, & sleepe: & if he shal cal the hereafter, thou shalt saie: Speake Lord, for thy seruant heareth. Samuel therfore went & slept in his place. † And our Lord came, and stoode: and he called, as he had called twise, Samuel, Samuel. And Samuel sayd: Speake Lord for thy seruant heareth. † And our Lord said to Samuel: Behold I doe a thing in Israel: which whosoeuer shal heare, both his eares shal tingle. † In that day wil I rayse vp against Heli al thinges which I haue spoken touching his house: I wil beginne, and accomplish it. † For I haue foretold him that I would iudge his house for euer, becausе of iniquitie, for that he knewe that his sonnes did wickedly, and hath not corrected them. † Therfore haue I sworne to the house of Heli, that the iniquitie of his house can not be expiated with victimes and giftes for euer. † And Samuel slept vntil morning, and opened the doores of the house of our Lord. And Samuel feared to tel the vision vnto Heli. † Heli therfore called Samuel, and said: Samuel my sonne: Who answering

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16

§ Rare thinges are called precious, and so the gift of prophecie is here termed, which was then granted to few.

:: This vision happened early in the morning, before the time of dressing the lampes, when some were put out and others light.

17 answering, said: Here I am. † And he asked him: What is
the word, that our Lord hath spoken to thee? I beseech thee
conceale it not from me. These thinges doe God to thee, and
these doe he adde, if thou shalt hide from me a word of al the
18 wordes, which were said to thee. † Samuel therfore told him
al the wordes, & did not hide them from him. And he answe-
red: It is our Lord: let him doe that which is good in his eies.
19 † And Samuel grewe, and our Lord was with him, and there
20 fel not of his wordes vpon the ground. † And al Israel knewe
from Dan to Bersabee, that faithful Samuel was the prophet
21 of our Lord. † And our Lord added to appeare in Silo, be-
cause our Lord had bene reueled to Samuel in Silo, according
to the word of our Lord. And the word of Samuel came to
passe to al Israel.

CHAP. IIII.

The Israelites are beaten in battle by the Philisthijms. 3. Who for their better protection and comfort, fetch the Arke of God into the campe: 10. but are beaten againe, the Arke taken, and with manie others the two sonnes of Heli are slaine. 13. Al which Heli vnderstanding falleth from his seate, and breaketh his neck: 19. also his daughter in law presently traueling of childe is deliuered of a sonne.

1 AND it came to passe in those daies, the Philisthijms
assembled together to fight: and Israel went forth to
meete the Philisthims into battle, & camped beside the Stone
2 of helpe. Moreouer the Philisthijms came into Aphec, † and
put their armie in aray against Israel. And after they had ioy-
ned battle, Israel turned their backes to the Philisthims: and
there were slaine in the fight here and there through the fiel-
3 des, as it were foure thousand men. † And the people retur-
ned to the campe: and the ancientes of Israel said: Why hath
our Lord stricken vs to day before the Philisthijms? :: Let vs
fetch vnto vs the arke of the couenant of our Lord from Silo,
and let it come into the middes of vs, that it may saue vs from
4 the hand of our enemies. † The people therefore sent into
Silo, and they tooke from thence the arke of the couenant of
the Lord of hostes sitting vpon the Cherubims: and the two
sonnes of Heli were with the arke of the couenant of
5 God, Ophni and Phinees. † And when the arke of the
couenant of our Lord was come into the campe, al Israel made
6 a shoute with a great crie, and the earth sounded. † And

:: Their confidence of helpe from God, by presence of the arke was good and commendable, but their sinnes deserued to be punished.

the Philisthims heard the voice of the crie, and said: What is this voice of a great crie in the campe of the Hebrewes? And they knewe that the arke of our Lord was come into the campe. † And the Philisthijms wete afrayd, saing: God is 7
come into the campe. And they mourned, saing: † Woe to vs: 8
for there was not so great reioysing yesterday and the day before: woe to vs. Who shal keepe vs from the hand of these high Goddes? these be the Goddes, that stricke Ægypt with al plague, in the desert. † Take courage, and be men, ye Phili- 9
sthijms: lest you be seruantes to the Hebrewes, as they also haue serued you: take courage and fight. † The Philisthijms 10
therfore fought, and Israel was slaine, and euerie man fled into his tabernacle: and there was made an exeeding great plague: and there fel of Israel thirtie thousand footemen. † And the arke of God was taken: the two sonnes also of 11
Heli died, Ophni and Phinees. † And a man of Beniamin 12
running out of the battle aray, came into Silo that day, his garment rent, and sprinkled on his head with dust. † And 13
when he was come, Heli sate vpon a stoole ouer against the way looking. For his hart was fearful for the arke of God. And that man after he was entred in, told it to the citie: and al the citie howled. † And Heli heard the sound of the crie, 14
and said: What is this sound of this same tumult? But he hastened, and came, and told Heli. † And Heli was nintie and 15
eight yeares old, and his eyes were dimme, and he could not see. † And he said to Heli: I am he that came from the battle, 16
and I he that fled out of the field this day. To whom he said: What is done my sonne? † And he brought the newes answe- 17
ring: Israel, quoth he, is fled before the Philisthijms, and a great ruine is made in the people: moreouer also thy two sonnes are dead, Ophni and Phinees: and the arke of God is taken. † And when he had :: named the arke of God, he fel 18
from his stoole backward beside the doore, & his necke being broken he died. For he was an old man, and of a great age: and he iudged Israel fourtie yeares. † And his daughter in 19
law, the wife of Phinees was great with childe, and nigh to be deliuered: and hearing the reporte that the arke of God was taken, and her father in law was dead, and her husband, she bowed her self and was deliuered: for sudden paynes were fallen vpon her. † And in the very moment of her 20
death, they said to her that stoode about her: Feare not

:: This zele of religion in Heli towards the arke, is a great signe that he died in good state though he was temporally punished for not correcting his sonnes.

because

becauſe thou haſt borne a ſonne. Who anſwered them not,
21 nor gaue heede to it. † And ſhe called the childe Ichabod, ſaing: The glorie is tranſlated from Iſrael, becauſe the arke of God is taken, and for her father in law, and for her huſ-
22 band; † and ſhe ſaid: The glorie is tranſlated from Iſrael, for that the arke of God was taken.

CHAP. V.

Dagon falleth downe twiſe in preſence of the Arke, his head and handes broken of. 6. The Philiſthijms being ſore plagued in al their cities where the arke cometh, 11. determine to ſend it backe to the Iſraelites.

1 AND the Philiſtijms tooke the arke of God, and caried
2 it from the Stone of helpe into Azotus. † And the Philiſtijms tooke the arke of God, and brought it into the
3 temple of Dagon, and ſette it beſide Dagon. † And when the Azotians had riſen early the next day, behold :: Dagon lay flatte on the ground before the arke of our Lord: and
4 they tooke Dagon, and reſtored him into his place. † And agayne early the next day riſing vp, they found Dagon lying vpon his face on the earth before the arke of our Lord: and the head of Dagon, and the two palmes of his handes were
5 cutte of vpon the threshold: † moreouer the bodie only of Dagon was remayning in his place. For this cauſe the prieſtes of Dagon, and al that enter into his temple, tread not vpon the threshold of Dagon in Azotus vntil this day.
6 † And the hand of our Lord was heauie vpon the Azotians, and he plagued them, and ſtroke Azotus and the coaſtes thereof in the ſecrete part of the fundament. And the townes and fieldes bubbled forth in the middes of that country, and there came forth miſe, and there was confuſion of great
7 death in the citie. † And the men of Azotus ſeing this maner of plague, ſaid: Let not the arke of the God of Iſrael tarie with vs: becauſe his hand is ſore vpon vs, and :: vpon Dagon
8 our God. † And ſending they gathered together al the princes of the Philiſtijms to them, and ſaid: What shal we doe with the arke of the God of Iſrael? And the Getheites anſwered: Let the arke of the God of Iſrael be caried about, and
9 they caried about the arke of the God of Iſrael. † And they carying it about, the hand of our Lord was made through euerie citie by an exceding great ſlaughter: and it ſtrake the men of euery city, from litle vnto great, & they had emeroides

:: So ſowne as Chriſts Goſpel or Teſtament came among the Gentiles, al falſe goddes & idolatry fel downe. *S. Beda. 99 in 1. Reg. c. 3.*

:: The arke being a holie thing, as Reliques are, was terrible to their falſe god. the diuel, ſo the Reliques of S. Babilas ouerthrew the falſe god Apol.

so. as S. Chrysost. testifieth at large. *In cons. Genesles, ho. 5.*

in their secrete partes. And the Getheites tooke counseil, and made themselues stooles of skinnes. † They sent therfore the arke of God into Accaron. And when the arke of God was come into Accaron, the Accaronites cryed out, saying: They haue brought vnto vs the arke of the God of Israel, to kil vs & our people. † They sent therefore & gathered together al the princes of the Philistijms: who sayd: Dimisse the arke of the God of Israel, & let it returne into his place, & not kil vs with our people. † For there was made the feare of death in euery citie, & the hand of God exceding greuous. the men also that had not died, were striken in the secrete part of the buttockes: and the howling of euery citie went vp into heauen.

10 11 12

CHAP. VI.

The Arke is sent backe with fiue emeroids and fiue mise of gold, vpon a new wayne drawne by two milch kyne. 13. Which coming directly to Bethsames are sacrificed, the wayne serning for fire, the Leuites kepe the Arke. 19. Many others are slaine looking of curiositie into it.

THEREFORE the arke of God was in the country of the Philisthijms seuen monethes. † And the Philisthijms called the priestes and soothsaiers, saying: What shal we doe with the arke of the Lord? tel vs how we may send it backe into his place. Who said: † If you send back the arke of the God of Israel, send it not away emptie, but that which you owe render vnto it for sinne, and then you shal be cured: and you shal know why his hand departeth not from you. † Who answered: What is that which we ought to render vnto it for sinne? And they answered: † According to the number of the prouinces of the Philisthijms you shal make fiue golden emroides, and fiue golden mise: because there hath bene one plague to you, and to your princes. And you shal make the similitudes of your emeroides, and the similitudes of the mise, that haue destroied the land, and you shal geue glorie to the God of Israel: if perhaps he wil lighten his hand from you, and from your goddes and from your land. † Why doe you harden your hartes, as :: Ægypt and Pharao did harden their hart? did not he after he was striken, then dimisse them, and they departed? † Now therfore take and make one new wayne: and two kine hauing calued, on which there hath no yoke beene put, couple in the wayne, and shut vp their calues at home. † And you shal

1 2 3 4 5 6 7 8

:: Obstinate sinners doe harden their owne hartes, not God, but by suffering them so to do. *See Annot. Exod. 7.*

shal take the arke of the Lord, and put it in the wayne, and the veſſels of gold, which you haue payed him for ſinne, you shal put into a litle casket at the ſide thereof: and di-
9 miſſe it that it may goe. † And you ſhal looke: and if ſo be that it shal goe vp by the way of his coaſtes againſt Bethſames, he hath donne vs this great euil: but if not: we shal know that his hand hath not touched vs, but it hath happe-
10 ned by chance. † They therefore did in this maner: and taking two kine, that had ſucking calues, yoked them to the
11 wayne, and shut vp their calues at home. † And they layd the arke of God vpon the wayne, and the litle casket, that had
12 the golden miſe and the ſimilitudes of emeroides. † And the kine went directly by the way, that leadeth to Bethſames, and they went one way, going forward and lowing: and they declined not neither to the right hand nor to the left: but the princes alſo of the Philiſtijms folowed vnto the borders
13 of Bethſames. † Moreouer the Bethſamites reaped wheat in the valley: and lifting vp their eies, they ſaw the arke, and
14 were gladde when they had ſeene it. † And the wayne came into the field of Ioſue the Bethſamite, and ſtoode there. And there was a great ſtone, and they did cut the wood of the wayne, and layed the kine vpon it an holocauſt to our
15 Lord. † And the Leuites tooke downe the arke of God, and the litle casket, that was at the ſide of it, wherin were the veſſels of gold, and they put it vpon the great ſtone. The men alſo of Bethſames offered holocauſtes, and immo-
16 lated victimes that day to our Lord. † And the fiue princes of the Philiſtijms ſaw, and returned into Accaron that day.
17 † And theſe are the golden emeroides, which the Philiſtijms rendred for ſinne to our Lord: Azotus one, Gaza one, Aſcalon
18 one, Geth one, Accaron one: † and the golden miſe according to the number of the cities of the Philiſtijms, of the fiue prouinces, from walled citie vnto towne that was without wal, and vnto Abel the great, wherupon they put the arke of our Lord, which was vntil that day in the field of Ioſue the
19 Bethſamite. † But he ſtroke of the men of Bethſames, for that they had :: ſeene the arke of our Lord: and he ſtroke of the people ſeuentie men, and fiftie thouſand of the common people. And the people mourned, becauſe our Lord had ſtri-
20 ken the common people with a great plague. † And the men of Bethſames ſayd: Who ſhal be able to ſtand in the ſight of our

:: As the arke was terrible to the infideles, (*chap.* 5.) ſo alſo to thoſe that beleued right but vſed it not reuerently.

our Lord God this holie one? and to whom shal he goe vp from vs? † And they sent messengers to the inhabitantes of 21
Caria Thiarim, saying: The Philistijms haue brought backe the arke of our Lord, come downe & fetch it backe vnto you.

CHAP. VII.

The Arke is brought to the house of Abinadab in Gabaa, 3. By Samuels exhortation, the people cast away the idols and serue only God. 10. Samuel offering sacrifice and praying, Israel preuaileth against the Philistijms.

THEREFORE the men of Caria Thiarim came, and 1
:: brought backe the arke of our Lord, and caried it into the house of Abinadab in Gaaba: And Eleazar his sonne they sanctified, that he might keepe the arke of our Lord. † And 2
it came to passe, from the day that the arke of our Lord abode in Caria Thiarim the dayes were multiplied (for it was now the twentith yeare) and al the house of Israel rested after our Lord. † And Samuel spake to al the house of Israel, 3
saying: If you turne to our Lord in al your hart, take away the strange goddes out of the middes of you, Baalim, and Astaroth: and prepare your hartes to our Lord, and serue him only, and he wil deliuer you from the hand of the Philisthijms. † Therefore the children of Israel tooke away Baalim 4
and Astaroth, and serued our Lord only. † And Samuel sayd: 5
Gather together al Israel into Masphath, that I may pray our Lord for you. † And they assembled into Masphath: and 6
they drew water, and powred it out in the sight of our Lord, and they fasted that day, and sayd there: We haue sinned to our Lord. And Samuel iudged the children of Israel in Masphath. † And the Philisthijms heard that the children of 7
Israel were gathered together into Masphath, and the princes of the Philisthijms went vp to Israel. Which when the children of Israel had heard, they were afrayde at the face of the Philisthijms. † And they said to Samuel: cease not to crie to 8
our Lord God for vs, that he saue vs from the hand of the Philisthims. † And Samuel tooke one sucking lambe, and offered 9
it a whole holocauste to our Lord: and Samuel cried to our Lord for Israel, and our Lord heard him. † And it came to 10
passe, when Samuel offered the holocauste, the Philisthijms beganne battel against Israel: but our Lord thundered with a great noise in that day vpon the Philisthijms, and terrified them, and they were slaine before the face of Israel. † And 11
the men

: These men knowing that the presence of the arke was good for them (though the Bethsamites had benne punished for their irreuerence towardes it) feared not to receiue and kepe it.

the men of Israel issuing out of Masphath pursued the Philisthijms, and stroke them vnto the place, that was vnder
12 Bethcar. † And Samuel tooke one stone, and layd it betwen Masphath and Sen: and he called the name of that place, The stone of helpe. And he sayd: Thus farre hath our Lord hol-
13 pen vs. † And the Philistijms were humbled, neither added they any more to come into the borders of Israel. Therefore the hand of our Lord was made vpon the Philistijms, al the
14 dayes of Samuel. † And the cities, which the Philistijms had taken from Israel, were rendred to Israel, from Accaron vnto Geth, and their borders: and he deliuered Israel from the hand of the Philistijms, and there was peace betwen Israel
15 and the :: Amorrheite. † Samuel also iudged Israel al the
16 daies of his life: † and he went euerie yeare circuting Bethel and Galgala and Masphath, and iudged Israel in the foresaid
17 places. † And he returned into Ramatha: for there was his house, and there he iudged Israel: he built also there an altar to our Lord.

:: That is to say, the Philisthijms, who were one of the seuen nations of Chanaan, which God commanded his people to destroy, cõmonly called the Amorrheites.

Chap. VIII.

Samuel growing old, and his sonnes for bribes peruerting iudgement, the people require to haue a king. 7. To whom by Gods commandment, Samuel forsheweth the law of a king, to make them cease from their demand; 19. but they persist therin.

1 And it came to passe when Samuel waxed old, he ap-
2 poynted his sonnes iudges ouer Israel. † And the name of his first begotten sonne was Ioel: and the name of the se-
3 cond Abia, iudges in Bersabee. † And his sonnes walked not in his waies: but they declined after auarice, & tooke bribes,
4 and peruerted iudgement. † :: Therfore al the ancientes of
5 Israel being assembled, came to Samuel into Ramatha. † And they sayd to him: Behold thou art old, and thy sonnes walke not in thy wayes: appoynt vs a king, that he may iudge vs, as
6 also al nations haue. † And the word was misliked in the eyes of Samuel, because they had sayd: Geue vs a king, that he
7 may iudge vs. And Samuel prayed to our Lord. † And our Lord sayd to Samuel: Heare the voice of the people in al thinges which they speake to thee. for they haue not " re-
8 iected thee, but me, that I should not reigne ouer them. † According to al their workes, which they haue done from the day that I brought them out of Ægypt vntil this day: as

:: Heli his sonnes grieuously offending in their office before (*chap.* 2.) and now Samuels sonnes also peruerting iudgemẽt gaue occasion to the people, to demand a king to iudge their temporal causes rightly not declining to wrong for bribes.

they haue forsaken me, and serued strange goddes, so doe they also vnto thee. † Now therefore heare their voice: but yet 9
:: Misphat signifieth maner, fashion, or proceding. testifie to them, and foretel them the :: right of the king, that shal reigne ouer them. † Samuel therfore spake al the wordes 10
of our Lord to the people which had desired a king of him, † and sayd: This shal be " the right of the king, that shal reigne 11
ouer you: Your sonnes he wil take, and put in his chariotes, and wil make them vnto him the horsemen, and running footmen before his chariotes, † and wil appoynt them his 12
tribunes, and centurions, and the plowers of his fieldes, and mowers of his corne, and makers of his armour and of his chariotes. † Your daughters also wil he take to make ointe- 13
mentes, and to be cookes, and bakers. † Your fieldes also, 14
and vineyardes, and the best oliuetes he wil take away, and geue to his seruantes. † Yea and your corne also, and the 15
reuenewes of your vineyardes he wil tithe, to geue his eu- nuches and seruantes. † Your seruantes also and handmaides, 16
and goodliest yong men, and asses he wil take away, and put in his worke. † Your flockes also wil he tithe, you shal be 17
his seruantes. † And you shal crie in that day from the face 18
:: God alwaies heareth those that truly repent for their sinnes, but doth not alwayes deliuer them from afflictions, which are due for offences, or profitable for probation and merite of his children. of the king, which you haue chosen you: and our Lord :: wil not heare you in that day, because you desired vnto your selues a king. † But the people would not heare the voice 19
of Samuel, but sayd: Not so: for there shal be a king ouer vs, † and we also wil be as al nations: and our king shal 20
iudge vs, and shal goe forth before vs, and shal fight our battels for vs. † And Samuel heard al the wordes of the 21
people, and spake them in the eares of our Lord. † And our 22
Lord said to Samuel: Heare their voice, and appoynt a king ouer them. And Samuel sayd to the men of Israel: Let euerie man goe into his citie.

ANNOTATIONS.

CHAP. VIII.

Vvhy the peoples demand to haue a king is disliked.

7: *Reiected me.*] For so much as God had chosen Israel a peculiar people to him self, and hitherto ruled the same by his Priestes established among them, and by Iudges extraordinarily raised vp, and sent by him, to deliuer them in their distresses, their demand now to haue a King, who (after the maner of other nations) should be their Lord, and haue more dignitie, and authoritie ouer them, then Dukes or Iudges had, is interpreted, as in effect to reiect God: in that they disliked, & sought to change his forme of gouernment. And therfore this request of the people iustly displeased both Samuel and God himself. *Exod.* 15. *Deut.* 17. *Iudic.* 2. *v.* 16.

11. *The*

11. *The right of the King.*] Samuel here by Gods appointment, to diſwade the people from their deſire of a king, at leaſt to admoniſh them before hand, what they are like to find by experience, reciteth ſuch thinges, as Kinges abuſing their powre do oftentimes practiſe, by reaſon of their high dignitie, and litle feare of controlment, but vniuſtly and vnlawfully; according to the doctrin of ancient Fathers. Amongſt others. S. Cyprian calleth the exactions of kinges here recited, *grewous iniuries*. S. Hierom *dura imperia, & ſeruitutem. vigorous or cruel gouernmentes*, and *ſeruitude*. S. Gregorie proueth the ſame by two contrarie examples. Seing (ſayeth he) that which is here foretold, was puniſhed in Achab and Ieſabel (3. *Reg.* 21.) it ſheweth, that it was not right by diuine iudgement, which they exacted. And when the elect King Dauid was to build an altar to our Lord (1. *Paral.* 21.) he would not take part of Ornans field, except he payed a iuſt price for it. Moreouer the law preſcribing the dutie of Kinges (*Deut.* 17. *v.* 16. *&c.*) commandeth them not to multiplie horſes, not *to heape riches*, not to *take high courage, that their hartes be not lifted vp into pride ouer their bretheren*. Neuertheles Kinges haue great prerogatiues (more then Dukes, and Iudges) beſides, and aboue, but neuer contrarie to the law; that albeit they can not take their ſubiectes landes or goodes, neither for themſelues, nor to geue to their ſeruantes at their pleaſure: yet in diuers caſes ſubiectes are bound, to contribute of their priuate goodes, to ſupplie the neceſſitie of the King, or of the commonwealth, as by nature euerie part muſt ſuffer damage, or danger in defence of the principal member, or whole bodie. And if anie refuſe ſo to do, they may iuſtly be compelled.

S. Cyp. li. 3. ep. 9. fine 65. S. Hiere. in Oſee 8. S. Greg. li. 4. c. 2. in 1. Reg. 8.

Kinges ſometimes oppreſſe their ſubiectes by Gods ſufferance, but vniuſtly.

Kinges haue prerogatiues aboue, but not contrarie to the lawes.

Furthermore in caſe Kinges or other Princes commit exceſſes, and oppreſſe their ſubiectes, yet are they not by and by to be depoſed by the people, nor commonwealth, but muſt be tolerated with patience, peace, and meeknes, til God by his ſouereigne authoritie, left in his Church, diſpoſe of them: which his diuine wiſdom and goodnes often differreth to do, as here he expreſly forewarneth, ſaying: (*v.* 18.) *You ſhal crie in that day, from the face of your King, and our Lord will not heare you*. And the reaſon is, becauſe he wil puniſh the ſinnes of the people, by ſuffering euil princes to reigne. *Iob.* 34. *v.* 30.

Concil. Lateran c. 3. de hæret.

Euil princes may be depoſed by God & the Church: but not by the people only.

Of which important difficultie, falling ſometimes betwen Princes and their ſubiectes, who ſo deſireth, may ſearch the iudgement of ancient Fathers, and ſee S. Thomas, and other ſchole Doctors, 2. 2. *q.* 12. *a.* 2. Here only for better vnderſtanding of this preſent text, theſe brief pointes may be obſerued. Firſt, the people of their owne wil deſired to haue a King. Secondly, they requeſted the ſame at the handes of Samuel their preſent Superiour. Thirdly, this demand diſpleaſed both Samuel and God himſelf. Fourthly, yet God condeſcended to grant their ſuite, but with an admonition, and forewarning of the inconueniences, which they ſhould finde and feele. Fiftly, God himſelf deſigned the perſon that ſhould be King, reueled him by viſion, and commanded Samuel to annoint him. Sixtly, God neuertheles by guiding the lotte, more manifeſtly declared, and confirmed his election. Seuently, God depoſed the ſame King, for tranſgreſſing his law, *chap.* 13. *v.* 13. and diſobeying his commandment. *chap.* 15. *v.* 23. appointing an other, by the miniſterie of Samuel. *chap.* 16. Eightly, notwithſtanding his depoſition, he remained in his dignitie til his death, which happened by other meanes. *chap.* 31. By al which it appeareth, that God conſtituted Saul the firſt King of the Iewes, the people ſuing to haue a King; but depoſed him for euil behauiour, the people deſiring no ſuch thing, and Samuel the Prophet much lamenting the ſame. Yet was he not actually berieued of the crowne and kingdom during his life.

Pointes obſerued in the conſtitution and depoſition of King Saul.

1. 2.
3. 4.
5.
6.
7.
8.

CHAP. IX.

Saul by occasion of seeking his fathers asses cometh to Samuel. 15. Who had a reuelation of his coming, and a commandment to annoint him. 22. He is entertained and lodged with Samuel.

The seeond part. The election, annointing, & gouernement of King Saul.

AND there was a man of Beniamin named Cis, the sonne of Abiel, the sonne of Seor, the sonne of Bechorath, the sonne of Aphia, the sonne of a man of Iemini, valiant in strength. † And he had a sonne called Saul, chosen & good: and there was not a man of the children of Israel better then he: from the shoulder and vpward he appeared aboue al the people. † And the asses of Cis the father of Saul were lost: and Cis said to Saul his sonne: Take one of the seruants with thee, and rising goe, and seeke the asses. Who when they had passed by mount Ephraim, † and by the land of Salisa, and had not found, they passed also through the land of Salim, and they were not: yea and by the Land of Iemini, and found them not. † And when they were come into the Land of Suph, Saul saide to the seruant that was with him: Come let vs returne, lest perhaps my father hath let alone the asses, and be careful for vs. † Who sayd to him: Behold a man of God is in this citie, a famous man: al that he speaketh, cometh to passe without doubt. now therefore let vs goe thither, if perhaps he may tel vs of our way, for which we are come. † And Saul sayd to his seruant: Loe we wil goe: what shal we carie to the man of God? The bread is spent in our males: and present we haue none to geue vnto the man of God, nor any thing els. † Agayne the seruant answered Saul and sayd: Behold there is found in my hand the fourth part of a sicle of siluer, let vs geue it to the man of God, that he may tel vs our way. † (For in time past in Israel so euery man spake, going to consult God, Come, and let vs goe to the Seer. For he that at this day is called a Prophete, in time past was called :: a Seer.) † And Saul sayd to his seruant: Thy word is very good, come let vs goe. And they went into the citie, wherein the man of God was. † And when they went vp the ascent of the citie, they found maides coming forth to draw water, and sayd to them: Is the Seer here? † Who answering sayd to them: Here he is. Loe before thee, make hast now: for this day he came into the citie, because this day there is a sacrifice of the people in the excelse. † Entring into the citie immediatly

1 2 3 4 5 6 7 8 9 10 11 12 13

:: One that by diuine inspiration foreseeth thinges to come.

diatly you shal find him, before he goe vp into the excelse to eate. for the people wil not eate til he come: because he wil blesse the Hoste, and afterward they shal eate that are inuited. Now therefore goe vp, because this day you shal finde
14 him. † And they went vp into the citie. And when they walked in the middes of the citie, Samuel appeared coming
15 forth against them, to goe vp into the excelse. † And our Lord had reueled the eare of Samuel one day before Saul
16 came, saying: † This very houre, that now is, to morrow wil I send to thee a man of the Land of Beniamin, and thou shalt annoint him ruler ouer my people of Israel: and he shal saue my people from the hand of the Philistijms: because I haue respected my people, for :: their crie is come to me.
17 † And when Samuel had beheld Saul, our Lord sayde to him: Behold the man, of whom I told thee, this man shal rule
18 ouer my people. † And Saul came to Samuel in the middes of the gate, and sayd: Shew me, I pray thee, where is the house
19 of the Seer? † And Samuel answered Saul, saying: I am the Seer, goe vp before me into the excelse, that you may eate with me to day, and I wil dimisse thee in the morning: and
20 al thinges that are in thy hart, wil I tel thee. † And concerning the asses, which thou didst lose three dayes agone, be not carefu̇l, because they are found. And whose shal be al the best thinges of Israel? not to thee and to al thy fathers house?
21 † And Saul answering, sayd: Am not I the sonne of Iemini of the least tribe of Israel, and my kindred the last among al the families of the tribe of Beniamin? Why therfore hast thou
22 spoken this word to me? † Samuel therefore taking Saul and his seruant, brought them into the parlour, and gaue them a place in the chiefe rowme of them that were inuited.
23 for there were about thirtie men. † And Samuel sayd to the cooke: Geue the portion, which I gaue thee, and commanded
24 that thou shouldest lay it vp apart with thee. † And the cooke lifted vp a shoulder, and sette it before Saul. And Samuel said: Behold that which hath remayned, sette it before thee, and eate: because of purpose it was kept for thee, when I called
25 the people. And Saul did eate with Samuel that day. † And they descended from the excelse into the towne, and he spake with Saul in the toppe of the house: and he prepared a bed for
26 Saul in the highest rowme, & he slept. † And when they were risen in the morning, and it beganne now to be light, Samuel

:: Oppression of innocentes crieth to heauen.

called Saul in the high chāber, saying: Arise that I may dismisse thee. And Saul arose: and they went both forth: to witte, he and Samuel. † And when they came downe in the vttermost 27
part of the citie, Samuel said to Saul: Speake to the seruant that he goe before vs, and passe: but stay thou alitle while, that I may tel thee the word of our Lord.

CHAP. X.

Saul is annointed king, and confirmed by signes that his ordinance is of God. 10. He prophecieth, which the people doth admire. 17. Samuel calleth the people together, for appointing a king, the lotte falleth on Saul. 25. and the law of the king is againe mentioned.

::S. Gregorie here noteth, that such as are placed in height of gouernement, are annointed with oyle, which signifieth mercie, light, and curing of others.

::But the *little* vessel foreshewed that Saul not persseuering in grace, should be deposed from his kingdom. *li. 4 c. 5. in 1. Reg. 10.*

AND Samuel tooke :: a litle vessel of :: oyle, and powred 1
vpon his head, and kissed him, and sayd: Behold, our Lord hath annointed thee vpon his inheritance to be prince, and thou shalt deliuer his people out of the handes of their enemies, that are round about them. And this shal be a signe vnto thee, that God hath annointed thee to be prince. † When 2
thou shalt be departed from me this day, thou shalt finde two men beside the sepulchre of Rachel in the borders of Beniamin, in the South, and they shal say to thee: The asses are found, which thou diddest goe to seeke: and thy father letting goe the asses, is careful for you, and sayeth: What shal I doe concerning my sonne? † And when thou shalt depart thence, 3
and passe farder, and shalt come to the oke Thabor, three men going vp to God into Bethel shal finde thee there, one carying three kiddes, and an other three manchettes of bread, and an other carying a flagon of wine. † And when they 4
haue saluted thee, they wil geue thee two loaues, and thou shalt take them of their hand. † After these thinges thou 5
shalt come into the hil of God, where the garrison of the Philisthiimes is: and when thou shalt be entered there into the citie, thou shalt meete there a flocke of prophetes coming downe from the excelse, and before them psalterie and tymbrel, and shalme, and harpe, and themselues prophecying. † And the Spirit of our Lord shal sease vpon thee, 6
and thou shalt prophecie with them, and shalt be changed into an other man. †. Thefore when al these signes shal 7
chance to thee, doe whatsoeuer thy hand shal finde, because our Lord is with thee. † And thou shalt goe downe before 8
me into Galgala (for I wil come downe to thee) that thou

mayest

mayest offer oblation, and immolate pacifique victimes: :: seuen daies shalt thou expect, til I come to thee, and I wil shew
9 thee what thou must doe. † Therfore when he had turned away his shoulder to depart from Samuel, God :: changed vnto
10 him another hart, and al these thinges came in that day. † And they came to the foresaid hil, and behold a troupe of prophetes meeting him: & the :: Spirit of our Lord sealed vpon him,
11 and he prophecied in the middes of them. † And al that had knowen him yesterday and the day before, seing that he was with the prophetes, & did prophecie, said to ech other: What thing hath happened to the sonne of Cis? what is Saul also
12 among the prophetes? † And one answered an other, saying: And who is :: their father? therefore it was turned into a pro-
13 uerbe: What is Saul also among the prophetes? † And he ceased to prophecie, and came to the excelse. † And Sauls vncle
14 sayd to him, and to his seruant: Whither went you? who answered: To seeke the asses: which when we had not found,
15 we came to Samuel. † And his vncle sayd to him: Tel me what
16 Samuel sayd to thee. † And Saul sayd to his vncle: He told vs that the asses were found. But concerning the word of the kingdom which Samuel had spoken to him, he told him not.
17 † And Samuel called together the people to our Lord in Mas-
18 pha: † And sayd to the children of Israel: Thus sayth our Lord the God of Israel: I brought Israel out of Ægypt, and deliuerd you from the hand of the Ægyptians, and from the
19 hand of al the kinges which afflicted you. † But you this day haue reiected your God, who only hath saued you out of al your euils and tribulations: and you haue said: Not so: but appoint a king ouer vs. Now therefore stand before our Lord
20 by your tribes, and by your families. † And Samuel brought al the tribes of Israel, and the :: lotte fel on the tribe of
21 Beniamin. † And he brought the tribe of Beniamin and the kinreds thereof, and it fel vpon the kindred of Metri, and it came vnto Saul the sonne of Cis. They therfore sought
22 him, and he was not found, † And after these thinges they consulted our Lord whether he would come thither. And
23 our Lord answered: Behold he is hid at home. † They ranne therefore and tooke him from thence: and he stood in the middes of the people, and he was higher then al the people
24 from the shoulder and vpward. † And Samuel said to al the people: Certes you see whom our Lord hath chosen, that there

:: Samuel enioyneth obedience to Saul to trie his humilitie. *S. Greg. li. 4 c. 5. in 1. Reg. 10.*

:: God gaue him peculiar grace for executing the office of a king.

:: By and by also the gift of prophecie.

:: Their superious.

:: By lotte the people were assured that the election was of God *S. Greg. ibidem.*

there is not the like to him in al the people. And al the people cried, and sayd: God saue the King. † And Samuel spake to 25
the people the law of the kingdom, and wrote it in a booke, and layd it vp before our Lord: and Samuel dismissed al the people, euerie one into his owne house. † But Saul also de- 26
parted vnto his house into Gabaa: and there went with him part of the armie, they whose hartes God had touched. † But 27
the children of Belial sayd: What shal this fellow be able to saue vs? and they despised him, and brought him not presentes: but he dissembled as though he heard not.

CHAP. XI.

Ammonites fighting against Iabes Galaad, and the citie readie to yelde, 5. Saul gathereth an armie, 11. ouerthroweth the enimie, 14. and is established King.

AND it came to passe as it were a moneth after, Naas 1
the Ammonite ascended, and began to fight against Iabes of Galaad. And al the men of Iabes sayd to Naas: Make a league with vs, and we wil serue thee. † And Naas the 2
Ammonite answered them: In this wil I make a league with you, that I may plucke out the right eyes of you al, and may make you a reproch in al Israel. † And the ancientes of Iabes 3
sayd to him: Graunt vnto vs seuen daies, that we may send messengers vnto al the coastes of Israel: and if there shal not be that may defend vs, we wil come forth to thee. † The 4
messengers therefore came into Gabaa of Saul: and they spake these wordes, in the hearing of the people: and al the people lifted vp their voice, and wept. † And behold Saul 5
came, folowing oxen out of the field, and sayd: What ayleth the people that they weepe? And they told him the wordes of the men of Iabes. † And the Spirit of our Lord seased on 6
Saul, when he had heard these wordes, and his furie was exceding wrath. † And taking both the oxen, he cutte them 7
into peeces, and sent them into al the coastes of Israel by messengers, saying: Whosoeuer shal not goe forth, and folow Saul and Samuel, so shal it be done to his oxen. Therefore the feare of our Lord inuaded the people, and they went forth as it were one man. † And he numbered them in Bezec: 8
and there were of the children of Israel three hundred thousand: and of the men of Iuda thirtie thousand. † And they 9
sayd to the messengers that came: Thus shal you say to the men,

men, that are in Iabes Galaad: To morow, when the ſunne ſhal waxe hote, you ſhal haue relife. The meſſengers there-
10 fore came, and told the men of Iabes: Who were glad. † And they ſaid: In the morning :: we wil come forth to you: and
11 you ſhal doe to vs whatſoeuer ſhal pleaſe you. † And it came to paſſe, when the morow was come, Saul ſette the people into three partes: and entered into the middes of the campe in the morning watch, and ſtroke Ammon vntil the day waxed hote, and the reſt were diſperſed, ſo that there were
12 not left among them two together. † And the people ſayd to Samuel: Who is this that ſaid: what ſhal Saul reigne ouer
13 vs? Geue vs the men and we wil kil them. † And Saul ſayd: No man ſhal be killed this day, becauſe our Lord this day hath
14 releued Iſrael: † And Samuel ſaid to the people: Come and let vs goe into Galgal, and let vs renewe there a kingdome.
15 † And al the people went into Galgal, and there they made Saul king before our Lord in Galgal, & they immolated there pacifique victimes before our Lord. And Saul reioyſed there, and al the men of Iſrael excedingly.

:: As the men of Iabes deluded their enimies by æquiuocation, ſo ſpeaking that they were otherwiſe vnderſtood then they meant: ſo the ſeruantes of God being tempted with concupiſcence of glutonie (ſignified by *Naas*) muſt deceiue their carnal appetite, by promiſing to ſatisfie the deſire of the fleſh, but in deede kepe ſuch temperance, as they may kil the cõcupiſcence, and not be killed by it. *S. Greg. li. 5. c. 1. in 1. Reg. 11.*

CHAP. XII.

Samuel being iuſtified by the people for his good behauiour, 6. chargeth them with ingratitude towardes God, 14. admoniſhing them, and ſhewing by a ſigne, that they offended in demanding a king. 20. Exhorteth them now to ſerue God, promiſeth to pray for them, and forwarneth that they ſhal receiue as they deſerue.

1 AND Samuel ſayd to al Iſrael: Behold I haue heard your voice according to al thinges which you haue ſpoken
2 to me, and I haue appointed a king ouer you. † And now the king goeth before you: and I am waxen old and haue gray heares: moreouer my ſonnes are with you: therfore hauing conuerſed with you from my youth vntil this day, loe I
3 am readie. † Speake of me before our Lord, and before his Chriſt, whether I haue taken any mans oxe, or aſſe: If I haue calumniated any man, if I haue oppreſſed any man, if I haue taken gift of any mans hand: and I wil contemne
4 that ſame this day, and wil reſtore it to you. † And they ſaid thou haſt not calumniated vs, nor oppreſſed vs, nor
5 taken ought of any mans hand. † And he ſayd to them: Witnes is our Lord againſt you, and witnes is his :: Chriſt in this day, that you haue not found any thing in my hand. And

:: The annoynted king.

they said: Witnes. † And Samuel said to the people: Our Lord 6
who made Moyses and Aaron, and brought our fathers out of
the Land of Ægypt is present. † Now therefore stand, that I 7
may contend in iudgement against you before our Lord, con-
cerning al the mercies of our Lord, which he hath done with
you, and with your fathers: † how Iacob entred into Ægypt, 8
and your fathers cried to our Lord: and our Lord sent Moyses
and Aaron, and brought your fathers out of Ægypt: and pla-
ced them in this place. † Who forgat our Lord their God, and 9
he deliuered them in the hand of Sisara master of the hoste
of Hasor, and in the hand of the Philisthijmes, and in the
hand of the king of Moab, and they fought against them.
† But afterward they cried to our Lord, and said: We haue 10
sinned, because we haue forsaken our Lord, and haue serued
Baalim and Astaroth: now therefore deliuer vs from the hand
of our enemies, and we wil serue thee. † And our Lord sent 11
Ierobaal, and * Badan, and Iepte, and Samuel, and deliuered
you from the hand of your enemies round about, and you
dwelt securely. † But you seing that Naas, king of the chil- 12
dren of Ammon was come against you, you said to me: :: Not
so, but a king shal reigne ouer vs: whereas our Lord your God
did reigne among you. † Now therfore your king is readie, 13
whom you haue chosen and desired: behold our Lord hath
geuen you a king. † If you shal feare our Lord, and serue him, 14
and heare his voice, and not exasperat the mouth of our Lord:
both you, and the king which reigneth ouer you, shal be fo-
lowers of our Lord your God. † but if you wil not heare the 15
voice of our Lord, but shal exasperat his wordes, the hand of
our Lord shal be vpon you, and vpon your * fathers. † But 16
now also stand, and see this great thing which our Lord wil
doe in your sight. † Is it not wheate haruest to day? I wil 17
cal vpon our Lord, & he wil geue * noyses and rayne: and you
shal know, and see that you haue done great euil to your
selues in the sight of our Lord, desiring a king ouer you. † And 18
Samuel cried to our Lord, and our Lord gaue noyses and raine
in that day. † And al the people feared excedingly our Lord 19
and :: Samuel. And al the people said to Samuel: Pray for thy
seruantes to our Lord thy God, that we die not. for we haue
added euil to al our sinnes, that we desired vnto vs a king.
† And Samuel sayd to the people: Feare not, you haue done 20
al this euil: but yet depart not from the :: backe of our Lord,
but

mightie Samson.

gouernours. S. Greg. thunder

:: They ment that they would not be ruled and protected as hitherto they had bene, by Dukes & Iudges ordained and sent: immediatly by God, but would haue a king to reigne ouer them: imagening that so they should be better protected, and defended from forraine enemies wherin they preferred their owne conceite and iudgement before Gods disposition. and therfore this sinne is often here inculcated, and much reprehended. S. Greg. li. 5. c. 2. in 1. Reg. 12.

:: They feared God so much the more, because they feared also his seruant.

:: For sinners to come be-

21 but serue our Lord in al your hart. † And decline not after
vaine thinges, which shal not profite you, nor deliuer you,
22 because they are vaine. † And our Lord wil not forsake his
people for his great name: because our Lord hath sworne
23 to make you a people to him self. † And farre from me be
this sinne in our Lord, that I should cease to pray for you,
24 and I wil teach you the good and right way. † Therefore
feare our Lord, and serue him in truth and from your whole
hart. for you haue seene the great workes which he hath done
25 among you. † But if you shal perseuer in malice: both you
and your king shal perish together.

fore Gods face were presumption, not to come to his back, or to depart from thence, were desperation. So Marie Magdalen with feare and hope approched & taried at Christs back. *Luc. 7. S. Greg. loco citato.*

CHAP. XIII.

Saul and Ionathas preuaile in battel against the Philisthijms. 5. Who increasing their forces, the Israelites for feare flee away and hid themselues, 8. Samuel not coming to the campe, Saul presumeth to offer sacrifice, 11. for which Samuel reproueth him, and declareth that his kingdom shal be translated to an other. 17. The Philisthijms oppresse the Israelities. and deprive them of armour.

1 A CHILD of :: one yeare was Saul when he began to
2 reigne, and :: two yeares he reigned ouer Israel. † And
Saul chose to him selfe three thousand of Israel: and there
were with Saul two thousand in Machmas, and in the mount
of Bethel: and a thousand with Ionathas in Gabaa of Ben-
iamin, moreouer the rest of the people he sent backe euerie
3 man into their tabernacles. † And Ionathas stroke the gar-
rison of the Philisthijms, which was in Gabaa. Which when
the Philisthijms had heard, Saul sounded with the trumpet
4 in al the land, saying: Let the Hebrewes heare. † And al
Israel heard this maner of bruite: Saul hath striken the garri-
son of the Philisthijms: and Israel tooke courage against the
Philisthijms. The people therfore cried after Saul in Galgal.
5 † And the Philisthims were gathered together to fight against
Israel, thirtie thousand chariotes, and six thousand horsemen,
and the rest of the common people, as the sand which is in the
sea shore very much. And going vp they camped in Machmas
6 at the East of Bethauen. † Which when the men of Israel
had seene them selues put in a streict (for the people was af-
flicted) they hid them selues in caues, and in secrete places,
7 in rockes also, and in dennes, and in cesternes. † And the

:: Saul beginning to reigne was innocent and humble as a child of one yeare.

:: And in that state reigned the first two yeares. *S. Greg. in hunc locum.*

Hebrewes passed Iordan into the Land of Gad and Galaad.
And when Saul was yet in Galgal, al the people was sore
afrayd, which folowed him. † And he expected seuen daies 8
according to the appointment of Samuel, and Samuel came
not into Galgal, and the people slipt away from him. † Saul 9
therfore said: Bring me the holocauste, and the pacifiques.
And he offered the holocauste. † And when he had finished 10
offering the holocauste, behold Samuel came: and Saul went
forth to mete him & salute him. † And Samuel spake to him: 11
What hast thou done? Saul answered: Because I sawe that the
people slipt from me, and thou wast not come according to
the dayes appointed, moreouer the Philisthijms were gathe-
red together into Machmas, † I said: Now wil the Phili- 12
sthijms come downe to me into Galgal, & I haue not pacified
the face of our Lord. Compelled by necessitie, I offered the
holocauste. † And Samuel said to Saul: Thou hast :: done fo- 13
lishly, neither hast thou kept the commandementes of our
Lord thy God, which he commanded thee. Which :: if thou
hadst not done, euen now had our Lord prepared thy king-
dom ouer Israel for euer, † but thy kingdom shal no farder 14
arise. Our Lord hath sought him a man according to his hart:
and him hath our Lord commanded to be prince ouer his
people, because thou hast not obserued the thinges which
our Lord commanded. † And Samuel arose and went vp from 15
Galgal into Gabaa of Beniamin. And numbered the people,
which were found with him, as it were six hundred men.
† And Saul and Ionathas his sonne, and the people that 16
were found with them, was in Gabaa of Beniamin: more-
ouer the Philisthijms had pitched in Machmas. † And there 17
issued forth to praye from the campe of the Philisthians three
companies. One compaine went on against the way of Ephra
to the Land of Saul. † Moreouer an other went by the way 18
of Bethhoron, & the third had turned it self to the way of the
border, in the valley Seboim against the desert. † Moreouer 19
there was not found an yron smith in al the Land of Israel.
for the Philisthijms had so prouided, lest perhaps the He-
brewes should make sword or speare. † Al Israel therefore 20
went downe to the Philisthijms, that euerie man might
whette his plough culter, and spade, & axe, and rake. † There- 21
fore the edges of the shares, and spades, & forkes with three
teeth, and axes, were blunt, euen to the godeprick, which

was

:: He offended in offering sacrifice being neither a priest, nor extraordinarily allowed to do that office, and for this and other faultes was deposed.

:: Gods foresight of sinne, and perordination to punish it, taketh not away freewil, nor possibilitie of wel doing, nor of reward. *S. Aug. li. 3. c. 4. de lib. arbit.*

22 was to be mended. † And when the day was come to fight, there was not found sword and speare in the hand of al the people, that was with Saul and Ionathas, except Saul and Io-
23 nathas his sonne. † And the station of the Philistijms went forth, to passe vp into Machmas.

CHAP. XIIII.

Ionathas trusting in God, accompained with one man, his father not knowing, goeth into the Philisthijms campe; killeth twentie men and troubleth their whole armie. 16. Saul vnderstanding the same, approcheth with his armie, and they gette a great victorie. 24. But Saul hauing commanded vnder paine of death, that none should eate til night, Ionathas for taisting a litle honie (though ignorant of the prohibition) is iudged to die. 45. But the people oppose themselues, and deliuer him from death. 47. Saul prospereth in his kingdom, with his familie.

1 AND it chanced on a certeine day that Ionathas the sonne of Saul sayd to the yong man that bare his armour: Come, & let vs passe to the garison of the Philisthijms, which is beyond yonder place. But to his father he told not
2 this same thing. † Moreouer Saul abode in the vtmost part of Gabaa vnder the pomegranate tree, which was in Magron:
3 and the people with him was about six hundred men. † And Achias the sonne of Achitob the brother of Ichabod the sonne of Phinees, which was borne of Heli the priest of our Lord in Silo, bare the ephod. But the people also was igno-
4 rant whither Ionathas was gone. † And there were betwen the ascentes, by the which Ionathas endeuoured to passe vnto the garison of the Philistijms, rockes standing vp on both sides, and as it were in maner of teeth stiepe broken rockes on either side, the name of one Boses, and the name
5 of the other Sene: † one rocke standing out toward the North ouer against Machmas, and the other to the South,
6 against Gabaa. † And Ionathas sayd to the yong man that bare his armour: Come, let vs passe to the station of these vncircumcised, if haply our Lord wil make for vs: because it is not hard for our Lord to saue either in manie, or in fewe.
7 † And his esquier sayd to him: Doe al thinges which please thy minde: goe whither thou desirest, and I wil be with thee
8 wheresoeuer thou wilt. † And Ionathas sayd: Behold we
9 passe to these men. And when we shal appeare to them, † If they shal speake to vs in this maner: Tarie til we come to

you: let vs ſtand in our place, and not goe vp to them. † But 10
if they ſhal ſay: Come vp to vs: let vs goe vp, becauſe our
Lord hath deliuered them in our handes, :: this ſhal be a ſigne
vnto vs. † Both of them therefore appeared to the ſtation of 11
the Philiſthims: & the Philiſtijms ſayd: Behold the Hebrewes
come out of the caues, wherein they were hid. † And the 12
men of the garniſon ſpake to Ionathas and to his eſquier, and
ſayd: Come vp to vs, and we wil ſhew you a thing. And Iona-
thas ſayd to his eſquier: Let vs goe vp, folow me: for our Lord
hath deliuered them into the handes of Iſrael. † And Iona- 13
thas went vp on his handes & feete creeping, and his eſquier
after him. Therefore ſome fel before Ionathas, other ſome
his eſquier folowing ſlewe. † And the firſt ſlaughter, with 14
which Ionathas & his eſquier made, was as it were of twentie
men in the halfe part of an aker, which a yoke of oxen is
wont to plough in a day. † And there was made a miracle in 15
the campe, through the fieldes: yea and al the people of their
garriſon, which had gone to take prayes, was aſtonyed, and
the land was trubled: and it happened as a miracle from God.
† And the watchemen of Saul, which were in Gabaa, of 16
Beniamin looked, & loe a multitude ouerthrowen, & fleeing
hither and thither. † And Saul ſayd to the people, which was 17
with him: Enquire, and ſee who is gone from vs. And when
they had ſought, it was found that Ionathas was not preſent
and his eſquier. † And Saul ſayd to Achias: Bring the arke 18
of our Lord. (for the arke of God was there that day with
the children of Iſrael.) † And when Saul ſpake to the prieſt, 19
there aroſe a great tumult in the campe of the Philiſtijmes:
and it grewe by litle and litle, and ſounded more cleerely.
And Saul ſayd to the prieſt: :: Draw together thy hand. † Saul 20
therefore and al the people that was with him, ſhouted toge-
ther, and they came to the place of the fight: and behold
euerie mans ſword had beene turned to his neighbour, and
a ſlaughter exceding great. † But the Hebrewes alſo which 21
had bene with the Philiſtijms yeſterday and the day before,
and went vp with them in the campe, returned to be with
Iſrael, which were with Saul and Ionathas. † Al the Iſraeli- 22
tes alſo which had hid themſelues in mount Ephraim, hea-
ring that the Philiſtijms were fled, ioyned them ſelues with
their fellowes in battel. And there were with Saul as it were
ten thouſand men. † And our Lord in that day ſaued Iſrael. 23
and

:: Ominous ſpeaches are proued by this and ſome other examples to be ſometimes of God, though ſometimes this kind of obſeruation is ſuperſticious. As before is noted. *Gen.* 24.

:: Pray no more nor expect no longer. ſo they proceded to battel without further warrant.

24 and the fight reached as farre as Bethauen. † And the men of Israel were ioyned among themselues in that day: and Saul adiured the people, saying: Cursed be the man, that shal eate bread vntil euening, til I be reuenged of myne enemies. And
25 the whole people did eate no bread: † and al the common people of the land came into a forest, wherein was honie
26 vpon the face of the field. † The people therefore entred into the forest, and there appeared dropping honie, and no man put his hand to his mouth. for the people feared the oath.
27 † But Ionathas had not heard when his father adiured the people: and he put forth the tippe of the rod, which he had in his hand, and dipped it into a honie combe: and he turned
28 his hand to his mouth, and his eies were illuminated. † And one of the people answering, sayd: Thy father hath bound the people with an oath, saying: Cursed be the man that shal
29 eate bread this day. (and the people was faynt) † And Ionathas sayd: :: My father hath trubled the land: your selues haue seene that myn eies are illuminated, because I haue ta-
30 sted a litle of this honie: † how much more if the people had eaten of the praye of their enemies, which they found? had there not beene made a greater plague in the Philistijms?
31 † They stroke therefore in that day the Philistijms from Machmas vnto Ailon. And the people was wearied exce-
32 dingly: † and being turned to the praye tooke sheepe, and oxen, and calues, & slew them on the ground: and the people
33 did eate :: with bloud. † And they told Saul saying that the people had sinned to our Lord, eating with bloud. Who sayd: You haue transgressed: Roule to me euen now a great stone.
34 † And Saul sayd: Disperse your selues among the common people, and tel them that euerie man bring me his oxe and ramme, and kil ye them vpon this same, and eate, and you shal not sinne to our Lord eating with bloud. Al the people therefore brought euerie man his oxe in his hand vntil night:
35 and slewe them there. † And Saul built an altar to our Lord; and then first did he beginne to build an altar to our Lord.
36 † And Saul sayd: Let vs fal vpon the Philistijms by night, and let vs spoyle them til it waxe light in the morning, neither let vs leaue a man of them. And the people sayd: Doe al that semeth good in thyne eies. And the priest sayd: Let vs approch
37 hither to God. † And Saul consulted our Lord: Shal I pursew the Philistijms? wilt thou deliuer them into the handes of Israel?

:: Ionathas was excused by ignorance, & by necessitie; and therfore was iustly deliuered by the people; and his father offended, in not excepting the case of necessitie, & through more eggre zele of reuēge, then he had warrant from God, whose answer he would not expect. v. 19.

:: VVherof followed also an other sinne, that the people fainting for lacke of meate did eate flesh with the blood, contrarie to the law.

of Israel? And :: he answered him not in that day. † And Saul 38
sayd: Bring hither al the corners of the people: and know,
and see by whom this sinne hath chanced to day. † Our Lord 39
the sauiour of Israel liueth, that if it were done by Ionathas
my sonne, he shal die without reuoking. Whereunto none of
the people gaynesayed him. † And he sayd to al Israel: Be you 40
seperated into one side, and I with Ionathas my sonne wil be
on the other side. And the people answered Saul: Doe what
semeth good in thyn eies. † And Saul sayd to our Lord: Lord 41
God of Israel, geue a signe: and Ionathas was caught and
Saul, and the people went forth. † And Saul sayd: Cast ye lotte 42
betwen me, and Ionathas my sonne. And :: Ionathas was ta-
ken. † And Saul sayd to Ionathas: Tel me what thou hast 43
done. And Ionathas told him, and sayd: Tasting I tasted in
the tippe of the rod, which was in myn hand a litle honie, and
behold I die. † And Saul sayd: These thinges doe God 44
to me, and these thinges adde he, that dying thou shalt die Io-
nathas. † And the people said to Saul: Shal Ionathas then 45
die, which hath made this great saluation in Israel? this is vn-
lawful: our Lord liueth, if there shal fal a heare from his head
vpon the ground, because with God hath he wrought to day.
The people therefore deliuered Ionathas, that he should not
die. † And Saul retyred, neither did he pursew the Philistijms: 46
moreouer the Philistijms departed into their places. † And 47
Saul, his kingdom being established ouer Israel, fought round
about against al his enemies, against Moab, and the children
of Ammon, and Edom, and the kinges of Soba, and the Phi-
listians: and whither soeuer he turned him self, he ouercame.
† And gathering together an armie, he stroke Amalec, and 48
deliuered Israel from the hand of the spoylers thereof. † And 49
the sonnes of Saul, were Ionathas and Iesui, and Melchisua:
and the names of his two daughters, the name of the first
borne Merob, and the name of the yonger Michol. † And 50
the name of Sauls wife, Achinoam the daughter of Achimaas:
and the name of the prince of his host Abner, the sonne of
Ner, the cosin german of Saul by the father. † Moreouer 51
Cis was the father of Saul, and Ner the father of Abner, the
sonne of Abiel. † And there was mightie battel agaynst the 52
Philisthians al the dayes of Saul. For whomsoeuer Saul had
seene a valiant man, and fitte for battel, he ioyned him to
him self.

:: Before. v. 19. Saul would not expect Gods answer: now therfore God wil not answer him.

:: Ionathas was found to haue transgressed the vnduised cõmandment, but Saul him self was in a greatter fault of rash proceding, and vndiscrete commanding.

CHAP.

CHAP. XV.

Saul is commanded vtterly to destroy the Amalecites. 8. but he taking Agag their king spareth his life, & chiefe of the praye. 10. For which disobedience (20. though pretending that the best thinges were reserued for sacrifice) he is deposed from his kingdom. 24. Then acknowledgeth his fault. 32. Samuel cutteth Agag in peeces 35. and mourneth for Saul.

1 AND Samuel said to Saul: Our Lord sent me to annointe
thee king ouer his people Israel; now therefore heare
2 the voice of our Lord: † Thus sayth the Lord of hostes: I
haue recounted whatsoeuer Amalec hath done to Israel: how
he resisted them in the way when they came vp out of Ægypt.
3 † Now therefore goe, and :: strike Amalec, and :: destroy
al that he hath: spare him not, and couet not ought of his
thinges: but kil from man vnto woman, both childe & suck-
4 ling, oxe and sheepe, camel and asse. † Saul therefore com-
manded the people, and numbered them as it were lambes:
two hundred thousand footemen, & ten thousand of the men
5 of Iuda. † And when Saul was come vnto the citie of Ama-
6 lec, he laid ambushementes in the torrent. † And Saul said to
the Cineite: Goe ye, retyre and depart from Amalec: lest per-
haps I wrappe thee in with him. for thou hast done mercie
with al the children of Israel, when they descended out of
Ægypt. And the Cineite departed out of the middes of Amalec.
7 † And Saul stroke Amalec from Heuila, vntil thou come to
8 Sur, which is ouer against Ægypt. † And he apprehended
Agag the king of Amalec aliue: but al the comon people he
9 slewe in the edge of the sword. † And Saul and the people
spared Agag, and the best flockes of sheepe and heardes, and
the garmentes and rammes, and al thinges, that were fayre,
neither would they destroy them: but whatsoeuer was vile
10 and refuse, that they destroyed. † And the word of our Lord
11 was made to Samuel, saying: † It repenteth me that I haue
made Saul king: because he hath forsaken me, & hath not ful-
filled my wordes in worke. And Samuel was strooken sadde,
12 and cried to our Lord al the night. † And when Samuel had
risen in the night, to goe to Saul in the morning, it was told
Samuel, that Saul was come into Carmelus, and had erected
to him selfe a triumphant arch, and returning was passed, and
gone into Galgal. Samuel therefore came to Saul, and Saul
offered an holocaust to our Lord of the first of the prayes,

:: Amalec is stricken when the flesh is chasticed by abstinence.
:: Destroyed when the mind is restrained from vncleane cogitations. *S. Greg. li. 6. c. 1. in 1. Reg. 15.*

which he had brought from Amalec. † And when Samuel 13
was come to Saul, Saul sayd to him: Blessed be thou to our
Lord, I haue fulfilled the word of our Lord. † And Samuel 14
sayd: And what is this voice of flockes, which soundeth in
myne eares, and of heardes, which I heare? † And Saul said: 15
They haue brought them from Amalec: for the people hath
spared the better sheepe and heardes that they might be im-
molated to our Lord thy God, but the rest we haue slaine.
† And Samuel said to Saul: Suffer me, and I wil shew thee 16
what our Lord hath spoken to me this night. And he sayd
to him: Speake. † And Samuel said: When thou wast a little 17
one in thyne owne eyes, :: was thou not made chief in the
tribes of Israel? And our Lord annointed thee to be king
ouer Israel, † and our Lord sent thee on the way, and sayd: 18
Goe, and kil the sinners of Amalec, and thou shalt fight
against them vntil the vtter destruction of them. † Why there- 19
fore hast thou not heard the voice of our Lord: but art turned
to the praye, and hast done euil in the eies of our Lord? † And 20
Saul said to Samuel: Yea I haue heard the voice of our Lord,
and haue walked in the way by which our Lord sent me, and
haue brought Agag the king of Amalec, and Amalec I haue
slaine. † But the people tooke of the praye sheepe and oxen, 21
the principal of those thinges which were slaine, to immo-
late to our Lord their God in Galgal. † And Samuel said: 22
Why wil our Lord haue holocaustes and victimes, and not
rather that the voice of our Lord be obeyed? For :: BETTER
is obedience then victimes: and to harken rather then to offer
the fatte of rammes. † Because it is as it were the sinne of 23
inchantment, to resist: and as it were the wickednes of idola-
trie, to refuse to obey. For as much therefore as thou hast re-
iected the word of our Lord, our Lord hath reiected thee that
thou shalt not be king. † And Saul said to Samuel: I haue 24
sinned, because I haue transgressed the saying of our Lord,
and thy wordes, fearing the people, and obeying their voice.
† But now beare I beseech thee my sinne, and returne with 25
me, that I may adore our Lord. † And Samuel sayd to Saul: 26
I wil not returne with thee, because thou hast reiected the
word of our Lord, and our Lord hath reiected thee that thou
shalt not be king ouer Israel, † And Samuel turned him selfe 27
to depart: but he caught the hemme of his cloke, which also
did rent. †, And Samuel said to him: Our Lord hath rent the 28
kingdom.

:: VVhen Saul was humble he was exalted, now being proud he is reiected.

:: By ordinarie sacrifices, we geue our external goodes to God, by obedience we geue our selues. *S. Greg. li. 6. c. 2. in 1. Reg. 35.*

kingdom of Israel from thee this day, and hath deliuered it
29 to thy neighbour better then thou. † Moreouer the Triumpher in Israel wil not spare, and he wil not be turned with
30 repentance: for neither is he a man that he may repent. † But he said: I haue sinned: howbeit now honour me before the ancientes of my people, and before Israel, and returne with
31 me, that I may adore our Lord thy God. † Samuel therefore
31 returning followed Saul: and Saul adored our Lord. † And Samuel said: Bring vnto me Agag the king of Amalec. And Agag was presented to him very fatte, trembling. And Agag sayd:
33 Doth bitter death thus separat? † And Samuel said: As thy sword hath made wemen without children, so shal thy mother among wemen be without children. And Samuel hewed
34 him into peeces before our Lord in Galgal. † And Samuel departeth into Ramatha: but Saul ascended vnto his house
35 into Gabaa. † And Samuel saw Saul no more vnto the day of his death: but yet Samuel lamented Saul because it :: repented our Lord that he had appointed him king ouer Israel.

:: God is said improperly to repent, when he altereth the thing, that he did before. *s. Amb. lib. de Noe ca. 4.*

CHAP. XVI.

Samuel by Gods commandment annointeth Dauid King. 14. Gods spirite parteth from Saul, and a wicked spirite vexeth him. 16. the vexation is mitigated by Dauids playing on a harpe

The third part. Dauids annointing, his vertues, and persecution.

1 AND our Lord said to Samuel: How long doest thou mourne Saul, whom I haue reiected that he rule not ouer Israel? fil thy horne with oile, and come, that I may send thee to Isai the Bethlehemite: for I haue prouided me a king
2 among his sonnes. † And Samuel said: How shal I goe? for Saul wil heare of it, and wil kil me. And our Lord said: A calfe of the heard shalt thou take in thy hand, and shalt say: I am come
3 to immolate vnto our Lord. † And thou shalt cal Isai to the victime, and I wil shew thee what thou must doe, and thou
4 shalt annointe whomsoeuer I shal shew to thee. † Samuel therefore did as our Lord spake to him. And he came into Bethlehem, and the ancientes of the citie merueled, meeting
5 him, and they said: Is thy entrance peaceable? † And he said: Peaceable: I am come to immolate vnto our Lord, be ye sanctified and come with me that I may immolate. He therefore sanctified Isai and his sonnes, and called them to the sacrifice.
6 † And when they were entered in, he saw Eliab, and said: Is
7 there before our Lord his Christ? † And our Lord said to Samuel: Respect not his countenãce, nor the talnes of his stature:

because I haue reiected him, neither doe I iudge according to the looke of man: for man seeth those thinges which appeare, but our Lord " beholdeth the hart. † And Isai called 8
Aminadab, and brought him before Samuel. Who said: Neither this hath our Lord chosen. † And Isai brought 9
Samma, of whom he sayd: This also hath not our Lord chosen. † Isai therefore brought his seauen sonnes before 10
Samuel: and Samuel sayd to Isai: Our Lord hath not chosen of these. † And Samuel sayd to Isai: Are al thy sonnes now 11
fully come? Who answered: Yet there is left a litle one, and he feedeth sheepe. And Samuel sayd to Isai: Send, and bring him: for neither wil we sitte downe til he come hither. † He 12
sent therefore, and brought him. And he was reade and beautiful to behold, and of a comelie face. And our Lord said:
:: By Gods permission. *s. Aug. li 2. q. 1. ad Simplician s. Beda. qq. in 1. Reg. c. 5.*
Arise, and annoint him, for he it is. † Samuel therefore tooke 13
the horne of oile, and annointed him in the middes of his brethren: and the Spirit of our Lord from that day, and so forward was directed vpon Dauid: and Samuel rising went into Ramatha. † And the Spirit of our Lord departed from 14
Saul, and a wicked spirit vexed him, :: from our Lord.
:: Naturally (as these men truly iudged) musique helpeth some il disposition of humores, and draweth also the mind from so vehement apprehension of afflictions: but here it semeth more probable, that God supernaturally reliued Saul by Dauids playing on the harpe, together with his sincere deuotion, for more manifest condemnation of the one, and iustification of the other. *Glos. ordin. s. Greg.*
† And the seruantes of Saul said to him: Behold an euil spirit 15
of God vexeth thee. † Let our lord command, and thy ser- 16
uantes which are before thee, wil seeke a man skilful to :: play on the harpe, that when the euil spirit of our Lord shal take thee, he may play with his hand, and thou beare it more it more easily. † And Saul sayd to his seruantes: Prouid me 17
therefore some man that playeth wel, and bring him to me.
† And one of the seruantes answering, sayd: Behold I haue 18
seene the sonne of Isai the Bethlehemite skilful to play, and very valiant in strength, and a warlike man, and wise in his wordes, and a beautiful man: and our Lord is with him. † Saul 19
therfore sent messengers to Isai, saying: Send vnto me Dauid thy sonne, which is in the pastures. † Isai therefore tooke 20
an asse loaden with loaues, and a flagon of wine, and one kidde of the goates, and sent it by the hand of Dauid his sonne to Saul. † And Dauid came to Saul, and stoode before him: 21
but he loued him exceedingly, & was made his esquier. † And 22
Saul sent to Isai, saying: Let Dauid stand in my sight: for he hath found grace in myn eies. † Therefore whensoeuer the 23
euil spirit of our Lord caught Saul, Dauid tooke his harpe, & strooke with his hand, and Saul was refreshed, and waxed better. for the euil spirit departed from him.

ANNOTATIONS.
Chap. XVI.

7. *Beholdeth the hart.*] It is proper to God to see the secrete cogitations of mens hartes, of himselfe and by his owne powre. And glorified Saincts know our cogitations by seing God, in whom al things appeare, that perteine to their state, and for the profite of others. *S. Aug. li. de cura pro mortuis, c. 15 S. Greg. li. 12 c. 13 Moral.* Prophetes being yet mortal, by inspiration do also see secrete cogitations. 1. *Reg.* 9. 3. *Reg.* 14. *&c.*

How Saintes and Prophetes know mens thoughtes.

Chap. XVII.

Goliath a Philistian chalengeth anie one of Israel to combate. 12. *Dauid being sent by his father to visit his brethren.* 23. *and hearing al Israel so reprochfully prouoked, offereth to vndertake the chalenge:* 34. *shewing by former actes that he dare accept it.* 37. *And so by Gods special helpe wherein he trusteth,* 49. *ouerthroweth the chalenger with a stone of his sling, and cutteth of his head with his owne sword.* 51. *the Philistijms fleeing are slaine, and Dauid bringeth the mans head to Saul.*

1 AND the Philisthijms gathering together their compa-
nies vnto battel, assembled into Socho of Iuda: and
camped betwen Socho & Azeca in the borders of Dommim.
2 † Moreouer Saul and the children of Israel being gathered
together came into the Valley of terebinth, and they put the
3 armie in aray to fight against the Philistijms. † And the Phi-
listijms stoode vpon the mountaine on this side, and Israel
stoode vpon the mountaine on the other side: and the valley
4 was betwen them. † And there came forth a man that was
a bastard from the campe of the Philistians named :: Goliath,
5 of Geth, in height six cubites and a palme: † and a helmet
of brasse vpon his head, and he was clothed with a cote of
mayle linked. moreouer the weight of his cote of mayle was
6 fiue thousand sicles of brasse: † and he had brassen bootes
on his thighes, and a target of brasse couered his shoulders.
7 † And the shaft of his speare was as it were a weauers beame.
and the verie yron of his speare had six hundred sicles of
8 yron: and his esquier went before him. † And standing he
cried against the bandes of Israel, and savd to them: Why
came you prepared to fight? Am not I a Philistian, and you
the seruantes of Saul? Choose out a man of you and let him
9 descend to fight hand to hand. † If he shal be able to fight

:: This bold and impudent chalenger signifieth the diuel, or anie arch heretike, that prouoketh the Church of God. but is ouercome by the humble of hart and confident in God, & slaine with his owne weapon.

with me, and strike me, we wil be seruantes to you: but if
I shal preuaile, and shal beate him, you shal be seruantes, and
shal serue vs. † And the Philistian sayd: I haue defyed the 10
bandes of Israel this day: Geue me a man, and let him fight
with me hand to hand. † And Saul and al the Israelites hea- 11
ring such wordes of the Philistian were astonied, and feared
excedingly. † And there was Dauid the sonne of a man that 12
was an Ephratheite, of whom there was mention before, of
Bethlehem Iuda, whose name was Isai, who had eight sonnes,
and he was in the dayes of Saul an old man, and aged among
men. † And his three elder sonnes went after Saul into 13
battel: and the names of his three sonnes, which went to
battel, were Eliab the first begotten, and the second Abina-
dab, the third also Samma: † and Dauid was the yongest. 14
The three elder therefore hauing folowed Saul, † Dauid 15
went, and returned from Saul, to feede his fathers flocke in
Bethlehem. † But the Philistian came forth morning and 16
euening, and stoode fourtie dayes. † And Isai sayd to Dauid 17
his sonne: Take for thy brethren an ephi of polent, and these
ten loaues, and runne into the campe to thy brethren, † and 18
these ten litle cheeses thou shalt carie to the tribune: and
shalt visite thy brethren, if they doe wel: and learne with
whom they are placed. † And Saul, and they, and al the 19
children of Israel fought in the Valley of terebinth against
the Philistijms. † Dauid therefore arose in the morning, and 20
commended the flocke to the keeper: and he went loaded as
Isai had commanded him. And he came to the place Magala,
and to the host, which issuing out to fight had made a shoute
in the battel. † For Israel had put them selues in aray, and the 21
Philistijms on the contrarie side were prepared. † Dauid 22
therefore leauing the vessels which he had brought, vnder the
hand of him, that was keeper at the bagage, ranne to the place
of the battel and asked if al thinges went wel with his bre-
thren. † And when he yet spake to them, that man the ba- 23
stard appeared coming vp, named Goliath, the Philistian of
Geth, coming vp from the campe of the Philistians: and he
speaking these self same wordes, Dauid heard them. † And 24
al the Israelites when they had sene the man, fled from his
face, fearing him excedingly. † And some one of Israel sayd: 25
Haue you seene this man that came vp, to defye Israel he
came vp? The man therefore :: that shal strike him, the King

:: Christ ouercoming the diuel receiued the Church to his spouse. s. Greg.

wil

wil geue him his daughter, and he wil make his fathers
26 house without tribute in Israel. † And Dauid spake to the men that stood with him, saying: What shal be geuen to the man that shal beate this Philistian, and shal take away the reproch from Israel? For who is this vncircumcised Philistian, which hath vpbraided the armies of the liuing God?
27 † And the people reported vnto him the self same worde, saying: These thinges shal be geuen to the man, that shal
28 strike him. † Which when Eliab his eldest brother had heard, when he spake with others, he was angrie against Dauid, and sayd: Wherefore camest thou? and why hast thou left those few sheepe in the desert? I know thy pride, and the wickednes of thy hart: that to see the battel thou art come downe.
29 † And Dauid sayd: What haue I done? is there not cause to
30 speake? † And he went a litle aside from him to an other: and sayd the self same word. And the people answered him as
31 before. † And the wordes which Dauid spake were heard, and
32 told in the sight of Saul. † To whom when he was brought, he spake vnto him: Let not any mans hart be discouraged in him: I thy seruant wil goe, and wil fight against the
33 Philistian. † And Saul sayd to Dauid: Thou art not able to resist this Philistian, nor to fight against him, because thou
34 art a childe, but he is a man of warre from his youth. † And Dauid sayd to Saul: Thy seruant did feede his fathers flock, and there came a lyon, * or a beare, and tooke a ramme out of
35 the middes of the flocke: † and I pursued them, and stroke them, and plucked them out of their mouth, and they arose vp against me, and I caught their chinne, and I strangled and
36 slew them. † For :: both the lyon and the beare did I thy seruant kil: therefore this vncircumcised Philistian also, shal be as it were one of them. Now wil I goe and take away the reproch of the people: for who is this vncircumcised Philistian, which hath beene so hardie to curse the host of the li-
37 uing God? † And Dauid sayd: Our Lord which hath delivered me from the hand of the lion, and of the beare, he wil deliuer me from the hand of this Philistian. And Saul sayd to
38 Dauid: Goe, and our Lord be with thee. † And Saul clothed Dauid with his rayments, and put an helmet of brasse vpon
39 his head, and vested him with a coate of maile. † Dauid therefore being girded with his sword ouer his rayment, beganne to proue if he could goe armed: for he was not accustomed.

And

* or, for Ind. v. 36. 37.

:: He that hath ouercome the spirit of pride, and of carnalitie (signified by a lion, and a beare) is able also to ouercome the diuel.

And Dauid sayd to Saul: I can not goe so, because I am not
vsed, and he layd them of. † And he tooke his staffe, which 40
he had alwaies in his handes: & he chose him fiue most bright
stones out of the torrent, and cast them into the shepherds
skrippe, which he had with him, and he tooke a sling in his
hand, and went forth against the Philistian. † And the Phi- 41
listian went, going, and approching against Dauid, and his
esquier before him. † And when the Philistian had seene, 42
and beheld Dauid, he despised him. And he was a yong man
redde, and beautiful to behold. † And the Philistian sayd 43
to Dauid: Why am I a dogge, that thou comest to me with a
staffe? And the Philistian cursed Dauid in his goddes. † and 44
sayd to Dauid: Come to me, and I wil geue thy flesh to the
foules of the ayre and the beastes of the earth. † And Dauid 45
sayd to the Philistian: Thou comest to me with a sword, and
speare, and sheeld, but I come to thee in the name of the
Lord of hosts, the God of the bandes of Israel, whom thou
hast defied † this day, and our Lord shal geue thee in my 46
hand, and I shal strike thee, and take away thy head from
thee: and I shal geue the carcasses of the campe of the Phi-
listijms this day, to the fowles of the ayre, and to the beastes
of the earth: that al the earth may knowe that there is a God
in Israel. † And al this assemblie shal know, that not in sword, 47
nor in speare, doth our Lord saue, for it is his battel, and he
wil deliuer you into our handes. † When the Philistian there- 48
fore was risen vp, and came and approched against Dauid,
Dauid made haft, & ranne to the battel against the Philistian.
† And he put his hand into his skrippe, and tooke one stone, 49
and cast it with the sling, and fetching it about stroke the
Philistian in :: the forehead, and he fel on his face vpon the
earth. † And Dauid preuailed agaynst the Philistian with 50
sling and stone, and he stroke, and slew the Philistian. And
whereas Dauid had no sword in his hand, † he ranne, and 51
stood vpon the Philistian, and tooke his sword, and drew it
out of the scabard, and slew him, and cut of his head. And
the Philistijms seing, that the strongest of them was dead, did
flee. † And the men of Israel and Iuda rising vp shouted, and 52
pursued the Philistians til they came into a valley to the gates
of Accaron, and there fel wounded of the Philistijms in the
way of Saraim, as farre as Geth, & as farre as Accaron. † And 53
the children of Israel returning, after they had pursued the
Philistians,

:: Pride hauing impudencie of the forhead, is ouerthrowne by humilitie of Christs crosse. whose signe therfore we carie in our forhead. *S. Aug. li. 50. homil. ho. 31.*

54 Philistians, inuaded their campe. † And Dauid taking the head of the Philistian brought it into Ierusalem: but his ar-
55 mour he layd in his tabernacle. † And at the same time that Saul saw Dauid going forth against the Philistian, he sayd to Abner the prince of the armie: :: Of what stocke is this yong man descended, Abner? And Abner sayd: Thy soule liueth ô
56 king, if I know. † And the king sayd: Aske thou, whose sonne
57 this yong man is. † And when Dauid was returned, after the Philisthian was slaine, Abner tooke him, and brought him in before Saul, hauing the head of the Philistian in his hand.
58 † And Saul sayd to him: O yong man of what progenie art thou? And Dauid sayd: I am the sonne of thy seruant Isai the Bethlemite.

:: Saul knew not Dauid, being perhaps in a shepwards habite: though he had not long before serued & pleased him wel. *ch. 16. 7. 21.*

CHAP. XVIII.

Dauid and Ionathas enter league of frendship. 6. Saul hearing Dauid praised aboue himself is offended, 10. and vexed with an euil spirit, attempteth twise to kil him: 17. promiseth to geue him his eldest daughter in mariage, but geueth her to an other, 20. and geueth him the yonger, thereby to ouerthrow him: 25. putting him also in more danger, by requiring of him an hundred prepuces of Philistyms. 27. Dauid bringeth him two hundred, and his fame encreaseth.

1 AND it came to passe, when he had finished to speake vnto Saul, the soule of Ionathas was ioyned fast to the
2 soule of Dauid, & Ionathas loued him as his soule. † And Saul tooke him in that day, and did not grant vnto him to returne
3 into his fathers house. † And Dauid and Ionathas entered a
4 league, for he loued him as his soule. † For Ionathas stripped himself of the cote wherwith he was clothed, and gaue it to Dauid, and the rest of his garments, vnto his sword, & bowe,
5 & vnto his belt. † Dauid also went forth to al thinges whereto soeuer Saul sent him, & he behaued himself wisely: and Saul placed him ouer the men of warre, and he was accepted in the eies of al the people, and specially in the eies of Saules seruan-
6 tes. † Moreouer :: when Dauid returned, after he stroke the Philistian, the wemen came forth from al the tribes of Israel, singing and dancing to Saul the King, in timbrels of ioy,
7 and in cornettes. † And the wemen sang, playing, and saying:
8 Saul stroke a thousand, and Dauid ten thousand. † And Saul was :: exceding angrie, and this word was displeasant in his eies: and he sayd: They haue geuen Dauid ten thousand,

:: This happened not immediatly after the victorie against Goliath but when Dauid had dwelt some time in Sauls house, and was very gratful to him and to al the court and people.

:: When the praises of one

importe diminishing of another, he that is proud, as Saul now was, is moued to enuie and malice, more and more as the vertues of the other and his praises do increase.

and to me they haue geuen a thousand: what remayneth for him but only the kingdom? † Therefore Saul did not looke vpon Dauid with right eies from that day and afterward. † And a day after, the euil spirit of God inuaded Saul, and he prophecied in the middes of his house. And Dauid played with his hand as euery day. And Saul held a speare, † and threw it, thinking that he could naile Dauid to the wal, and Dauid declined from his face the second time. † And Saul feared Dauid because our Lord was with him, and was departed from himself. † Saul therefore remoued him from him, and made him a tribune ouer a thousand men, and he went out and came in before al the people. † Also in al his wayes, Dauid delt wisely, and our Lord was with him. † Saul therefore saw that he was exceding wise, and he beganne to beware of him. † But al Israel, and Iuda loued Dauid, for he came in and went out before them. † And Saul sayd to Dauid: Behold my elder daughter Merob, her wil I geue thee to wife, only be thou a valyant man, and fight the battels of our Lord. And Saul thought saying: Be not my hand vpon him, but let the handes of the Philistians be vpon him. † And Dauid sayd to Saul: What am I, or what is my life, or the kindred of my father in Israel, that I should be made the sonne in lawe of the king? † And it came to passe, at what time, Merob the daughter of Saul should haue beene geuen to Dauid, she was geuen to Hadriel the Molathite to wife. † But Dauid loued Michol the other daughter of Saul. And it was told Saul, and it pleased him. † And Saul sayd: I wil geue her to him, that she may be a scandal vnto him, and that the hand of the Philistians may be vpon him. And Saul sayd to Dauid: In two thinges thou shalt be my sonne in lawe this day. † And Saul commanded his seruantes: Speake to Dauid secretly out of my presence, saying: Behold thou pleasest the King, and al his seruantes loue thee. Now therefore be thou the kinges sonne in lawe. † And the seruantes of Saul spake al these wordes in the eares of Dauid. And Dauid sayd: Doth it seme vnto you a smal matter to be the sonne in lawe of a King? But I am a poore man, and of smal ability. † And the seruantes of Saul reported, saying: These maner of wordes hath Dauid spoken. † And Saul sayd; Speake thus to Dauid: The king nedeth no dowrie, but only an hundred prepuces of the Philistians, that reuenge may be made of the kinges enemies.

9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

enemies. Moreouer Saul thought to deliuer Dauid into the
26 handes of the Philistians. † And when his seruantes had reported to Dauid the wordes that Saul had sayd, the word was liked in the eies of Dauid, to be made the kings sonne in lawe.
27 † And after fewe days Dauid rising vp, went with the men that were vnder him, and he stroke of the Philistijms two hundred men, and brought their prepuces, and numbered them to the King, that he might be his sonne in law, Saul
28 therefore gaue him Michol his daughter to wife. † And Saul saw, and vnderstood that our Lord was with Dauid. And
29 Michol the daughter of Saul loued him. † And Saul began more to feare Dauid: and Saul became enemie to Dauid al
30 daies. † And the princes of the Philistians went forth: and from the beginning of their going forth, Dauid behaued him self more wisely, then al the seruantes of Saul, and his name was made renowmed excedingly.

Chap. XIX.

Saul intending to kil Dauid is pacified by Ionathas. 9. Neuertheles attempteth agayn to kil him, and missing his purpose, 11. sendeth souldiars to take and bring him backe that he may be slaine, but Michol his wife helpeth him away, and excuseth her self to her father, as if she had done it for feare. 18. Dauid and Samuel flee into Naioth. 20. Againe Saul sendeth souldiars after them three times, and they al doe prophecie. 22. then him self pursueth Dauid, and also prophecieth.

1 And Saul spake to Ionathas his sonne, and to al his seruantes, that they should kil Dauid. Moreouer Ionathas
2 the sonne of Saul, loued Dauid excedingly. † And Ionathas told Dauid, saying: Saul my father seeketh to kil thee: wherefore looke to thy self I beseech thee in the morning,
3 and thou shalt abide secretly, and shalt be hid. † But I going forth wil stand beside my father, in the field wheresoeuer he shal be: and I wil speake of thee to my father, and whatsoeuer
4 I shal see, I wil tel thee. † Ionathas therefore spake good wordes of Dauid to Saul his father: and sayd to him: Sinne not, o King against thy seruant Dauid, because he hath not sinned toward thee, and his workes are very good for thee.
5 † And he put his life in his hand, and stroke the Philistian, and our Lord made great saluation to al Israel. Thou hast seene & didst reioice, why therefore sinnest thou in innocent
6 blood killing Dauid, who is without fault? † Which when

Saul had heard, being pacified with the voice of Ionathas, he
ſware: Our Lord liueth, he shal not be ſlaine. † Ionathas 7
therefore called Dauid and shewed him al theſe wordes, and
Ionathas brought in Dauid to Saul, and he was before him, as
he had bene yeſterday and the day before. † And there was 8
battel rayſed againe, and Dauid going forth, fought againſt
the Philiſtijms, and ſtroke them with a great ſlaughter, and
they fled from his face. † And the euil ſpirit of our Lord came 9
vpon Saul, and he ſate in his houſe, and held a ſpeare: more-
ouer Dauid played with his hand. † And Saul endeuoured to 10
naile Dauid to the wal with his ſpeare. And Dauid declined
from the face of Saul: and the ſpeare without making wound,
pearced the wal, and Dauid fled, and was ſaued that night.
† Saul therefore ſent of his guarde into Dauids houſe, that 11
they ſhould keepe him, & that he might be killed in the mor-
ning: Which when Michol his wife had told Dauid, ſaying:
Vnles thou ſaue thy ſelf this night, to morowe thou shalt die:
† she let him downe through a windowe. moreouer he went 12
and fled away, and was ſaued. † And Michol tooke a ſtatua, 13
and put it vpon the bed, and a hearie skinne of goates she layd
at the head thereof, and couered it with garmentes. † And 14
Saul ſent ſeriеantes, that ſhould take away Dauid by force,
and it was anſwered that he was ſicke. † And againe Saul 15
ſent meſſengers to ſee Dauid, ſaying: Bring him to me in the
bed, that he may be ſlaine. † And when the meſſengers were 16
come, there was found a ſtatua vpon the bed, and skinnes of
goates at the head thereof. † And Saul ſayd to Michol: Why 17
haſt thou mocked me, and let goe myn enemie that he might
flee? And Michol anſwered Saul: Becauſe he ſayd to me: Let
me goe, otherwiſe I wil kil thee. † But Dauid fleing was ſa- 18
ued, and came to Samuel in Ramatha, and told him al thinges
that Saul had done to him: and he & Samuel went & abode in
Naioth. † And it was told Saul by ſome ſaying: Behold Dauid 19
is in Naioth in Ramatha. † Saul therefore ſent ſeriantes to 20
take away Dauid: who when they had ſeene a troupe of pro-
phetes prophecying, & Samuel ſtanding ouer them, the ſpirit
of our Lord came alſo on them, and they alſo began to pro-
phecie. † Which when it was told Saul, he ſent other meſ- 21
ſengers: but they alſo did prophecie. And againe Saul ſent the
third meſſengers: who alſo prophecied And Saul being wrath
for anger, † went alſo him ſelfe into Ramatha, and came as 22
farre

* This ſtatua, or image can not importe an idol, as the ſame word *teraphim*, doth. *Gen.* 31 for here no idolatrie at al was cõmitted, but a right office done by the wife towards her huſband. The ſame word alſo ſignifieth religious thinges belonging to Gods ſeruice. *Oſee.* 3.

farre as the great cesterne, which is in Socho, and asked, and said: In what place are Samuel and Dauid? And it was told
21 him: Loe they are in Naioth in Ramatha. † And he went into Naioth in Ramatha, and the Spirit of our Lord came
24 vpon him, and he walked going, and he :: prophecied til he came into Naioth in Ramatha. † And he stripped himselfe of his garments, and prophecied with the rest before Samuel, and sang naked al that day and night. Wherupon there went out also a prouerb: What is Saul also among the propheres.

:: Saul and his messengers had not the gift of prophecie, as goode propheres had by an inherent habite, but transitorie, as Baalams asse had faculrie to speake, at one time, but did not afterward speake anie more. *s. Aug. lib. 2. q. 1. ad Simplicianum.*

CHAP. XX.

Ionathas comforteth Dauid, 3 confirmeth their former league. 18. By an appointed signe (24. endeuoring first, but in vaine, to pacifie his father) 35. certifieth Dauid of his fathers malice against him. 41. They meete againe secretly, and sorowfully part eche from other.

1 BVT Dauid also fled from Naioth, which is in Ramatha, and coming spake before Ionathas: What haue I done? what is myn iniquitie, and what sinne of myn against thy
2 father, that he seeketh my life? † Who sayd to him: God forbid, thou shalt not die: for neither wil my father doe any thing great or litle, vnles he first tel me: this word therefore only hath my father concealed from me? no this shal not be.
3 † And he sware againe to Dauid. And Dauid sayd: Thy father surely knoweth, that I haue found grace in thy sight, and wil say: Let not Ionathas know this, lest perhaps he be sad. Yea more our Lord liueth, and thy soule liueth, by one
4 degree only (as I may so say) I and death are diuided. † And Ionathas said to Dauid: Whatsoeuer thy soule shal say to me,
5 I wil doe for thee. † And Dauid sayd to Ionathas: Behold the calendes are to morowe, & I after the maner am wont to sitte beside the king to eate: dismisse me therefore that I may be
6 hid in the field vntil the euening of the third day. † If thy father looking inquire for me, thou shalt answer him: Dauid desired me, that he might goe quickely into Bethlehem his citie: becausse there be solemne victimes to al of his tribe.
7 † If he shal say, Wel: peace shal be to thy seruant, but if
8 he be angrie, know that his malice is complete. † Doe mercie therefore toward thy seruant: becausse thou hast causse me thy seruant to enter the league of our Lord with thee. but if there be any iniquitie in me, do thou kil me, and bring me not in to
9 thy father. † And Ionathas sayd: Be this farre from thee, for

neither can it be, that I should not tel thee, if I shal certainly
know that my fathers malice is complete against thee. † And 10
Dauid answered Ionathas: Who shal bring me word, if thy
father answer thee perhaps any thing sharpely of me? † And 11
Ionathas sayd to Dauid: Come, let vs goe forth abroad into
the field, and when they were both gone forth into the field,
† Ionathas said to Dauid: Lord God of Israel, if I shal search 12
out my fathers meaning, to morowe or the day after, and
some good thing be vpon Dauid, and I send not immediatly
vnto thee, and make thee know thereof, † these thinges doe 13
our Lord to Ionathas, and these thinges adde he. But if my
fathers malice shal persever against thee, I wil reuele thyn
eare, and wil dismisse thee, that thou mayst goe in peace, and
our Lord be with thee, as he hath beene with my father.
† And if I liue, thou shalt doe me the mercie of our Lord, but 14
if I die, † thou shalt not take away thy mercie from my 15
house for euer, when our Lord shal haue rooted out the ene-
mies of Dauid, euerie one out of the land, take he away Io-
nathas from his house, and our Lord require it of the handes
of Dauides enemies. † Ionathas therefore made a league with 16
the house of Dauid: and our Lord required it of the handes
of Dauids enemies. † And Ionathas added to sweare vnto 17
Dauid, because he loued him, for as his owne soule, so he
loued him. † And Ionathas sayd to him: To morowe are the 18
calendes, and thou shalt be asked for: † for thy sitting wil be 19
inquired of til after to morowe. Thou shalt therefore goe
downe in hast, and shalt come to the place, where thou must
be hid in the day, when it is lawful to worke, and thou shalt
sit beside the stone, which is named Ezel. † And I wil shoote 20
three arrowes nere it, and wil shoote as it were excersising
my self at a marke. † I wil send also a boy saying to him: Goe, 21
and fetch me the arrowes. † If I shal say to the boy: Loe the 22
arrowes are on this side thee, take them vp: come thou to
me, because there is peace to thee, and there is no euil, our
Lord liueth. But if I shal speake thus to the boy: Loe the ar-
rowes are beyond thee: Goe in peace, because our Lord hath
dimissed thee. † And concerning the word which I and thou 23
haue spoken, our Lord be betwen thee and me for euer.
† Dauid therefore was hidde in the fielde, and the calendes 24
came, and the king sate downe to eate bread. † And when 25
the king was sette vpon his chaire (according to the custome)
which

which was beside the wal, Ionathas arose, and Abner sate
26 at the side of Saul, and Dauids place appeared voide. † And
Saul sayd nothing that day, for he thought it had chanced
27 perhaps vnto him, that he was not cleane, nor purified. † And
when the second day was come after the calendes, againe
Dauids place appeared emptie. And Saul said to Ionathas his
sonne: Why came not the sonne of Isai neither yesterday,
28 nor to day to eate? † Ionathas answered Saul: He desired
29 me instantly, that he might goe into Bethlehem, † and he
said: Let me goe, because there is a solemne sacrifice in the
citie, one of my brethren hath sent for me: now therefore if I
haue found grace in thy sight, I wil goe quickly, and see my
30 brethren. For this cause he came not to the kings table. † But
Saul being wrath against Ionathas, said to him: Thou sonne
of a woman which of her owne accord rauisheth a man, am
I ignorant that thou louest the sonne of Isai vnto thyne owne
confusion, and to the confusion of thyne ignominious mo-
31 ther? † For al the dayes, that the sonne of Isai shal liue vpon
the earth, thou shalt not be established, nor thy kingdom.
Therefore now presently send, and bring him to me: because
32 he is the sonne of death. † And Ionathas answering Saul his
33 father, said: Why shal he dye? what hath he done? † And
Saul caught a speare to strike him. And Ionathas vnderstood
that it was determined of his father, that he would kil Dauid.
34 † Ionathas therefore rose from the table in anger of furie,
and did not eate bread the second day of the calendes. For he
was stroken heauie vpon Dauid, because his father had con-
35 founded him. † And when the morning appeared, Ionathas
came into the field according to the appointment with Dauid,
36 and a little boy with him. † and said to his boy: Goe, and
fetch me the arrowes, which I shoote. And when the boy
37 had runne, he shotte an other arrowe beyond the boy. † The
boy therefore came to the place of the arrowe, which Iona-
thas had shotte: and Ionathas cried behind the back of the
boy, and said: Loe the arrowe is there further beyond thee.
38 † And Ionathas cried againe behind the back of the boy,
saying: Make hast spedely, stand not. And Ionathas his boy
gathered vp his arrowes, and brought them to his master:
39 † and he was altogether ignorant, what was done: for only
40 Ionathas and Dauid knew the matter. † Ionathas therefore
gaue his armoure to the boy, and said to him: Goe, and cary
them

them into the citie. † And when the boy was gone, Dauid 41
roſe out of his place, which did bend to the South, and falling flatt on the ground, adored thrise: and kiſſing one another, they wept together, but Dauid more. † Ionathas therefore ſaid to Dauid: Goe in peace: what ſoeuer we haue ſworne both of vs in the name of our Lord, ſaying: Our Lord be betwen me and thee, and betwen my ſeede and thy ſeede for euer. † And Dauid aroſe, and departed: but Ionathas alſo 42 43
entred into the Citie.

CHAP. XXI.

In caſe of neceſſitie Achimelech the prieſt giueth halowed bread to Dauid, 8. alſo the ſword which he had taken from Goliath. 10. Then Dauid going to Achis king of Geth, is forced to faine himſelf madde.

AND Dauid came into Nobe to Achimelech the prieſt: & 1
Achimelech was aſtonyed, becauſe Dauid was come. And he ſaid to him: Why thou alone, and none is with thee? † And Dauid ſaid to Achimelech the prieſt: The king hath 2
commanded me a word and ſaid: Let no man know the thing, for which thou art ſent by me, and what maner precepts I haue geuen thee, for my ſeruantes alſo I haue appointed into ſuch and ſuch a place. † Now therfore if thou haue any 3
thing at hand, yea if but fiue loaues, geue me, or whatſoeuer thou ſhalt finde. † And the prieſt anſwered Dauid, ſaying: I 4
haue no :: lay breads at hand, but only holy bread, if the
:: Diſtinction of common & holie bread. Alſo an example of diſpenſation in caſe of neceſſitie.
ſeruants be cleane, eſpecially from wemen? † And Dauid an- 5
ſwered the prieſt, and ſaid to him: And truly, if the matter be concerning wemen, we haue refrained our ſelues from yeſterday and the day before, when we came forth, and the veſſels of the ſeruants were holie. Moreouer this way is polluted, but it alſo ſhal be ſanctified this day in the veſſels. † The prieſt therefore gaue him halowed bread; for neither 6
was anie bread there, but only the loaues of propoſition, which had bene taken away from the face of our Lord, that hoate loaues might be ſette downe. † And there was there 7
a certaine man of the ſeruantes of Saul that day, within the tabernacle of our Lord: and his name was Doeg an Idumeite, the mightieſt of Saules paſtours. † And Dauid ſaid to Achi- 8
melech: Haſt thou here at hand a ſpeare, or a ſword? becauſe myn owne ſword, and myne owne weapons I tooke not with me. for the kings word haſtened forward. † And the prieſt 9
ſaid:

said: Loe here the sword of Goliath the Philistian, whom thou slewest in the Valley of terebinth, is wrapped vp in a mantel behind the Ephod: if thou wilt take this, take it. for neither is here any other beside that. And Dauid said: There
10 is none other like to that, geue me it. † Dauid therefore arose, and fled that day from the face of Saul: and came to Achis
11 the king of Geth, † and the seruantes of Achis said to him, when they had seene Dauid: Is not this Dauid the king of the land? Did they not sing in dances to this man saying: Saul
12 stroke a thousand, and Dauid ten thousand? † But Dauid put these wordes in his hart, and feared excedingly at the face
13 of Achis the king of Geth. † And he :: changed his countenance before them, and slipt downe betwen their handes: and he stumbled at the doores of the gate, & his spittle ranne
14 downe vpon his bearde. † And Achis said to his seruantes: You haue seene the man madde: why haue you brought him
15 to me? † Doe we lack madde men, that you haue brought in this felowe, to play the madde man in my presence? shal this man enter into my house?

:: Dauid most wisely in such distresse fained himself to be a foole. By which the Holie Ghost mystically signified that Christ should do such things not of feare but of diuine wisdom, as he should be coũted a foole. *Mar. 3. v. 21. Luc. 23. v. 11. 1. Cor. 1. v. 23 S. Beda. Quest. in 1. Reg. c. 14.*

CHAP. XXII.

Dauid with a great retinew goeth to the king of Moab 5. but by aduise of Gad the prophet, returneth into Iuda. 6. Saul lamenting that many conspire against him. 9. Doeg accuseth Achimelech, 14. Who iustifieth both Dauid and himself. 16. He and al the Priestes with much people in Nobe are slaine by Sauls commandment, 20. onlie Abiathar escaping fleeth to Dauid.

1 DAVID therefore went from thence, and fled to the caue of Odellam. Which when his brethren had heard, and a
2 his fathers house, they went downe to him thither. † And there were gathered vnto him, al that were in distresse, and oppressed with debt, and of a pensiue hart, and he was made their prince, and there were with him about foure hundred
3 men. † And Dauid departed from thence into Maspha, which is Moab: and he said to the king of Moab: Let my father and my mother tary with you, I beseech thee, til I know what
4 God wil doe to me. † And he left them before the face of the king of Moab, and they abode with him al the dayes that
5 Dauid was in garrison. † And Gad the prophet said to Dauid: Tary not in garrison, depart, and goe into the Land of Iuda. And Dauid departed, and came into the forest of Haret.

† And Saul heard that Dauid had appeared, and the men that 6
were with him. And Saul when he abode in Gabaa, and was
in the wood, which is in Rama, holding a speare in his hand,
and al his seruantes that stood about him, † he sayd to his 7
seruantes that stoode about him: Heare me now ye children
of Iemini: wil the sonne of Isai geue to al you fieldes, and vi-
neyardes, and make al you tribunes, & centurions: † because 8
you haue al conspired against me, and there is none that tel-
leth me, especially where my sonne also hath entred league
with the sonne of Isai? There is none of you, that pitieth my
case, neither is there that telleth me: for that my sonne hath
raised vp my seruant against me, lying in waite for me vntil
this day. † And Doeg the Idumeite which stood by, and was 9
the chief among the seruantes of Saul, answering, I sawe,
quoth he, the sonne of Isai, in Nobe with Achimelech the
sonne of Achitob the priest. † Who consulted our Lord for 10
him, and gaue him victuals, yea and the sword of Goliath the
Philistian he gaue to him. † The king therefore sent to cal 11
for Achimelech the priest the sonne of Achitob, and al his
fathers house, the priestes that were in Nobe, who came al to
the king. † And Saul said to Achimelec: Heare thou sonne 12
of Achitob. Who answered: I am readie, my Lord. † And 13
Saul said to him: Why haue you conspired against me, thou,
and the sonne of Isai, and hast geuen him bread and a sword,
and hast consulted our Lord for him, that he might rise vp
against me, continuing a traitour vntil this day? † And Achi- 14
melech answering the king, said: And who amongst al thy
seruantes faithful as Dauid, and the kings sonne in lawe, and
going fourth at thy commandmēt, and glorious in thy house?
† Did I beginne this day to consult our Lord for him? farre 15
be this from me: let not the king suspect such a thing against
his seruant, in al the house of my father: for thy seruant knew
not any thing concerning this busines, either litle or great.
† And the king saidy: Ding thou shalt dye Achimelec, thou, 16
and al thy fathers house. † And the king said to the curriers, 17
that stood about him: Turne your selues, and kil the priests
of our Lord, :: for their hand is with Dauid, knowing that
he was fled, and they told me not. And :: the kings seruantes
would not extend their handes vpon the priests of our Lord.
† And the king said to Doeg: Turne thou, and runne vpon 18
the priests. And Doeg the Idumeite being turned, ranne vpon
the

::Saul vniustly condemning Dauid, condemned also al those that iustified him.
:: Seing so manifest iniustice and cruelties they obeyed God, rather then man.

the priests, and murdered in that day eightie fiue men reue-
19 sted with an ephod of linnnen. † And Nobe the citie of the
priests, he stroke in the edge of the sword, men and wemen,
and children, and sucklinges, and oxe and asse, and shepe in
20 the edge of the sword. † But one sonne of Achimelech the
sonne of Achitob, escaping, whose name was Abiathar, fled
21 to Dauid, † and told him that Saul had slaine the priestes
22 of our Lord. † And Dauid said to Abiathar: I knew in that
day when Doeg the Idumeit was there, without doubt he
23 would tel Saul, I am giltie of al the soules of thy father.
† Abide with me, feare not: if any man shal seeke my life, he
shal seeke thy life also, and with me thou shalt be preserued.

CHAP. XXIII.

The citie of Ceila oppugned by the Philistijms is releeued by Dauid. 7. Who fearing to be there betrayed, 13. fleeth into the desert of Ziph. 16. Ionathas repayreth secretly to him, and they confirme againe their former league. 19. The Ziphians promise to betray Dauid: 27. but Saul laueth for a while to persecute him, being forced to defend the land from the Philistians inuading it.

1 AND they told Dauid, saying: Behold the Philistijms
2 oppugne Ceila, and spoyle the barnes. † Dauid therefore consulted our Lord, saying: Shal I goe, and strike these Philistians? And our Lord sayd to Dauid: Goe, and thou shalt
3 strike the Philistians, and shalt saue Ceila. † And the men that were with Dauid, sayd to him: Behold we resting here in Iurie are afrayd, how much more if we shal goe into Ceila
4 against the bandes of the Philistians? † Againe therefore Dauid consulted our Lord. Who answering sayd to him: Arise, and goe into Ceila: for I wil deliuer the Philistians in thy
5 hand. † Dauid therefore, and his men, went into Ceila, and fought against the Philistians, and droue away their beastes, and stroke them with a great slaughter, and Dauid saued the
6 inhabitantes of Ceila. † Moreouer at that time, when Abiathar the sonne of Achimelech fled to Dauid into Ceila, he
7 went downe hauing with him an ephod. † And it was told Saul that Dauid was come into Ceila: and Saul sayd: Our Lord hath deliuered him into my handes, and he is shut vp being
8 entered the citie, wherein are gates and lockes. † And Saul commanded al the people, that they should goe downe into
9 Ceila to fight, and beseige Dauid, and his men. † Which when

Dauid vnderstood, that Saul secretly prepared euil against him, he sayd to Abiathar the priest: :: Applie the Ephod. † And Dauid sayd: Lord God of Israel, thy seruant hath heard a bruite, that Saul determineth to come into Ceila, to destroy the citie for me: † Wil the men of Ceila deliuer me into his handes? and wil Saul come downe, as thy seruant hath heard? Lord God of Israel tel thy seruant. And our Lord sayd: He wil come downe. † And Dauid said: Wil the men of Ceila deliuer me, and the men that are with me, into the handes of Saul? And our Lord sayd: :: They wil deliuer thee. † Dauid therefore arose and his men about six hundred, and going out of Ceila, wandered hither and thither vncertaine: and it was told Saul that Dauid was fled from Ceila, and was saued: for which cause he dissembled to goe forth. † But Dauid abode in the desert in most strong places, and he taried in the mount of the desert Ziph, in a shadowed hil. Saul notwithstanding sought him alwayes: and our Lord deliuered him not into his handes. † And Dauid saw that Saul was gone forth to seeke his life. Moreouer Dauid was in the desert Ziph, in a wood. † And Ionathas the sonne of Saul arose, and went to Dauid into the wood, and strengthened his handes in God: and sayd to him: † Feare not: for neither shal the hand of Saul my father finde thee, and thou shalt reigne ouer Israel, and I shal be second to thee, yea and my father knoweth this. † Both therefore made a league before our Lord: and Dauid abode in the wood: but Ionathas returned into his house. † And the Zeipheites went vp vnto Saul in Gabaa, saying: Loe doth not Dauid lye hid with vs in the most safe places of the wood, in the Hil Hachila, which is on the right hand of the desert? † Now therefore, as thy soule hath desired, come downe: & it shal be our charge to deliuer him into the kinges handes. † And Saul sayd: Blessed be ye of our Lord, because you haue pitied my case. † Goe therefore I pray you, and prepare diligently, and deale curiously, and consider the place, where his foote is, and who hath seene him there, for he thinketh of me, that I craftely lye in waite for him. † Consider and see al his lurking holes, wherein he is hid, and returne to me with the certeintie of the thing, that I may goe with you. Yea and if he shal stoppe vp himselfe into the earth, I wil search him out among al the thousandes of Iuda. † But they rising went into Ziph before Saul: and Dauid and his men were in

:: By this it appeareth that Dauid consulted God by the high priest. and the high priest for this purpose ioyned the priestlie ornament called *Ephod* to the *Rationale*, and so had reuelatiō from God. *Exo.* 28. *Leuit.* 8.

:: Conditionally: If thou tarie here.

were in the desert Maon, in the champaine country at the
25 right hand of Iesimon. † Saul therefore and his companie went to seeke him: and it was told Dauid, and forthwith he went downe to the rocke, and abode in the desert Maon, which when Saul had heard, he pursued Dauid in the desert
26 Maon. † And Saul went at the side of the mountaine on the one part: and Dauid and his men were in the side of the mountaine on the other part: moreouer Dauid despayred that he could escape, from the face of Saul: Saul therefore and his men in maner of a ring, compassed Dauid and his
27 men, to take them. † And a messenger came to Saul, saying: Make hast, and come, because the Philistijms haue powred
28 in themselues vpon the land. † Saul therefore returned leauing of to pursew Dauid, and he went to meete the Philistians. for this cause, they called that place, the Rocke diuiding.

CHAP. XXIIII.

Saul chancing to come into a caue, Dauid being hid with others in the same place, only cutteth the skirt of his cloke, 5. which after shewing, Saul acknowledgeth his fault, and ceaseth for a time to persecute him.

1 DAVID therefore went vp from thence, and dwelt in
2 the safest places of Engaddi. † And when Saul was returned, after he pursued the Philistians, they told him, saying:
3 Behold, Dauid is in the desert Engaddi. † Saul therefore taking vnto him three thousand chosen men of al Israel, went forth to search out Dauid, and his men, yea ouer the steepe broken rockes, which are accessible only to wilde goates.
4 † And he came to the shepcotes, which fel in his way as he went. and there was a caue, which Saul entred into, to doe his easement: moreouer Dauid and his men lay hid in the
5 inner part of the caue. † And the seruantes of Dauid sayd to him: Behold the day, whereof our Lord sayd to thee: I wil deliuer thee thyne enemie, that thou mayest doe to him as it shal seeme good in thyne eies. Dauid therefore arose, and cut
6 of the hemme of Saules cloke softly. † After this :: Dauids hart stroke him, for that he had cut of the hemme of Saules
7 cloke. † And he sayd to his men: Our Lord be merciful vnto me, :: that I doe not this thing to my Maister the annointed of our Lord, that I should lay my hand vpon him, because
8 he is the annointed of our Lord. † And Dauid perswaded his men

:: A tender cō-science had scruple of a smal doubt which was no sinne: a large cōscience sticketh at no-thing.

:: Saul being annointed king by Gods

appointment, could not lawfully be slaine by his subiectes without like ordinance from God. For though Dauid was also already annointed, yet that was not to reigne presently, but when Saul should die, or otherwise be taken away.

his men with wordes, and permitted them not to rise against Saul: moreouer Saul rising out of the caue, went on his iourney begunne. † And Dauid rose vp after him: and going out 9
of the caue, cried behind Sauls backe, saying: My Lord King. And Saul looked backe behind him: and Dauid bowing him selfe flat toward the ground adored, † and sayd to Saul: Why 10
doest thou heare the wordes of men that say: Dauid seeketh euil against thee? † Loe this day thyne eies haue seene, that 11
our Lord deliuered thee in my hand, in the caue, and I had a cogitation to kil thee, but myn eie hath spared thee. For I sayd: I wil not extend myn hand vpon my lord, because he is the annointed of our Lord. † But rather see and knowe, o 12
my father, the hemme of thy cloke in my hand, that when I did cut of the hemme of thy cloke, I would not extend my hand vpon thee. Marke, and see, that there is no euil in my hand, nor iniquitie, neither haue I sinned against thee: but thou lyest in waite for my life, to take it away. † Our Lord 13
iudge betwen me and thee, and our Lord reuenge me of thee, but be not my hand vpon thee. † As also it is sayd in the old 14
prouerbe: FROM THE IMPIOVS shal impietie procede: be not therefore my hand vpon thee: Whom doest thou persecute O King of Israel? † Whom doest thou persecute? thou persecutest a dead dog, and a flea. † Our Lord be iudge, & iudge betwen me and thee, and he see, and iudge my cause, and deliuer me out of thy hand. † And when Dauid had fully ended speaking such wordes to Saul, Saul sayd: Is this thy voice my sonne Dauid? and Saul lifted vp his voice, and wept: † and sayd to 18
Dauid: Thou art iuster then I: for thou hast donne me good turnes, and I haue rendred thee euil. † And thou hast shewed 19
this day what good thinges thou hast done to me: how our Lord deliuered me into thy hande and thou hast not killed me. † For who when he hath found his enemie, wil let him 20
goe in a good way? But our Lord render thee this good turne, for that which thou hast wrought toward me this day. † And 21
now because I knowe that thou most certeinly shalt reigne, and haue the kingdome of Israel in thy hand: † sweare to me 22
in our Lord, not to destroy my seede after me, nor to take away my name from the house of my father. † And Dauid 23
swate to Saul. Saul therefore went into his house: and Dauid and his men went vp into safer places.

CHAP.

CHAP. XXV.

Samuel dieth and is mourned. 3. Dauid requesting, 10. and not obtaining Victuals of Nabal, 13 threatneth to kil him. 14. But his Wife Abigail prudently preuenteth the reuenge, 18. by sending victuals, 23. and geuing good wordes. 37. Al which when Nabal vnderstandeth, he fainteth, and after tenne dayes dieth. 39. Dauid marieth Abigail: 43. also Achinoam: 44. and his wife Michol is geuen to an other.

1 AND Samuel died, and al Israel was gathered together, and they mourned for him, and buried him in his house in Ramatha. And Dauid rising went downe into the desert
2 of Pharan. † And there was a certaine man in the wildernes of Maon, and his possession in Carmel, and that man was exceding great: and he had three thousand sheepe, & a thousand goates: and it chanced that his flocke was shorne in
3 Carmel. † And the name of that man was Nabal: and the name of his wife Abigail. and that woman was very wise and beutiful: moreouer her husband hard, and very il, and
4 malicious: and he was of the kindred of Caleb. † When Dauid therefore heard in the desert, that Nabal sheared his
5 flocke, † he sent tenne yong men, and sayd to them: Goe vp into Carmel, and you shal come to Nabal, and shal salute him
6 in my name peaceably. † And you shal say: Peace be to my brethren, and to thee, and peace to thy house, and to al what-
7 soeuer thou hast be peace. † I haue heard, that thy shephards which were with vs in the desert did sheare we haue neuer molested them, neither hath ought beene wanting to them at any time of the flocke, al the time that they were with vs
8 in Carmel. † Aske thy seruantes, and they wil tel thee. Now therefore let thy seruantes finde grace in thyne eies: for we are come in a good day, whatsoeuer thy hand shal finde, geue
9 thy seruantes, and thy sonne Dauid. † And when Dauids seruantes were come, they spoke to Nabal al these wordes in
10 Dauids name: and so held their peace. † But Nabal answering the seruantes of Dauid, said: Who is Dauid? and what is the sonne of Isai? There are seruantes multiplied now a
11 daies which flee from their masters. † Shal I then take my breades, and my waters, and the flesh of my cattel, which I haue killed for my sheares, and geue to men whom I know
12 not whence they are? † Therefore the seruantes of Dauid returned by their way, and returning came and told him al the

wordes

wordes that he had ſaid. † Then ſayd Dauid to his ſeruantes: 13
Euery man gird him with his ſworde. And they were euery
one girded with their ſwordes. And Dauid alſo was girded
with his ſworde: and there folowed Dauid about foure hun-
dred men: moreouer two hundred remayned at the baggage.
† But to Abigail the wife of Nabal one of their ſeruantes told, 14
ſaying: Behold Dauid hath ſent meſſengers from the deſert,
to bleſſe our maiſter. & he diſdayned them: † theſe men were 15
good ynough to vs, and not trubleſome: neither did euer any
thing perish al the time, that we haue conuerſt with them in
the deſert: † they were in ſteed of a wal to vs both in the day 16
and in the night, al the dayes that we fed the flockes with
them. † Wherefore conſider, & thinke what thou haſt to doe, 17
for :: malice is accompliſhed againſt thy huſband, and againſt
thy houſe, and he is the ſonne of Belial, ſo that no man can
ſpeake to him. † Abigail therefore made haſt, and tooke 18
two hundred loaues, and two bottels of wine, and fiue mut-
tons ready dreſt, and fiue meaſures of polent, and a hundred
branches of rayſens, and two hundred maſes of drie figges,
and laid them vpon aſſes: † and ſaid to her ſeruantes: Goe 19
before me: loe, I wil folow you at your backe: but ſhe told
not her huſband Nabal. † When ſhe therefore had gotten 20
vpon an aſſe, and came downe to the foote of the mountaine,
Dauid and his men came downe meeting her, whom ſhe alſo
mette. † And Dauid ſaid: In vaine veryly haue I preſerued 21
al things that were this mans in the deſert, and there peri-
ſhed nothing of al that perteined to him: and he hath rendred
me :: euil for good. † Theſe thinges doe God to the ene- 22
mies of Dauid, and theſe thinges adde he, if I ſhal leaue of al
thinges that perteine to him vntil morning, any thing piſſing
againſt the wal. † And when Abigail had ſeene Dauid, ſhe 23
made haſt, and light from her aſſe, and fel downe before Da-
uid vpon her face, and adored vpon the earth, † and fel at 24
his feete, and ſayd: In me my lord be this iniquitie: let thy
handmayde ſpeake I beſech thee in thine eares: and heare the
wordes of thy ſeruant. † Let not my lord the king I pray 25
thee, ſet his hart vpon this naughtie man Nabal: becauſe
according to his name, he is a foole, and follie is with him:
but I thy handmaide ſawe not thy ſeruantes my lord, whom
thou didſt ſend. † Now therefore my lord, our Lord liueth, 26
and thy ſoule liueth, who hath ſtayed thee that thou ſhouldeſt

not

:: Not a malicious mind, ſuch as Saul bore vniuſtly againſt Dauid; but puniſhmēt is decreed againſt Nabal, for not only denying a reaſonable requeſt, but alſo for ſo reproch-ful an anſwer.

:: Euil wordes for curteous vſage herē o fore, and for late gentil intreating by meſſengers.

not come vnto blood, and hath ſaued thy hand to thee: and
now be thine enemies as Nabal, and they that ſeeke euil to
27 my lord. † Wherefore receiue this benediction, which thy
handmaide hath brought to thee my lord: and geue to thy
28 ſeruantes that folow thee my lord. † Take away the ini-
quitie of thy handmaide: for our Lord making wil make to
my lord a faithful houſe, becauſe thou my lord doeſt fight
the battels of our Lord: let not malice therefore be found
29 in thee al the dayes of thy life. † For if a man ſhal riſe, perſe-
cuting thee, and ſeeking thy life, the life of my lord ſhal be
kept, as in the :: bundel of the liuing, with our Lord thy God: :: Things tyed
Moreouer the life of thine enemies ſhal be whurled, and in in bundels are
30 the violence, and whurle of a ſling. † When our Lord there- ſtronger and
fore ſhal doe to thee, my lord, al good thinges, which he hath more ſecure,
ſpoken concerning thee, and ſhal conſtitute thee prince ouer then ſingle
31 Iſrael, † this ſhal not be an occaſion of ſobbing to thee, and and looſe.
a ſcruple of hart to my lord, that thou haſt ſhed innocent
blood, or thy ſelfe haſt reuenged thy ſelfe: and when our
Lord hath beſtowed theſe benefites vpon my lord, thou ſhalt
32 remember thy handmaide. † And Dauid ſayd to Abigail:
Bleſſed be our Lord the God of Iſrael, who hath ſent thee this
33 day to meete me, and bleſſed be thy ſpeach, † and bleſſed
be thou, which haſt ſtayed me to day, that I might not goe to
34 blood, and reuenge me with myn owne hand. † Otherwiſe
our Lord liueth the God of Iſrael, who hath ſtaied me, that
I ſhould not doe thee any euil: vnles thou hadſt quickely
come to meete me, there had not remained to Nabal vntil
35 morning light, any piſſing againſt a wal. † And Dauid tooke
of her hand al thinges which ſhe had brought him, and ſaid
to her: Goe peaceable into thy houſe, behold I haue heard
36 thy voice, and haue honoured thy face. † And Abigail came
to Nabal: and behold he had a feaſt in his houſe, as it were
the feaſt of a king, and Nabals hart was pleaſant: for he was
drunke excedingly: and ſhe told him not a word little or great
37 vntil morning. † But early when Nabal had digeſted his
wine, his wife told him theſe wordes, and his hart was dead
38 inwardly, and he became as a ſtone. † And when ten dayes
39 had paſſed, our Lord ſtroke Nabal, and he died. † Which
when Dauid had heard that Nabal was dead, he ſayd: Bleſſed
be our Lord, who hath iudged the cauſe of my reproch at the
hand of Nabal, and hath kept his ſeruant from euil, and the

malice of Nabal hath our Lord rendred vpon his head. Dauid therefore ſent, and ſpake to Abigail, that he might take her to himſelfe to wife. † And Dauids ſeruantes came to Abigail into Carmel, and ſpake to her, ſaing: Dauid hath ſent vs vnto thee, to take thee to his wife. † Who ariſing adored flat toward the earth, and ſayd: Loe let thy ſeruant be as an handmaide, to waſh the feete of the ſeruantes of my lord. † And Abigail aroſe, and made haſt, and gatte vpon an aſſe, and fiue wemen went with her waiting maides, and folowed the meſſengers of Dauid, and became his wife. † Yea and Achinoam alſo did Dauid take of Iezrahel: and both were his wiues. † But Saul gaue Michol his daughter Dauids wife to Phalti, the ſonne of Lais, who was of Gallim.

40 41 42 43 44

CHAP. XXVI.

The Ziphians bewrraying the place, Saul beſiegeth Dauid. 5. who by night goeth where Saul and his men are a ſleepe, 9. hurteth him not: 12. but taketh from him his ſpeare and bottle of water: 14. sheweth what he hath done. 21. Saul againe confeſſeth his fault, and promiſeth peace.

AND there came Zepheites vnto Saul in Gabaa, ſaying: Behold Dauid is hid in the hil Hachila, which is ouer againſt the wildernes. † And Saul aroſe, and went downe into the deſert Ziph, and with him three thouſand men of the choſen of Iſrael, to ſeeke Dauid in the deſert Ziph. † And Saul camped in Gabaa Hachila, which was ouer againſt the wildernes in the way: and Dauid dwelt in the deſert. And ſeing that Saul was come after him into the deſet, † he ſent diſcouerers, and lerned that he was come thither moſt certainly. † And Dauid aroſe ſecretly, and came to the place where Saul was: and when he had ſeene the place, wherein Saul ſlept, and Abner the ſonne of Ner, the prince of his warre, and Saul ſleeping in the tent, and the reſt of the multitude round about him, † Dauid ſpake to Achimelech the Hetheit, and Abiſai the ſonne of Seruia the brother of Ioab, ſaying: Who wil goe downe with me to Saul into the campe? And Abiſai ſaid: I wil goe with thee. † Dauid therefore and Abiſai came to the people by night, and found Saul lying and ſleeping in the tent, and his ſpeare fixed in the ground at his head: and Abner, and the people ſleeping round about him. † And Abiſai ſaid to Dauid: God hath shut vp thine enemie this day into thy handes: now therefore I wil thruſt him

1 2 3 4 5 6 7 8

him through with my speare in the earth once, and twise shal
9 not neede. † And Dauid said to Abisai: Kil him not: for
::who shal extend his hand vpon the annointed of our Lord, &
10 shal be innocent? † And Dauid said: Our Lord liueth, vn-
lesse our Lord shal strike him, or his day come to die, or des-
11 cendig into battel he perish: † Our Lord be merciful vnto me,
that I extend not my hand vpon the annointed of our Lord.
now therefore take the speare, which is at his head, & cuppe
12 of water, and let vs goe. † Dauid therefore tooke the speare,
and cuppe of water, which was at Saules head, and they went
away: and there was none that sawe, or vnderstood, or a-
waked, but al slept, because the dead sleepe :: of our Lord.
13 had fallen vpon them. † And when Dauid had passed ouer
against, and stood in the toppe of the mountaine farre of, and
14 a good space betwen them, † Dauid cried to the people, and
to Abner the sonne of Ner, saying: Wilt thou not answer
Abner? And Abner answering sayd: Who art thou, that criest
15 and disquietest the king? † And Dauid sayd to Abner: Art not
thou a man? And who is like thee in Israel? why therefore hast
thou not kept thy lord the king? for one of the multitude
16 hath entered in to kil the king thy lord. † This thing is not
good, which you haue done: Our Lord liueth, you are the
children of death, which haue not kept your lord, the an-
nointed of our Lord. Now therefore behold where the kinges
speare is, & where the cup of water is, which was at his head.
17 † And Saul knew Dauids voice, and sayd: Is this thy voice,
my sonne Dauid? And Dauid sayd: My voice, my lord king,
18 † and he said: For what cause doth my lord persecute his
seruant? What haue I done? or what euil is there in my hand?
19 † Now therefore heare, I pray, my lord King, the wordes of
thy seruant: If our Lord stirre thee vp against me, let there
be odoure of sacrifice: but if the sonnes of men, they are cur-
sed in the sight of our Lord, which haue cast me out this day,
that I should not dwel in the inheritance of our Lord, saying:
20 Goe, serue strange goddes. † And now let not my blood be
shed vpon the earth before our Lord, for the king of Israel,
is come forth to seeke one flea, as the perdix is pursued in the
21 mountaines. † And Saul sayd: I haue sinned, returne my
sonne Dauid, for I wil no more doe thee euil, for that my life
hath bene precious in thyne eies to day: for it appeareth that
I haue done foolishly, and haue bene ignorant of very many

:: Dauid is resolute, and often repeteth, that it is not lawful for priuate subiectes to kil their prince, no although him selfe was annointed to succede.

:: Gods prouidence sent this extraordinary sleepe and inspired Danid, to doe this fact, for more iustification of his innocencie.

thinges. † And Dauid answering, sayd: Behold the kings 22
speare, let one of the kings seruants passe, and take it. † And 23
our Lord wil reward euerie one according to his iustice, and
fidelitie: for our Lord hath deliuered thee this day into my
hand, & I would not extend my hand vpon the annointed of
our Lord. † And as thy life hath bene magnified to day in 24
myne eies, so be my life magnified in the eies of our Lord, and
deliuer he me from al distresse. † Saul therefore sayd to Dauid: 25
Blessed art thou my sonne Dauid: and truly doing thou shalt
doe, and preuayling thou shalt preuaile. And Dauid went into
his way, and Saul returned into his place.

CHAP. XXVII.

Dauid for more securitie goeth againe to Achis king of Geth, 5. obtaineth of him the citie of Siceleg, (6. by which meanes it becometh subiect to the kinges of Iuda) 8. and maketh prayes vpon the enemies of King Achis.

AND Dauid sayd in his hart: at length I shal fal one day 1
into the handes of Saul: is it not better that I flee, and
be saued in the Land of the Philistians, that Saul may despaire,
and cease to seeke me in al the coastes of Israel? I wil flee
therefore his handes. † And Dauid arose, and went himselfe, 2
and the six hundred men with him, to Achis the sonne of
Maoch, the King of Geth. † And Dauid dwelt with Achis 3
in Geth, he and his men; euerie man & his house, and his two
wiues, Achinoam the Iezrahelite, and Abigail the wife of
Nabal of Carmel. † And it was told Saul that Dauid was fled 4
into Geth, and he added no more to seeke him. † And Dauid 5
sayd to Achis: If I haue grace in thy sight, let there a place
be geuen me in one of thy cities of this countrie, that I may
dwel there: for why abideth thy seruant in the citie of the
king with thee? † Achis therefore gaue him in that day Si- 6
celeg: for which cause Siceleg became the kinges of Iuda
vntil this day. † And the number of the daies, that Dauid 7
dwelt in the country of the Philistians, was foure monethes.
† And Dauid went vp, and his men, and draue prayes out of 8
Gessuri, and Gerzi, and from the Amalecites: for these vil-
lages were inhabited in the land in old time, as men goe to
Sur, as farre as the Land of Ægypt. † And Dauid stroke al the 9
land, neither left he anie man or woman: and taking the
sheepe & oxen, and asses, & camels, and garments, he returned
& came to Achis. † And Achis sayd to him: Whom hast thou 10
set

:: These countries were neither subiect to the Philistijms nor to the Israelites, and were also of

set vpon to day? Dauid answered: Against the south of Iuda, and against the south of Ieramiel, and against the south of Ceni. † Dauid gaue life neither to man nor woman, neither brought them into Geth, saying: Lest perhaps they speake against vs. These thinges did Dauid, and this was decreed of him al the daies that he dwelt in the countrie of the Philistians. † Achis therefore did credite Dauid, saying: Manie euils hath he wrought against his people Israel: Therefore he shal be my seruant for euer.

those nations whom God had cõmanded to destroy, dwelling within the land of Chanaan. *Deut.* 25.

CHAP. XXVIII.

The Philistians fighting against Saul, Dauid promiseth fidelitie to Achis. 3. Saul destroyeth magicians, 6. but God not answering him, 7. seeketh a Woman that hath a Pithon spirite, 12. Willeth her to raise vp Samuel. 15. Who appearing foretelleth him, that he, and his sonnes shal die the next day.

The fourth part. Of the ruine of Saul, and exaltation of Dauid.

1 AND it came to passe that in those daies the Philistijms gathered together their companies, that they might be prepared to battel against Israel: and Achis sayd to Dauid: Knowing know thou now, that thou shalt goe forth with 2 me in the campe, thou, and thy men. † And Dauid sayd to Achis: Now thou shalt know what thy seruant wil doe. And Achis sayd to Dauid: And I wil appoint thee keper of 3 my head al daies. † And Samuel was dead, and al Israel mourned for him, and buried him in Ramatha his citie. And Saul 4 tooke al the magicians and soothsayers out of the land. † And the Philistijms were gathered together, and came and camped 5 in Sunam: and Saul also gathered together al Israel, and came 6 into Gelboe. † And Saul saw the campe of the Philistijms, and feared, and his hart was afrayd excedingly. † And he consulted our Lord, and he answered him not, neither by 7 dreames, nor by priestes, nor by prophetes. † And Saul sayd to his seruantes: Seeke me a woman that hath a pithonical spirite, and I wil goe to her, and wil aske by her. And his seruantes sayd to him: There is a woman that hath a pithonical 8 spirite in Endor. † He therefore changed his habite and was clothed with other garmentes, and he went himselfe, and two men with him, and they came to the woman in the night, and sayd to her: Deuine vnto me in the pythonical spirite, 9 and raise me vp whom I shal tel thee. † And the woman sayd to him: Loe, thou knowest what great thinges Saul hath done,

and how he hath rayſed the magicians and ſothſayers out of the land: why therefore doeſt thou lye in waite for my life, that I may be ſlaine? † And Saul ſware vnto her in our Lord, 10 ſaying: Our Lord liueth, there shal no euil happen vnto thee for this thing. † And the woman ſayd to him: Whom ſhal I 11 rayſe vp to thee? Who ſayd: Raiſe me vp Samuel. † And 12 when the woman had ſeene Samuel, ſhe cried out with a loud voice, and ſayd to Saul: Why haſt thou deceiued me? for thou art Saul. † And the King ſayd to her: Feare not: what ſaweſt 13 thou? And the woman ſayd to Saul: I ſaw :: Goddes coming out of the earth. † And he ſayd to her: What maner of forme 14 hath he? who ſayd: An old man is come vp, and he is clothed with a mantel. And " Saul * vnderſtood that it was Samuel, and he bowed himſelfe vpon his face on the earth, and :: adored. † And Samuel ſayd to Saul: why haſt thou diſquieted 15 me, that I ſhould be raiſed vp? And Saul ſayd, I am in great diſtreſſe: for the Philiſtijms fight againſt me, and God is departed from me, and would not heare me, neither in the hand of prophetes, nor by dreames: therefore I haue called thee, that thou ſhouldeſt ſhew me, what I ſhal doe. † And Samuel 16 ſayd: Why askeſt thou, whereas our Lord is departed from thee, and is paſſed to thine aduerſarie? † For our Lord wil 17 doe to thee as he ſpake in my hand, and he wil cut thy kingdome out of thy hand, & wil geue it to thy neighbour Dauid: † becauſe thou haſt not obeyed the voice of our Lord, neither 18 didſt thou the wrath of his furie in Amalec. Therefore that which thou ſuffereſt hath our Lord done to thee this day. † And our Lord wil geue Iſrael alſo with thee into the handes 19 of the Philiſtijms: and to morow thou and thy ſonnes ſhal be :: with me: yea the campe alſo of Iſrael wil our Lord deliuer into the handes of the Philiſthijms. † And forthwith Saul 20 fel ſtretched forth on the ground, for he feared much the wordes of Samuel, and there was no ſtrength in him, becauſe he had not eaten bread al that day. † That woman therefore 21 went vnto Saul (for he was very much trubled) and ſayd to him: Behold thy handmaide hath obeied thy voice, and I haue put my life in my hand: and I heard the wordes, which thou ſpakeſt to me. † Now therefore heare thou alſo the voice of 22 thy handmaide, and I wil ſet before thee a morſel of bread, that eating thou mayeſt recouer ſtrength, and be able to goe on thy iourney. † Who refuſed, and ſayd: I wil not eate. But 23 his

:: Not manie but one excellent perſon, an old man come lie in apparel.

:: Saul adored not Samuel with diuine honour, but with dulia, reuerence due to a bleſſed ſoule.

* iadagh cognouit ſaeyv.

:: In ſtate of the dead in an other world, not in the ſame particular ſtate.

his seruantes and the woman forced him, and at length hearing their voice, he arose from the ground, and sate vpon the
24 bed. † And that woman had a pasture fed calfe in the house, and she made hast, and killed him: and taking meale kneded
25 it, and baked azimes, † and sette before Saul, and before his seruantes, who when they had eaten rose vp, and walked al that night.

ANNOTATIONS.
CHAP. XXVIII.

14. *Saul vnderstood that it vvas Samuel.*] It is not defined nor certaine, whether the soule of Samuel appeared, or an euil spirit tooke his shape, and spake to Saul. S. Augustin (*li. 2. q. 3. ad Simplician*) proposeth both the opinions as probable. VVhere first he sheweth, that Samuels soule might appeare; either brought thither by the euil spirite, which is not so much to be merueled at, as that our Lord and Sauiour suffered him self to be sette vpon the pinnacle of the temple, and to be caried into a high mountaine by the diuel; yea to be taken prisoner, bound, whipped, and crucified, by the diuels ministers: or els that the spirite of the holie prophet, was not raised by force of the inchantment, or anie powre of the diuel, but by Gods secrete ordinance vnknowen to the pythonical woman, and to Saul, and so appeared in the kings presence, and stroke him with diuine sentence. Againe he answereth, that there may be a more easie and readie sense of this place, to wit, that Samuels spirite (or soule) was not in deede raised, but an imaginarie illusion made by the diuels inchantment, which semed to be Samuel, and which the Scripture calleth by the name of Samuel, as pictures or images are commonly called those persons or thinges, which they represent. So when we behold pictures in a table, or on a wal, we say, this is Cicero, that is Salust, that Achilles, that is Rome. To this effect S. Augustin discourseth more at large in the place before cited. But in an other worke written after (*de cura pro mortuis gerenda. c. 15.*) teaching that soules of the dead appeare sometimes to the liuing, he saieth expressly, *Samuel the prophet being dead, foretold future thinges to King Saul yet liuing.* Though some be of opinion (saieth he) that Samuel himself appeared not, but some euil spirit tooke his similitude.

S. Augustins opinion whether Samuels soule appeared, or no.

More probable that his verie soule appeared, not compelled by the euil spirite but obeying Gods secrete ordinance.

And his last iudgement of S. Augustin is much confirmed; first by the wordes of this text, literally and plainly affirming that Samuel appeared, and spake to Saul, and Saul to him. and that Saul *vnderstood* (*or knevv*, not only thought, imagined, or supposed) *that it vvas Samuel.* Secondly, this apparition came sooner, preuenting the inchantment, and in better order, then the pithonical woman expected, as appeareth by her answer, saying she saw God (or an excellent person) ascending in comelie maner and attyre: whereas euil spirites vsed to appeare (as the Rabbins testifie) in vglie bodies, with the heeles into the ayer, and head downward. Thirdly, the Author of Ecclesiasticus (ch. 46.) amongst the prayses of Samuel the prophet, saieth, *he slept,* (or died) *and certified the King, and shevved to him, the end of his life.* VVhere it semeth clere, that the same person that died, denounced Gods wil and sentence to Saul. Moreouer

First proofe:

2

3

the if

if it had bene an illusion of an euil spirite, it would hardly seme anie praise at al. Fourthly, the diuel could not naturally foretel that Saul and his sonnes, 4 with manie of the people should be slaine the next day, and Dauid reigne after him: neither is it probable, that God reueiled such secretes to euil spirites, wherby men might take more occasion to folow nicromancie. Fiftly, most Fathers and Doctors are of the same iudgement. S. Iustinus Martyr. 5 *Dialogo cum Tryphone.* S. Basil. *Epist.* 80. *ad Eustathium.* S. Ambrose *li.* 1. *in Luc.* 1. S. Hierom. *in Isaia.* 7. Iosephus *li.* 6. *c.* 15. *Antiq.* and manie other old and late writers. The chiefest argument for the other opinion is the authoritie of Tertullian. *li. de anima.* Procopius and Eucherius vpon this place. and the vncertaine authors, *Questionum apud Iustinum. q.* 52. *lib. de mirabil. Sac. Script.* and *Quest. vet. Testamenti, q.* 27. *apud Augustinum, tomo.* 3. *ct.* 4. As for the Protestantes denying, that soules once parted from their bodies, can appeare to anie aliue, S. Augustin confuteth them, both by this example of Samuel, supposing the booke of Ecclesiasticus to be Canonical Scripture, and of Moyses being dead, and Elias yet liuing (whom they hold also to be dead) both appearing with Christ in his transfiguration. *Mat.* 17.

to. 2. *pag.* 210. *loco ci.* *tato.*

Soules sometimes appeare after death.

CHAP. XXIX.

Dauid going with the Philistijms towards the warre, 4. *the princes vrge and force the king to send him back.*

THEREFORE al the companies of the Philistijms were 1
gathered togethir into Aphec: and Israel also camped
vpon the fountaine, which was in Iezrahel. † And the princes 2
in dede of the Philistijms marched in hundreds and thousandes: but Dauid and his men were in the hast companie with
Achis. † And the princes of the Philistijms sayd to Achis: 3
What meane these Hebrewes? And Achis sayd to the princes
of the Philistijms: Doe you not knowe Dauid, which was
the seruant of Saul the king of Israel, and is with me manie
:: He speaketh by amplification to make his fact seme more reasonable: whereas the time of Dauids abode with him was but foure monethes. *ch.* 27. *v.* 7. :: daies, or :: yeares, and I haue not found any thing in him, since the day that he fled to me, vntil this day? † But the 4
princes of the Philistijms were angrie against him, and sayd
to him: Let this man returne, and abide in his place, wherein
thou hast appointed him, and let him not goe downe with vs
into battel, lest he become an aduersarie to vs, when we shal
beginne to fight: for how can he otherwise pacifie his lord,
but in our heades? † Is not this Dauid, to whom they sang 5
in dances, saying: Saul hath strooke his thousandes, & Dauid
his ten thousandes? † Achis therefore called Dauid, and sayd 6
to him: The Lord liueth, thou art iust, and good in my sight:
and thy going out, & thy coming in is with me in the campe:
and I haue not found in thee anie euil, since the day that thou
camest to me vntil this day: but thou pleasest not the nobles.

† Returne

7 † Returne therefore, and goe in peace, and offend not the
8 eies of the princes of the Philistijms. † And Dauid sayd to Achis: For what haue I done, and what hast thou found in me thy seruant, since the day that I haue beene in thy sight, vntil this day, that I may not come, and fight against the enemies of
9 my lord the King? † And Achis answering spake to Dauid: I know that thou art good in my sight, as an Angel of God: but the princes of the Philistijms haue sayd: He shal not goe
10 vp with vs into battel. † Therefore arise in the morning, thou, and the seruantes of thy lord, which came with thee: and when you are risen in the night, and it shal beginne to
11 waxe light, goe foreward. † Dauid therefore arose in the night, he and his men, that they might sette foreward in the morning, and returne to the land of the Philistijms: and the Philistijms went vp into Iezrahel.

CHAP. XXX.

Dauid returning to Siceleg, findeth it burned and spoiled, and himself in danger of the people: 7. By our Lords warrant he pursueth the enemie, 11. *taketh a guide:* 17. *recouereth al that was taken away:* 22. *and rewardeth the souldiars, also those that stayed with the baggage;* 25. *making it a lawe for the time to come, that the keepers of the baggage, shal haue like share with those that fight in battel.*

1 AND when Dauid and his men were come to Siceleg the third day, the Amalecites had made an inuasion on the south side into Siceleg, and had strooken Siceleg, and
2 burnt it with fire. † And had led away wemen captiue out of it, from the lesse vnto the great: and had not killed any man, but had led them with them, and went on their iourney.
3 † When Dauid therefore and his men were come to the citie, and had found it burnt with fire, and their wiues, and their
4 sonnes, and their daughters to be led away captiue, † Dauid and the people that was with him, lifted vp their voices, and
5 mourned til teares fayled them. † For the two wiues also of Dauid were led away captiue, Achinoam the Iezraelite, and
6 Abigail the wife of Nabal of Carmel. † And Dauid was strooken very sad: for the people would haue stoned him, because the soule of euerie man was bitterly affected vpon their sonnes, and daughters: but Dauid was strengthened in
7 our Lord his God. † And he sayd to Abiathar the priest the sonne of Achimelech: Applie :: vnto me the Ephod. And

:: Consult our Lord for me.

Dauid by the priests mediation, was instructed what to do.

Abiathar applied the Ephod to Dauid, † and Dauid consulted 8
our Lord, saying: Shal I pursue these theeues, and shal I take
them or no? And our Lord sayd to him: Pursue them: for thou
shalt take them without doubt, & take from them the praye.
† Dauid therefore went himselfe, and the six hundred men 9
that were with him, and they came vnto the Torrent Besor:
& some being wearie stayed. † But Dauid himself, and foure 10
hundred men pursued: for two hundred stayed, who being
wearie could not passe the Torrent Besor. † And they found 11
an Ægyptian in the field, and brought him to Dauid: and they
gaue him bread to eate, and water to drink, † and also a peece 12
of a masse of drie figges, and two bunches of resinnes. Who
when he had eaten, his spirite returned, and he was refreshed:
for he had not eaten bread, nor drunken water three daies,
and three nightes. † Dauid therefore sayd to him. Whose art 13
thou? or whence? and whither goest thou? who sayd: I am
a yong man of Ægypt, the seruant of an Amalacite: and my
maister hath left me, because I began to be sicke three daies
agone. † For we brake forth at the south side of Cerethi, 14
and against Iuda, and at the south of Caleb, and burnt Siceleg
with fire. † And Dauid sayd to him: Canst thou bring me to 15
this companie? Who sayd: Sweare to me by God, that thou
wilt not kil me, nor deliuer me into the handes of my lord,
and I wil bring thee to this companie. And Dauid sware to
him. † Who when he had brought them, behold they sate 16
vpon the face of al the earth, eating and drinking, and as it
were keping festiual day, for al the prave, and spoiles which
they had taken out of the Land of the Philistijms, and out of
the Land of Iuda. † And Dauid stroke them from euening 17
vntil the euening of the next day, and there escaped not anie
of them, but foure hundred yong men, which had gotten
vpon camels, and were fled. † Dauid therefore reskewed al 18
thinges, that the Amalecites had taken, and he reskewed his
two wiues. † Neither was there anie wanting from litle to 19
great as wel of their sonnes as of their daughters, and of the
spoiles, and what thinges soeuer they had taken, Dauid
brought al againe. † And he tooke al the flockes & heardes, 20
and draue them before his face: and they sayd: This is the
praye of Dauid. † And Dauid came to the two hundred men; 21
which being wearie had staied, neither were able to folow
Dauid, and he had bidden them to rest in the Torrent Besor:

who

who came forth to meete Dauid, and the people that were with him. And Dauid coming to the people, ſaluted them
22 peaceably. † And euerie naughtie, and wicked felow of the men, that had gone with Dauid anſwering, ſayd: Becauſe they came not with vs, we wil not geue them anie thing of the praye, which we haue recouered: but let their wife and children ſuffice euerie man, whom when they haue receiued,
23 let them depart. † But Dauid ſayd: You ſhal not doe ſo my brethren, of theſe thinges, which our Lord hath deliuered to vs, and hath kept vs, and hath geuen the theeues, that were
24 broken out againſt vs, into our handes: † neither ſhal anie man heare you vpon this talke. For there ſhal be equal portion of him that went downe into battel, and of him that abode at
25 the baggage, & they shal diuide alike. † And this hath beene downe from that day, and euer after :: it was decreed, and
26 ordained as a law in Iſrael. † Dauid therefore came into Siceleg, and ſent giftes of the praye to the ancientes of Iuda his neighboures, ſaying: Take a benediction of the praye of our
27 Lords enemies. † To them, that were in Bethel, and that were in Ramoth toward the South, and them that were in Gether,
28 † and them in Aroer, and them in Sephamoth, and them in
29 Eſthamo, † and them in Rachal, and them in the cities of Ie-
30 rameel, and them in the cities of Semi, † and them in Harama, and them in the lake of Aſan, and them in Athach,
31 † and them in Hebron, and to the reſt that were in thoſe places, in the which Dauid had taried, and his men.

:: It is not against Gods cõmandment, *Deut. 4. & 12.* to make new lawes, ſo they be conformable, & not contrarie to Gods former lawes.

CHAP. XXXI.

Saul with his ſonnes are ſlaine in battel. 7. The Philiſtijms poſſeſſe the place, and hang the dead bodies on a wal, 11. but valiant men of Iabes Galaad take them away, and burne them, burie their bones, and faſt ſeuen dayes.

1 AND the Philiſtijms fought againſt Iſrael, and the men of Iſrael fled before the face of the Philiſtijms, and fel
2 being ſlaine in mount Gelboe. † And the Philiſtijms fel vpon Saul, and vpon his ſonnes, and they ſtroke Ionathas, and A-
3 binadab, and Melchiſua the ſonnes of Saul, † and the whole weight of the battel was turned vpon Saul: and the archers ouertooke him, and he was ſore wounded of the archers.
4 † And Saul ſayd to his eſquier: Drawe out thy ſword, and ſtrike me: leſt perhaps theſe vncircumciſed come, and kil me, mocking me. And his eſquier would not: for he was frighted with exceding feare. Saul therefore caught his ſword, and fel

:: Saul killing himſelf after that he was wounded by

his enimies signifieth those that being ouercome by tentations desperatly persist, & wilfully die in their sinne. *s. Greg. ho.* 10.

vpon it. † Which when his esquier had seene, to wit that Saul was dead, himselfe also fel vpon his sword and died with him. † Saul therefore died, and his three sonnes, & his esquier, and al his men in that day together. † And the children of Israel, that were beyond the valley, and beyond Iordan, seing that the men of Israel were fled, and that Saul was dead, and his sonnes, they left their cities, and fled: and the Philistijms came, and dwelt there. † And when the next day was come, the Philistijms came to spoile them that were slaine, and they found Saul and his three sonnes, lying in mount Gelboe. † And they did cut of Saules head, and spoiled him of his armour, and sent into the land of the Philistians round about, that it should be declared in the temple of their Idols, and among their people. † And they did put his armour in the temple of Astaroth, but his bodie they hung on the wal of Bethsam. † Which when :: the inhabiters of Iabes Galaad had heard whatsoeuer the Philistijms had done to Saul, † al the most valiant men arose, & walked al the night, and tooke the bodie of Saul, and the bodies of his sonnes, from the wal of Bethsam: and they came to Iabes Galaad, and burnt them there: † and they tooke their bones, and buried them in the wood of Iabes, and fasted seuen daies.

:: These men are cõmendable for *gratitude* towards Saul, who had deliuered them. *ch.* 11. for a *worke of mercie* in burying the dead: for *pietie* towards their king and princes, and for *fortitude* in atchiuing so heroical an act.

THE ARGVMENT OF THE SECOND BOOKE OF KINGES.

This booke is wholly of Dauid.

His succession to the kingdom.

His vertues.

Faultes.

Thankes, and Prophecie.

BESIDES *a great part of the first booke, and beginning of the third, this second booke is wholly of King Dauid. Whose manie laudable Actes, as also his faultes (which were fewer) with his true repentance, and punishment are related, not in such method, as may easily be diuided into distinct partes, in order of the chapters; but according to the distinction of thinges conteined, his succession to the royal crowne, first in Iuda, and after in al Israel, with the declination and death of his competitour Iboseth, are recorded in the* 2. 3. 4. *and* 5. *chapters. His vertues, and praises, to wit, his solemne mourning for Saul and that familie, his deuotion, fortitude, pietie, and gratitude are specially touched in the* 1. 6. 7. 8. 9. *and* 10. *chapters. His sinnes of adulterie with Bethsabee, of killing her husband Vrias, of pride in numbering his people, with his hartie repentance, and temporal punishment for the same, are written from the* 11. *chapter to the* 21, *together with the* 24. *The* 22. *and* 23. *chapters conteyne his thankesgeuing to God for benefites receiued, and prophecie of thinges to come, with a catalogue of valiant men.*

THE SECOND BOOKE OF SAMVEL, WHICH WE CAL THE SECOND OF KINGES.

CHAP. I.

Dauid hearing that Saul and Ionathas are slaine, 11. mourneth with al his familie, weeping and fasting. 13. causeth him to be slaine who affirmed that he had killed king Saul. 18. He traineth vp archers. 19. and inuiteth also al Israel to mourne.

1 AND it came to passe, after that Saul was dead,
that Dauid returned from the slaughter of Ama-
2 lec, and taryed in Siceleg two dayes. † And in the
third day there appeared a man coming out of
Sauls campe, his garments torne, and sprinkled
on the head with dust, and as he came to Dauid, he fel vpon
3 his face, and adored. † And Dauid said vnto him: Whence
comest thou? Who said to him: I fledde out of the campe of
4 Israel. † And Dauid said vnto him: What is the matter that
is done? tel me. Who said: The people is fled out of the bat-
tel, and many of the people are ouerthrowen and dead: yea
5 Saul also and Ionathas his sonne are dead. † And Dauid said
to the yong man that told him: How knowest thou that
6 Saul is dead, and Ionathas his sonne? † And the young
man that told him, sayd: :: By chance I came into mount :: He fained al this, thincking to get fauoure (for Saul killed himself, *li. 1. ch. 31.*) but Dauid punished him, as such a crime deserued. *v. 15.*
Gelboe, and Saul leaned vpon his speare: moreouer the cha-
7 riots and horsemen approched vnto him, † and turning back-
ward, and seing me he called. To whom when I had an-
8 swered, here I am: † he said to me: Who art thou? And
9 I said to him: I am an Amalecite, † And he said to me: Stand
vpon me, and kil me: because anguishes hold me, and as yet
10 al my life is in me. † And standing vpon him, I killed him:
for I knewe that he could not liue after the fal: and I tooke
the Diademe that was on his head, & the bracelette from his
11 arme, and haue brought to thee my lord hither. † And Dauid
taking his garments rent them, and al the men that were with
12 him, † and they :: mourned, and wept, and fasted vntil euening :: Exequies of Saul obserued with mour-
vpon Saul and vpon Ionathas his sonne, and vpon the people

ning weeping and fasting.

of our Lord, and vpon the house of Israel, because they were fallen by the sword. † And Dauid said to the yong man that had told him: Whence art thou? Who answered: I am the sonne of a man a stranger of Amalec. † Dauid said to him: Why didst thou not feare to put to thy hand, to kil the annointed of our Lord? † And Dauid calling one of his seruants, said: Goe runne vpon him. Who stroke him, and he died. † And Dauid said to him: Thy bloud be vpon thine owne head: for thyn owne mouth hath spoken against thee, saying: I haue slaine the annointed of our Lord. † And Dauid mourned this kind of mourning vpon Saul, and vpon Ionathas his sonne, († and he commanded that they should :: teach the children of Iuda the bowe, as it is written in the Booke of the iust.) And he said: Consider, o Israel for them that be dead wounded vpon thy high places. † The Nobles, ô Israel, are slayne vpon thy mountaynes: how are the valiants fallen? † Tel it not in Geth, neither telye it in the high waies of Ascalon: lest perhaps the daughters of the Philisthijms be gladde, lest the daughters of the vncircumcised reioice. † Mountaines of Gelboe, let neither dew, nor rayne come vpon you, neither be they fields of the first fruits: because there was the shield of the valiantes cast away, the shield of Saul, as though he were not annointed with oyle. † From the bloud of the slaine, from the fatte of the valiants, the arrowe of Ionathas neuer returned backward, and the sword of Saul did not returne emptie. † Saul and Ionathas amiable, and comely in their life, in death also were not diuided: swifter then eagles, stronger then lyons. † Yee daughters of Israel weepe vpon Saul, who clothed you with scarlet in delicaces, who gaue golden ornaments to yout attyre. † How haue the valiantes fallen in battel? Ionathas bene slayne in thy high places? † I am sorie for thee my brother Ionathas exceeding beautiful, and amiable aboue the loue of wemen. As the mother loueth her onlie sonne, so did I loue thee. † How haue the strong fallen, and the weapons of warre perished?

:: The Philisthijms were strong & cunning archers therefore Dauid commanded that his subiectes should lerne and exercise the same maner of fight.

CHAP. II.

Dauid is receiued and annointed King of Iuda. 5. He commendeth those of Iabes Galaad, which buried Saul. 8. Isboseth the sonne of Saul reigneth ouer the rest of Israel. 12. whereby riseth sharpe warre betwen Abner and Ioab, chief captaines of the two kinges. 30. Manie more are slaine of Abners partie then of Ioabs.

Therefore

1 THEREFORE after these thinges Dauid consulted our Lord, saying: Shal I goe vp into one of the cities of Iuda? And our Lord said to him: Goe vp. And Dauid said: Whither shal I goe vp? And he answered him: Into Hebron.
2 † Dauid therefore went vp, and his two wiues, Achinoam the
3 Iezrahelite, and Abigail the wife of Nabal of Carmel: † yea and the men also that were with him, Dauid brought euery one with his houshould: and they abode in the townes of He-
4 bron. † And the men of Iuda came, and :: annoynted Dauid there, to reigne ouer the house of Iuda. And it was told
5 Dauid, that the men of Iabes Galaad had buried Saul. † Dauid therefore sent messengers vnto the men of Iabes Galaad, and sayd vnto them: Blessed be you to our Lord, which haue done this mercie with your lord Saul, and haue buried him.
6 † And now our Lord certes wil render you mercie and truth: but I also wil requite you the good turne, for that you haue
7 done this thing. † Let your handes be strengthned, and be yee stout men: for although your lord Saul be dead, yet the
8 house of Iuda hath annointed me to be their king. † But Abner the sonne of Ner prince of Sauls armie, tooke Isboseth the sonne of Saul, & led him about through the campe,
9 † and ordained him king ouer Galaad, and ouer Gessuri, and ouer Iezrahel, & ouer Ephraim, and ouer Beniamin, and
10 ouer al Israel. † Fourtie yeares old was Isboseth the sonne of Saul when he began to reigne ouer Israel, and he reigned :: two yeares: and only the house of Iuda folowed Dauid.
11 † And the number of the daies, that Dauid abode, reigning in Hebron ouer the house of Iuda, was seuen yeares and six
12 monethes. † And Abner the sonne of Ner went forth, and the seruantes of Isboseth the sonne of Saul, out of the campe
13 into Gabaon. † Moreouer Ioab the sonne of Saruia, and the seruants of Dauid went forth, and mette them beside the poole of Gabaon, and when they were come together into one place, they sate one ouer against an other: these
14 on the one side of the poole, and they on the other. † And Abner said to Ioab: Let the yong men rise, and :: play before
15 vs. And Ioab answered: Let them rise. † There rose therefore and passed twelue in number, of Beniamin, of Isboseths part the sonne of Saul, and twelue of the seruantes of
16 Dauid. † And euery one taking the head of his mate, sticked his sword into the side of his aduersarie, and they fel together:

:: This second annointing, as also the third, (*ch.* 5.) was in confirmation and to put him in possession of the first made long before, 1. *Reg.* 16.

:: He reigned two yeares before he beganne much to decline, but in al seuen yeares and a half, for so long Dauid reigned only in Iuda. *v.* 11.

:: Hence perhaps cometh the phraise, that *one armie playeth vpon an other with smal and great arie-*

and

Hebr, that is, strike and kil their enimies with al sortes of gunnes. *Iosephus li. 7. c. 1. Antiq.*

& the name of the place was called: The field of the valiantes, in Gabaon. † And there rose a very sore battel in that day: and Abner was put to flight, & the men of Israel, by the seruantes of Dauid. † And there were there the three sonnes of Saruia, Ioab, and Abisai, and Asael: moreouer Asael was a most swift runner, as it were one of the roes, that abide in the wooddes. † And Asael pursued Abner, and declined not to the right hand nor to the left omitting to pursue Abner. † Abner therefore looked backe behind him, and said: Art thou Asael? Who answered: I am. † And Abner said to him: Goe to the right hand, or to the left, and apprehend one of the young men, and take to thee his spoyles. But Asael would not leaue but vrged him. † And againe Abner said to Asael: Retyre, and do not folowe me, left I be compelled to sticke thee to the ground, and I shal not be able to lift vp my face to Ioab thy brother. † Who contemned to heare, and would not goe aside: Abner therefore stroke him, with his speare turned backe in the priuy partes, and thrust him through, and he dyed in the same place: and al that passed by that place, wherein Asael fel and dyed, did stay. † But whiles Ioab and Abisai pursued Abner fleeing, the sunne went downe: and they came as farre as the hil of the water conduit, that is ouer against the valley the way of the desert in Gabaon. † And the children of Beniamin were assembled together to Abner: and being gathered in a plumpe into one troupe, they stoode in the toppe of one hil. † And Abner cried out to Ioab, and said: Shal thy sword rage vnto vtter destruction? knowest thou not that desperation is dangerous? how long differrest thou to say to the people, that they leaue to pursue their brethren? † And Ioab said: Our Lord liueth, if thou hadest spoken, in the morning had the people retyred, from pursuing their brethren. † Ioab therefore sounded the trumpette, and al the armie stood, neither did they pursue Israel any further, nor enter into fight. † And Abner and his men went through the champaine country, al that night: and they passed Iordan, and hauing viewed al Beth horon, came to the campe. † Moreouer Ioab returning, after he had leift Abner, assembled al the people: and there wanted of Dauids seruantes nintene men, beside Asael. † But the seruantes of Dauid stroke of Beniamin, and of the men, that were with Abner three hundred three score, who also died. † And they tooke Asael, & buried him in

him in the sepulchre of his father in Bethlehem: and Ioab, and the men that were with him, walked al the night, and in the very twilight they came into Hebron.

CHAP. III.

Isboseths forces daily decay, Dauid increaseth in powre, and hath manie sonnes. 7. Abner vpon occasion of a slander breaketh from Isboseth, and seeketh Dauid, bringing Michol to him, and much people of Israel. 23. Ioab of emulation and reuenge killeth Abner. 28. for which Dauid is offended with Ioab, 31. and mourneth for Abner.

1 THERE was made therefore long strife betwen the house of Saul, and betwen the house of Dauid: Dauid prospering and alwaies stronger then himself, but the house
2 of Saul decreasing daily. † And there were sonnes borne to Dauid in Hebron: and his first begotten was Amnon of Achi-
3 noam the Iezrahelite. † And after him Cheleab of Abigail the wife of Nabal of Carmel: moreouer the third Absalom the sonne of Maacha the daughter of Tolmai king of Gessur.
4 † And the fourth Adonias, the sonne of Haggith: and the
5 fifth Saphathia, the sonne of Abital. † The sixt also Iethraam of Egla the wife of Dauid. these were borne to Dauid in
6 Hebron † Therefore when there was battel betwen the house of Saul and house of Dauid, Abner the sonne of Ner ruled the
7 house of Saul. † And Saul had a concubine named Respha, the
8 daughter of Aia. And Isboseth said to Abner: † Why diddest thou go in to my fathers concubine? Who being wrath exceedingly for the wordes of Isboseth, said: What :: am I a dogges head against Iuda this day, which haue done mercie vpon the house of Saul thy father, and vpon his brethren and neerest freinds, & haue not deliuered thee into the hands of Dauid, & hast thou sought against me that thou mightest charge me for
9 a woman to day? † These things do God to Abner, and these things adde he to him, vnlesse as our Lord hath sworne to
10 Dauid, so I doe truth to him. † That the kingdom be trans-
11 ferred from the house of Saul, and the throne of Dauid be exalted ouer Israel, and ouer Iuda, from Dan to Bersabee. † And he could not answer him any thing, because he feared
12 him. † Abner therefore sent messengers to Dauid for himself saying: Whose is the land? And that they should say: Make amitie with me, & my hand shal be with thee: and I wil reduce
13 vnto thee al Israel. † Who said: Very wel: I wil make amitie

:: Am I contemptible in thy sight, and yet head of them that oppose against Dauid, I that haue donne so much for thee, wil not indure to be reprehended, for a smal fault. So God suffereth the maintainers of an euil quarel to fal out among

them selues, whereby the right cause is aduanced.

with thee: but one thing I desire of thee, saying: Thou shalt not see my face before thou bring Michol the daughter of Saul, and so thou shalt come, and see me. † And Dauid sent 14
messengers to Isboseth the sonne of Saul, saying: Restore my wife Michol, which I betrothed to me for an hundred prepuces of the Philisthijms. † Isboseth therefore sent, 15
and tooke her from her husband Phaltiel, the sonne of Lais. † And her husband followed her, weeping as farre as Bahu- 16
rim: and Abner said to him: Goe, and returne. Who returned. † Abner also spake to the ancients of Israel, saying: 17
Both yesterday and the day before you sought Dauid that he might reigne ouer you. † Now therefore do so: because our 18
Lord hath spoken to Dauid, saying: In the hand of my seruant Dauid I wil saue my people Israel from the hands of the Philistijms, and of al their enemies. † And Abner spake also to 19
Beniamin. And he went to speake vnto Dauid in Hebron al things which pleased Israel, and al Beniamin. † And he came 20
to Dauid into Hebron with twentie men: and Dauid made a feast to Abner, and to his men that came with him. † And 21
Abner sayd to Dauid: I wil rise, that I may gather vnto thee my lord king al Israel, and may enter a league with thee, and thou mayst reigne ouer al, as thy soule desireth. When Dauid therefore had brought Abner on the way, and he was gone in peace, † forthwith Dauids seruantes and Ioab came, 22
hauing slayne the robbers, with a praye exceeding great: and Abner was not with Dauid in Hebron, Because he had now dismissed him, and he was departed in peace. † And Ioab, 23
and al the armie which were with him, came afterward: it was therefore told Ioab, that Abner the sonne of Ner came to the king, and he dismissed him, and he departed in peace. † And Ioab went in to the king, and said: What hast thou 24
done? Behold Abner came to thee: why didst thou dismisse him and he is gone and departed? † knowest thou not Abner the 25
sonne of Ner, that to this end he came to thee, that he might deceiue thee, and might know thy going out, and thy coming in, and vnderstand al things that thou doest? † Ioab therfore 26
being gone from Dauid, sent messengers after Abner, and brought him backe from the cesterne Sira, Dauid being ignorant therof. † And when Abner was returned into He- 27
bron, Ioab brought him aside to the middes of the gate, to speake vnto him in guile: and stroke him there in the priuie

parres

partes, and he died, in reuenge of the bloud of Asael his
28 brother. † Which when Dauid had heard, that the thing
was now done, he said: I am innocent, and my kingdom be-
fore God for euer from the bloud of Abner the sonne of Ner,
29 † and come it vpon the head of Ioab, and vpon al his fathers
house: neither let there fayle of the house of Ioab one hauing
a fluxe of seede, and a leper, and houlding the distaffe, and
30 falling by the sword, lacking bread. † Ioab therefore and
Abisai his brother slewe Abner, because he had killed Asael
31 their brother in Gabaon in the battel. † And Dauid said to
Ioab, and to al the people, that were with him: Rent your
garmentes, and be girded with sacke clothes, and mourne
before the funeral of Abner. Moreouer king Dauid folowed
32 the beere. † And when they had buried Abner in Hebron,
king Dauid lifted vp his voice, and wept vpon the graue of
33 Abner: and al the people also wept. † And the king mour-
ning and lamenting Abner, sayd: Not as cowardes are wont
34 to die, hath Abner died. † Thy handes were not bound, and
thy feete were not loden with fetters: but as men are wont
to fal before the children of iniquitie, so art thou fallen. And
35 al the people dubling it wept vpon him. † And when al the
multitude was come to take meate with Dauid, when it was
yet cleere day Dauid sware, saying: These thinges do God to
me, and these adde he, if before sunne set I shal taste bread or
36 any thing els. † And al the people heard, and al thinges plea-
sed them which the king did in the sight of al the people.
37 † And al the people knewe, and al Israel in that day that it
was not the kinges doing, that Abner the sonne of Ner was
38 slayne. † The king also said to his seruantes: Are you igno-
rant that a prince and the greatest is slayne this day in Israel?
39 † But I as yet ⁂ delicate, and annointed king: moreouer the
the sonnes of Saruia are hard to me: our Lord reward him
that doth euil according to his malice.

⁂ weake, being newly receiued king, and not able to pu nish strong offenders. But Ioab & others were afterwar des punished. 3. Reg. 2.

CHAP. IIII.

Baana and Rechab secretly kil Isboseth: 8. bring his head to Dauid. 9. who condemning their fact, putteth them to death.

1 AND Isboseth the sonne of Saul heard that Abner was
slaine in Hebron: and his handes were weakened, and
2 al Israel was troubled. † And the sonne of Saul had two men
captaynes of robbers, the name of one Baana, and the name
of the other Rechab, the sonnes of Rhemmon the Berothite

of the sonnes of Beniamin: for Beroth also was accounted in
Beniamin. † And the Berothites fled into Gethaim, and 3
were there strangers vntil that time. † And Ionathas the 4
sonne of Saul had a sonne lame in his feete: for he was fiue
yeares old, when the tydinges came of Saul and Ionathas
from Iezrahel. his nurse therefore taking him, fled: and when
she made hast to flee, he fel, and was made lame: and he was
called Miphiboseth. † Therefore the sonnes of Rhemmon 5
the Berothite, Rachab and Baana coming, entered into the
house of Isboseth in the heat of the day: who slept vpon his
bed at noone. † And they entered into the house secretely 6
taking eares of corne, and Rechab and Baana his brother,
stroke him in priuy partes and fled. † And when they were 7
entred into the house, he slept vpon his bed in a parler, and
striking they killed him: and taking away his head they went
by the way of the desert al night. † And brought the head of 8
Isboseth to Dauid into Hebron: and they said to the king: Be-
hold the head of Isboseth the sonne of Saul thine enemie
who sought thy life: and our Lord hath geuen my lord the
king this day reuenge of Saul, and of his seede. † But Dauid 9
answering Rechab, and Baana his brother, the sonnes of
Rhemmon the Berothite, and sayd to them: our Lord liueth,
which hath deliuered my soule out of al distresse, † for so much 10
as him that told me, and said: Saul is dead, who thought that
he told prosperous thinges, I apprehended, and slewe him
in Siceleg, to whom I should haue geuen a reward for his ty-
dinges. † How much more now when wicked men haue slaine 11
an innocent man in his owne house, vpon his bed, shal I not
require his bloud of your hand, and take you away from the 12
earth? † Dauid therefore commanded his seruantes, and they
slew them, and cutting of their hands and feete, hanged them
ouer the poole in Hebron: but the head of Isboseth they
tooke, and buried in the sepulcher of Abner in Hebron.

CHAP. V.

With general consent Dauid is annointed king of al Israel. 7. He taketh the towre of Sion in Ierusalem, destroying the Iebuseites. 9. buildeth there a new house. 13 marieth more Wiues, and hath more children. 17. The Philistym rising against him are ouerthrowen: 22. also the second time.

AND al the tribes of Israel came to Dauid in Hebron, 1
saying: Behold we are thy bone and thy flesh. † Yea and 2
yesterday also and the day before when Saul was king ouer vs,
thou

thou wast he that didst leade vs forth and bring backe Israel: and our Lord sayd to thee: Thou shalt feede my people Israel,
3 and thou shalt be prince ouer Israel. † The ancientes also of Israel came to the king into Hebron, and king Dauid made a league with them in Hebron before our Lord: and they :: an-
4 nointed Dauid to be king ouer Israel. † Thirtie yeares old was Dauid when he began to reigne, and he reigned fourtie yea-
5 res. † In Hebron he reigned ouer Iuda seuen yeares and six monethes: and in Ierusalem he reigned three and thirtie yea-
6 res ouer al Israel & Iuda. † And the king went, & al the men that were with him, into Ierusalem to the Iebuseite the inhabiter of the land: & they said to Dauid: Thou shalt not come in hither, vnlesse thou take away the blind and the lame, saying:
7 Dauid shal not come in hither. † But :: Dauid tooke the towre
8 of Sion, this is the citie of Dauid. † For Dauid had proposed in that day a reward to whosoeuer should strike the Iebusei te, and touch the gutters of the house toppes, and take away the blind and the lame that hated the soule of Dauid: therefore it is sayd in the prouerbe: :: The blind and the lame shal not
9 enter into the temple. † And Dauid dwelt in the towre, and called it, The citie of Dauid: & built round about from Mello
10 and inwards. † And he went prospering and growing vp, and
11 our Lord the God of hostes was with him. † Hiram also the king of Tyre sent messengers to Dauid, and ceder trees, and carpenters, and masons for walles: and they built a house for
12 Dauid. † And Dauid knew that our Lord had confirmed him king ouer Israel, and that he had exalted his kingdome ouer
13 his people Israel. † Dauid therefore tooke yet concubines and wiues of Ierusalem, after he was come from Hebron: and there were borne to Dauid other sonnes also and daugh-
14 ters: † And these be the names of them, that were borne to him in Ierusalem, Samua, and Sobab, and Nathan, and Sa-
15 16 lomon, † and Iebahar, and Elisua, and Nepheg, † and Iaphia,
17 and Elisama, and Elioda, and Eliphaleth. † The Philistijms therefore heard that they had annointed Dauid to be king ouer Israel: and they went vp al to seeke Dauid: which when
18 Dauid had heard, he went downe into a hold. † And the Phi-
19 listijms coming were spred in the Vale Raphaim. † And Dauid consulted our Lord, saying: Shal I goe vp to the Philistijms? and wilt thou geue them into my hand? And our Lord sayd to Dauid: Goe vp, because deliuering I wil geue the Philistijms in thy

:: They annoint him againe in confirmation of their consent (as Iuda had donne *chap* 2.) acknowledging Gods ordinance. 1. *Reg.* 16.

:: King Dauid now atcheued that the tribe of Iuda could not in the time of Iosue. *Iosue.* 15.

:: Idoles that haue eyes and can not see, feete and can not goe, shal not enter into the Church of Christ.

in thy hand. † Dauid therefore came into Baal Pharasim: and 20
stroke them there, and said: Our Lord hath diuided mine enemies before me, as waters are diuided, therefore the name of the place was called Baal Pharasim. † And they leift there 21
their * grauen goddes: which Dauid, and his men tooke. * sculptilia.
† And the Philistians added yet to go vp, and spred them 22
selues in the Vale Raphaim. † And Dauid consulted our Lord: 23
Shal I goe vp against the Philistijms, and wilt thou deliuer them into my handes? Who answered: Goe not vp against them, but fetch a compasse behind their backe, and thou shalt come to them ouer against the peare trees. † And when thou 24
shalt heare the sound of one going in the toppe of the peare-trees, then shalt thou enter battel: because then wil our Lord goe forth before thy face, to strike the campe of the Philistijms. † Dauid therefore did as our Lord had commanded 25
him, and he stroke the Philistijms from Gabaa, vntil thou come to Gezer.

CHAP. VI.

With great solemnitie Dauid bringeth the Arke of God from Abinadabs house. 6. Oza for touching it is sodenly slaine. 9. Whereupon Dauid fearing to bring it to his owne house, leaueth it in the house of Obededom three monethes, 12. then fetcheth it, dancing before it, though Michol scorne his deuotion. 17. He offereth sacrifices, distributeth giftes, blesseth the people. 23. And Michol is barren.

AND Dauid againe gathered together al the chosen of 1
Israel, thirtie thousand. † And Dauid arose, and went, 2
and al the people that was with him of the men of Iuda, to bring the arke of God, vpon which was inuocated the name of the Lord of hostes, which sitteth in the Cherubins vpon it. † And they layd the arke of God vpon a new wayne: and 3
tooke it out of the house of Abinadab, who was in Gabaa: and Oza, and Ahio the sonnes of Abinadab, did driue the new wayne. † And when they had taken it out of the house 4
of Abinadab, who was in Gabaa, Ahio keeping the arke of God went before the arke. † But Dauid, and al Israel played 5
before our Lord in al wrought wood, both on harpes, and lutes and timbrels and sitterns and cymbals. † And after they 6
came to the Floore of Nachon, Oza put forth his hand to the arke of God, and held it: because the oxen spurned, and made it leane aside. † And our Lord was wrath with indignation 7
against

against Oza, and stroke him for the :: rashenes: who died
8 there before the arke of God. † And Dauid was strooken sad,
for that our Lord had strooken Oza, and the name of that
9 place was called: The striking of Oza vntil this day. † And
Dauid feared our Lord in that day, saying: How shal the arke
10 of our Lord come vnto me? † And he would not haue the
arke of our Lord turne in to him self into the citie of Dauid:
but he caused it to turne in vnto the house of Obededom the
11 Gethite. † And the arke of our Lord dwelt in the house of
Obededom the Gethite three monethes: and our Lord bles-
12 sed Obededom, and al his house. † And it was told king
Dauid, that our Lord had blessed Obededom, and al that he
had for the arke of God. Dauid therefore went, and brought
away the arke of God out of the house of Obededom, into
13 the citie of Dauid with ioy. † And when they had passed,
that caried the arke of our Lord, six passes, he immolated an
14 oxe and a ramme. † And Dauid danced with al his might
before our Lord. moreouer Dauid was girded with a linnen
15 ephod. † And Dauid, and al the house of Israel brought the
arke of testament of our Lord in iubilation, and in sounde of
16 trumpet. † And when the arke of our Lord was entred into
the citie of Dauid, Michol the daughter of Saul looking forth
through a window, sawe king Dauid leaping, and dancing
17 :: before our Lord: and she despised him in her hart. † And
they brought in the arke of our Lord, and sette it in his place
in the middes of the tabernacle, which Dauid had pitched
for it: and Dauid offered holocaustes, and pacifiques before
18 our Lord. † And when he had accomplished offering holo-
caustes and pacifiques, he blessed the people in the name of
19 the Lord of hostes. † And he distributed to al the multitude
of Israel as wel man as woman, to euerie one, one cake of
bread, and one roasted peece of beefe, and flowre fryed with
oyle: and al the people went, euerie man into his house.
20 † And Dauid returned to blesse his owne house: and Michol
the daughter of Saul coming forth to meete Dauid, sayd:
How glorious was the king of Israel to day vncouering him-
self before the handmaydes of his seruantes, and was naked,
21 as if one of the ribbaldes should be naked. † And Dauid sayd
vnto Michol: Before our Lord, which hath chosen me ra-
ther then thy father, and then al his house, and commanded
me that I should be duke ouer the people of our Lord in
Israel,

:: either there was no probable danger, & so without cause Oza touched the arke, that he might seme to be very careful; or els he vsed not so much reuerence, as he ought to haue donne. *h. 2. c. 12. de mirabil. s. scrip. apud S. Aug. tom. 3.*

:: To dance before the arke is to dance before our Lord.

Israel, † both wil I play,& wil become more vile then I haue beene: and I wil be humble in mine eies, and with the handmaydes, of whom thou speakest, I wil appeare more glorious. † Therefore vnto Michol the daughter of Saul was there no child borne vnto the day of her death. 22 23

CHAP. VII.

Dauids good purpose to build a Temple is differred by Gods appointment. 12. With promise that his sonne shal performe it, and be established in the kingdom. 18 For al which he rendereth thanks to God.

AND it came to passe when the king sate in his house, and our Lord had geuen him rest on euery side from al his enemies, † he sayd to Nathan the prophet: Doest thou see that I dwel in a house of cedar, and the arke of God is serte :: in the middes skinnes? † And Nathan sayd to the king: Al that is in thy hart, goe doe, because our Lord is with thee. † And it came to passe in that night: and behold the word of our Lord to Nathan, saying: † Goe, and speake to my seruant Dauid: Thus sayth our Lord: Shalt thou build me a house to dwel in? † For neither haue I dwelt in house from the day that I brought the children of Israel out of the Land of Ægypt, vntil this day: but I walked in tabernacle, and in tent. † Through out al the places, that I haue passed with al the children of Israel, speaking did I speake to one of the tribes of Israel, which I commanded to feede my people Israel, saying: Why did you not build me a house of cedar? † And now these thinges shalt thou say to my seruant Dauid: Thus sayth the Lord of hostes: I tooke thee out of the pastures following the flockes, that thou shouldest be prince ouer my people Israel: † and I haue beene with thee whersoeuer thou hast walked, and haue slayne al thine enemies from thy face: and haue made thee a great name, according to the name of the great ones, that are in the earth. † And I wil appoint a place for my people Israel, and wil plant it, and they shal dwel vnder it, and shal be troubled no more: neither shal the children of iniquitie adde to afflict them as before. † From the day that I appointed Iudges ouer my people Israel: and I wil geue thee rest from al thine enemies. and our Lord foretelleth thee, that our Lord wil make thee a house. † And when thy daies shal be accomplished, and thou shalt sleepe with thy fathers, I wil rayse vp thy seede after thee, which

1 2 3 4 5 6 7 8 9 10 11 12

:: The tabernacle made by Moyses was a goodlie thing, but being couered with skinnes and in manie respectes insufficient for Gods seruice, Dauid desired to build a glorious Tempie. But was not permitted to do it, for mysterie sake to signifie that Christ the true Salomon should build his Church, that farre excelleth the Synagogue of the Iewes, and old Testament *S. Augustin. li. 17. c. 8. de ciuit.*

which shal come forth of thy wombe, and [a] I wil establish his
13 kingdom. † He shal build a house to my name, and I wil
14 establish the throne of his kingedome for euer. † [b] I wil be
to him for a father, and he shal be to me for a sonne: who if
[c] he shal do any thing vniustly, I wil rebuke him in the rod of
15 men, and in the plagues of the sonnes of men. † But my
mercie I wil not take away from him, as I tooke from Saul,
16 whom I remoued from thy face. † And thy house shal be
faithful, and [d] thy kingdom for euer before thy face, and thy
17 throne shal be firme continually. † According to al these
wordes, and according to al this vision, so did Nathan speake
18 to Dauid. † And Dauid went in, and sate before our Lord,
and said: Who am I ô Lord God, and what is my house, that
19 thou hast brought me thus farre? † But this also hath semed
little in thy sight ô Lord God, vnles thou didst speake also of
the house of thy seruant for a long time: for this is the law
20 of Adam, Lord God. † What can Dauid therefore adde yet,
to speake vnto thee? for thou knowest thy seruant ô Lord
21 God. † For thy word, and according to thy hart thou hast
done al these great thinges, so that thou wouldest notifie it
22 to thy seruant. † Therefore art thou magnified ô lord God,
because there is none like to thee, neither is there a God be-
sides thee, in al thinges that we haue heard with out eares.
23 † And what nation is there in the earth, as thy people Israel,
for the which [e] God hath gone, that he might [f] redeme it to be
his people, and might make him selfe a name, & doe for them
great wonders, and horrible thinges vpon the earth, before
the face of thy people, whom thou redemedst to thy self out
24 of Ægypt, from the nations and from their goddes. † For
thou hast confirmed thy people Israel to be an euerlasting
25 people: and thou Lord God art become their God. † Now
therefore ô Lord God, raise vp for euer the word, that thou
hast spoken vpon thy seruant, and vpon his house: and doe as
26 thou hast spoken, † that thy name may be magnified for euer,
and it may be said: The Lord of hostes is God ouer Israel. And
the house of thy seruant Dauid shal be established before our
27 Lord, † because thou ô Lord of hostes God of Israel hast re-
ueled the eare of thy seruant, saying: A house I build thee:
therefore hath thy seruant found his hart to pray thee with
28 this prayer. † Now therefore ô Lord God, thou art God, and
thy wordes shal be true: for thou hast spoken to thy seruant

[a] He that supposeth this great promise to be fulfilled in Salomon, erreth much sayeth S. Augustin. *ibidem.*

[b] S. Paul expoundeth this of Christ. *Heb. 1. v. 5.*

[c] This can not be saied of Christ, but of Salomon, and of anie christian so this place hath manie literal senses.

[d] The Sea Apostolique, & priestly powre in the church of christ, is this perpetual kingdom. *s. Epiphanius. Hæres. 29.*

[e] Here and in manie other places the Hebrew word is of the plural number, *Elohim, Goddes,* signifying more diuine Persons!

[f] The worke of mans Redemption is appropriated to God the Sonne.

these good thinges. † Beginne therefore, and blesse the house 29
of thy seruant, that it may be for euer before thee: because
thou Lord God hast spoken, by thy blessing shal the house of
thy seruant be blessed for euer.

CHAP. VIII.

Diuers nations and countries to which Israel payed tribute, are subdued by Dauid, and pay tribute to Israel. 16. Chief officers are mentioned.

AND it came to passe after these thinges Dauid stroke 1
the Philistijms, and humbled them, and Dauid tooke
the Bridle of tribute out of the hand of the Philistijms † And 2
he stroke Moab, and measured them with :: a corde, ma-
king them euen with the earth: and he measured two cordes,
one to kil, and one to saue aliue: and Moab became seruing
Dauid vnder tribute. † And Dauid stroke Adarezer the sonne 3
of Rohob king of Soba, when he went forth to haue domi-
nion ouer the riuer Euphrates. † And Dauid hauing taken 4
of his part a thousand seuen hundred horsemen, and twentie
thousand footemen, hogh sinewed al the chariot horses: and
he leift of them a hundred chariotes. † There came also Syria 5
of Damascus, to bring ayde vnto Adarezer the king of Soba:
and Dauid stroke of Syria two and twentie thousand men.
† And Dauid put a garrison in Syria of Damascus: and Syria 6
became seruing Dauid vnder tribute: and our Lord preserued
Dauid in al thinges to whatsoeuer he went forth. † And Da- 7
uid tooke the golden armour, which the seruantes of Adar-
ezer had, and brought them into Ierusalem. † And out of 8
Bete, and out of Beroth the cities of Adar-ezer king Dauid
tooke brasse exceding much. † And Tou the king of Emath 9
heard, that Dauid had striken al the force of Adar-ezer,
† And Tou sent Ioram his sonne to king Dauid, to salute 10
him congratulating; and to geue thankes: for that he had
ouerthrowen Adarezer, and striken him. For Tou was
enemie to Adarezer, and in his hand were vessels of gold,
and vessels of siluer, and vessels of brasse: † which also king 11
Dauid sanctified to our Lord with the siluer and gold, that
he had sanctified of al the nations, which he had subdewed
† of Syria, and Moab, and the children of Ammon, and the 12
Philistijms, and Amalec, and of the spoiles of Adarezer the
sonne of Rohob king of Soba. † Dauid also :: made himselfe 13
a name, when he returned hauing taken Syria in the Vaile of
Salt-pittes, eightene thousand being slayne: † and he put 14
souldiours

:: For more reproch Dauid compelling them with cordes, as cattel are enuironed, cast them on the ground, and by lotte killed some, and spared some aliue.

:: Sette vp an Arch in memorie of triumph.

souldiours in Idumea, and placed a garrison: and al Idumea was made to serue Dauid: and our Lord preserued Dauid in al
15 thinges to whatsoeuer he proceeded. † And Dauid reigned ouer al Israel: Dauid also did iudgement and iustice to al his
16 people. † And Ioab the sonne of Seruia was ouer the armie: moreouer Iosaphat the sonne of Ahilud was * recorder:
17 † and Sadoc the sonne of Achitob, and Achimelech the sonne
18 of Abiathar, were priestes: and Sataias, scribe: † And Banaias the sonne of Ioiada was ouer :: the Cerethi and Phelethi: and the sonnes of Dauid :: princes.

:: These were archers and sling throwers of the guard. *Pharaphasis chald.*

* or chancelor.

:: Or priestes, or chief rulers. See the annotation, *Gen. 47. 7. 22. 1. Paral. 18. 7. 17.*

CHAP. IX.

Miphiboseth a lame sonne of Ionathas is piously releeued by Dauid: 9. geuing to his vse the particular inheritance of Saul.

1 AND Dauid sayd: Is there any thinke you that is remaining of the house of Saul, that I may do mercie with
2 him for Ionathas sake? † And there was of the house of Saul, a seruant named Siba: whom when the king had called vnto him, he said to him: art thou Siba? And he answered: I am
3 so thy seruant. † And the king said: Is there anie remaining of the house of Saul, that I may doe with him the mercie of God? And Siba said to the king: There is yet liuing a sonne of
4 Ionathas, lame of his feete. † Where is he? quoth he. And Siba sayd to the king: Behold he is in the house of Machir the
5 sonne of Ammiel in Lodabar. † King Dauid therefore sent, and tooke him out of the house of Machir the sonne of Am-
6 miel of Lodabar. † And when Miphiboseth the sonne of Ionathas the sonne of Saul was come to Dauid, he fel on his face, and adored. And Dauid said: Miphiboseth? Who an-
7 swered: Here I am thy seruant. † And Dauid said to him: Feare not, because doing I wil do mercie on thee for Ionathas thy father, & I wil restore :: the landes of Saul thy father, and
8 thou shalt eate bread vpon my table alwaies. † Who adoring him, said: Who am I thy seruant, that thou hast respect vpon
9 a dead dogge like vnto me? † The king therefore called Siba the seruant of Saul, and said to him: Al thinges whatsoeuer were Sauls, and al his house, I haue geuen to thy ma-
10 sters sonne, † Til for him therefore the land, thou and thy sonnes, and thy seruants: and thou shalt bring in meates for thy masters sonne, that he may be maintained: and Miphiboseth the sonne of thy lord shal eate alwaies bread :: vpon my table.

:: The particular inheritãce that pertained to Sauls familie.

:: Not fitte at table with the

King but haue his diet of the kinges prouision, besides the forsaide inheritance.

my table. And Siba had fifrene sonnes, and twentie seruants.
† and Siba said to the king: As thou my lord king hast com- 11
manded thy seruant, so wil thy seruant doe: and Miphiboseth
shal eate vpon my table, as one of the sonnes of the king.
† And Miphiboseth had a little sonne called Micha: and al- 12
the kinred of the house of Siba serued Miphiboseth. † More- 13
ouer Miphiboseth dwelt in Ierusalem: because he did eate
alwaies of the kings table: and he was lame on both feete.

CHAP. X.

Hanon king of Ammon for euil entreating Dauids men, sent vnto him of curtesie, 7. is iustly plagued, with his confederates. 15. Also the second time they are ouerthrowen by Dauid.

AND it came to passe after these thinges, that the king of 1
the children of Ammon died, and Hanon his sonne
reigned for him. † And Dauid said: I wil doe mercie with 2
Hanon the sonne of Naas, as :: his father hath done mercie
with me. Dauid therefore sent, comforting him by his ser-
uants vpon his fathers death. But when the seruantes of Da-
uid were come into the land of the children of Ammon,
† the princes of the children of Ammon said to Hanon 3
their lord: Thinkest thou that for the honour of thy father
Dauid hath sent comforters vnto thee, and not rather that
he might search, and spy into the citie, and ouerthrow it, hath
Dauid sent his seruants vnto thee? † Hanon therefore tooke 4
the seruants of Dauid, and shaued the one half of their breard,
and curte away halfe their garments vnto the buttockes, and
sent them away. † Which when it was told Dauid, he sent to 5
meete them: for the men were counfounded very fowly, and
Dauid commanded them: Tary in Iericho, til your beard be
growen, and then returne. † And the children of Ammon 6
seing that they had done iniurie to Dauid, sent, and hyred for
wages the Syrian of Rohob, and the Syrian of Soba, twentie
thousand footemen, and of the king Maacha a thousand men,
and of Istob twelue thousand men. † Which when Dauid had 7
heard, he sent Ioab and the whole armie of warryers. † The 8
children therefore of Ammon issued forth, and serte their
men in aray before the verie entrance of the gate: but the
Syrian of Soba, and Rohab, and Istob, and Maacha were
by themselues in the fielde. † Ioab therefore seing, that 9

:: This Naas king of Ammon curteously intertained Dauids freindes which escaped from the king of Moab, killing most of them that were cõmended to him, because Dauid had leift his countrie, and was returned into Iuda. 1. Reg. 22. *Histor. Eccles.*

there

there was battel prepared against him, both before him and behind him, he piked out of al the chosen of Israel, and
10 directed his armie agaynst the Syrian: † and the rest of the people he deliuered to Abisai his brother, who directed his
11 armie against the children of Ammon. † And Ioab sayd: If the Syrian shal preuayle against me, thou shalt ayde me: and if the children of Ammon shal preuayle agaynst thee, I wil
12 ayde thee. † Play the man, and let vs fight for our people, and the citie of our God: and our Lord wil doe that which is good
13 in his sight. † Ioab therefore and the people that were with him, began to fight against the Syrians: Who immediatly fled
14 from his face. † And the children of Ammon seing that the Syrians were fled, they also fled from the face of Abisai, and entred into the citie: and Ioab returned from the children of
15 Ammon, and came to Ierusalem. † Therefore the Syrians seing that they were fallen before Israel, they gathered them
16 selues together. † And Adar-ezer sent, and fetched out the Syrians, that were beyond the riuer, and brought their armie: and Sobach the maister of Adar-ezers warre, was their chief
17 captaine. † Which when it was told Dauid, he gathered together al Israel, and passed ouer Iordan, and came into Helam: & the Syrians put them selues in aray against Dauid, & fought
18 against him. † And the Syrians fled from the face of Israel, and Dauid slewe of the Syrians seuen hundred chariotes, and fourtie thousand horsemen: and Sobach the prince of the warre he
19 stroke: who forthwith died. † And al the kinges, that were to ayde Adarezer, seing them selues ouercome of Israel, were afrayd and fled eight & fiftie thousand before Israel. And they made peace with Israel: and serued them, and the Syrians were afrayd any more to ayde the children of Ammon.

CHAP. XI.

Dauid ouercome With concupiscence committeth adulterie with Bethsabee: 6. not finding other meanes to hide the crime, causeth her husband Vrias to be slaine. 27. Then marieth her, she beareth a sonne, and God is offended.

1 AND it came to passe the yeare turning about, at such time when kinges are wont to procede to battels, Dauid sent Ioab, and his seruantes with him, and al Israel, and they spoyled the children of Ammon, and besieged Rabba: but
2 Dauid remayned in Ierusalem. † Whiles these thinges were in doing, it chanced that Dauid arose from his bed after

noone, and walked in the toppe of the kinges house: and he
saw a woman washing her self, ouer against the roofe of his
house: and the woman was very beautiful. † The king there- 3
fore sent, and inquired what woman it was. And it was told
him, that she was Bethsabee the daughter of Eliam, the wife
of Vrias the Hetheite. † Dauid therefore sending messengers, 4
:: tooke her, who when she was entered in to him, he slept
with her: and forthwith she was sanctified from her vnclen-
nes: † and she returned into her house hauing conceiued 5
a childe. And sending she told Dauid, and sayd: I haue con-
ceiued. † And Dauid sent to Ioab, saying: Send me Vrias the 6
Hetheite. And Ioab sent Vrias to Dauid. † And Vrias came 7
to Dauid. And Dauid asked how wel Ioab did, & the people,
and how the warre was ordered. † And Dauid sayd to Vrias: 8
Goe into thy house, and wash thy feete. And Vrias went forth
out of the kinges house, and the kinges meate folowed him.
† But Vrias slept before the gate of the kinges house, with 9
the other seruantes of his lord, and went not downe to his
owne house. † And it was told Dauid of them that sayd: 10
Vrias went not into his house. And Dauid sayd to Vrias: didst
thou not come from thy iourney? Why didst thou not goe
downe into thy house? † And Vrias sayd to Dauid: The Arke 11
of God and Israel and Iuda dwel in pauilions, & my lord Ioab
and the seruantes of my lord abide vpon the face of the earth:
and shal I enter into my house, to eate and to drinke, and
sleepe with my wife? by thy health, and by the health of thy
soule I wil not do this thing. † Dauid therefore sayd to Vrias: 12
Tarie here also this day, and to morow I wil dismisse thee.
Vrias taried in Ierusalem that day and the next: † and Dauid 13
called him to eate before him and to drinke, and he made him
drunke: who going out at euen, slept on his couche with the
seruantes of his lord, and went not downe into his house.
† The morning therefore was come, and Dauid wrote a 14
letter to Ioab: and sent it by the hand of Vrias, † writing in 15
the letter: Sette ye Vrias in the front of the battel, where the
fight is strongest: and leaue him, that being striken he may
die. † Therefore when Ioab besieged the citie, he put Vrias 16
in the place where he knew the strongest men were. † And 17
the men issuing out of the citie, fought against Ioab, and
there fel of the people of the seruantes of Dauid, and Vrias
also the Hetheite died. † Ioab therefore sent, and told Dauid 18
al the

* Theodosius the Emperour pretending to be excused from punishment for his sinnes, because king Dauid also was an adulterer and a manslayer, S. Ambrose replied, saying: *Thou that hast folowed king Dauid erring, folow him repenting.* After which admonition the Emperour most humbly did publique penance inioyned him by the Bishop. *in vita Theodosij.*

19 al the story of the battel: † and he commanded the messenger, saying: When thou hast told al the story of the battel to
20 the king, † if thou see him to be angrie, and he say: Why approched you to the wal, to fight? Knew you not that manie
21 weapons are throwen from aboue of the wal? † Who stroke Abimelec the sonne of Ierobaal? did not a woman cast vpon him a peece of a milstone from the wal, and slew him in Thebes? Why approched you nere the wal? Thou shalt say:
22 Also thy seruant Vrias the Hetheite is slayne. † The messenger therefore departed, and came, and told Dauid al thinges
23 that Ioab had commanded him. † And the messenger sayd to Dauid: The men haue preuailed against vs, and they issued forth to vs into the field: and we violently pursewed them
24 euen to the gate of the citie. † And the archers shot arrowes at thy seruantes from of the wal aboue: and there died of the kinges seruantes, yea and thy seruant Vrias the Hetheite
25 is dead. † And Dauid sayd to the messenger: Thus shalt thou say to Ioab: Let not this thing discomfort thee: for the euent of warre is diuerse: now this man, and now that man the sword consumeth: encourage thy warryers against the citie,
26 that thou mayst destroy it, and exhort them. † Also the wife of Vrias heard, that Vrias her husband was dead, & she mour-
27 ned for him. † And the mourning being past Dauid sent, and brought her in into his house, and she became his wife, and she bare him a sonne: and this thing which Dauid had done, was displeasant before our Lord.

CHAP. XII.

Nathan the prophet by a parable induceth Dauid to condemne him self of great sinne, 7. blameth and threatneth him for the same. 13. But vpon his confession denounceth remission of his sinne, with reseruation of temporal punishment, 15. the death of the childe. 24. Bethsabee beareth an other sonne, Who is called Salomon. 26. The citie of Rabbath is taken, and a rich crowne with other praye.

1 OVR Lord therfore sent Nathan to Dauid: Who when he was come to him, he sayd vnto him: There were two
2 men in one citie, one riche, and the other poore. † The rich
3 man had sheepe, and oxen exceding manie. † But the poore man had nothing at al, beside one litle ewe, which he had bought and nourished, and which had growen in his house together with his children, eating of his bread, and drinking

of his

of his cuppe, and sleping in his bosome: and it was to him as a daughter. † And when a certayne stranger was come to the riche man, he sparing to take of his owne sheepe and oxen, to make a feast for that stranger, which was come to him, tooke the poore mans ewe, and made meates therof for the man that was come to him. † And Dauid being exce- 5
dingly wrath with indignation against that man, sayd to Nathan: Our Lord liueth, the man that hath done this is the childe of death. † He shal render the ewe fourefold, because 6
he hath done this thing, and hath not spared. † And Nathan 7
sayd to Dauid: Thou art that man. Thus sayth our Lord the God of Israel: I annointed thee to be king ouer Israel, and I deliuered thee from the hand of Saul, † and gaue thee the 8
house of thy lord, and the wiues of thy lord in thy bosome, and haue geuen thee the house of Israel and Iuda: and if these thinges be litle, I wil adde farre greater thinges vnto thee. † Why therefore hast thou contemned the word of the lord, 9
that thou wouldest doe euil in my sight? Vrias the Hetheite thou hast smitten with the sword, & his wife thou hast taken to thy wife, and hast slayne him with the sword of the children of Ammon. † For which thing the sword shal not de- 10
part from thy house :: for euer, because thou hast despised me, and hast taken the wife of Vrias the Hetheite, to be thy wife. † Therfore thus sayth our Lord: Behold, I wil rayse 11
vpon thee euil out of thine owne house, and wil take thy wiues before thine eies, and geue them to thy neighbour, and he shal slepe with thy wiues in the sight of this Sunne. † For thou hast done it secretly: but I wil doe this word in 12
the sight of al Israel, and in the sight of the Sunne. † And 13
Dauid sayd to Nathan: I haue sinned to our Lord. And Nathan sayd to Dauid: Our Lord also hath taken away thy sinne: thou shalt not die. † Neuertheles, because thou hast made 14
the enemies of our Lord to blaspheme, for this thing, the sonne that is borne to thee, dying shal dye. † And Nathan 15
returned into his house. Our Lord also stroke the child, which the wife of Vrias had borne to Dauid, and he was past hope. † And Dauid besought our Lord for the child: and Dauid 16
fasted a fast, and going in aside, lay vpon the ground. † And 17
the ancientes of his house came, being earnest with him, that he would rise from the ground: who would not, neither did he eate meate with them. † And it chanced the seuenth day 18

that,

:: Now & then some of thy seede shal be violently slaine: so were slaine three of his owne sonnes, Ammon, *chap.* 13. Absalom *chap.* 18. Adonias, 3. *Reg.* 2. six sonnes of Iosaphat, and al Ioramis sonnes saue one, 2 *Paralip.* 21. also Ochozias, Amasias, Iosias. 2. *Par.* 24. 25. 35. and the sonnes of Sedechias, himselfe hauing his eyes put out and so brought into Babylon. 4. *Reg.* 25.

that the infant died: and the seruantes of Dauid feared to tel him, that the child was dead. For they sayd: Behold when the child yet liued, we spake to him, and he heard not our voice: how much more if we shal say: The child is dead, wil
19 he afflict him self? † When Dauid therfore sawe his seruantes muttering, he vnderstood that the infant was dead: and he sayd to his seruantes: Is the child dead? Who answered him:
20 He is dead. † Dauid therfore rose from the ground; and was washed and annoynted: and when he had changed his garment, he entered into the house of our Lord: and adored, and came into his owne house, and he called for bread, and he did
21 eate. † And his seruantes sayd vnto him: What thing is this, that thou hast done? for the infant, when he yet liued, thou didst fast and weepe: but the child being dead, thou didst rise
22 vp, and hast eaten bread. † Who sayd: For the infant, whiles he yet liued, I fasted and wept: for I sayd: Who knoweth if perhaps our Lord wil geue him to me, and the infant may
23 liue? † But now becausse he is dead, why do I fast? Shal I be able to cal him againe any more? I shal go to him rather: but
24 he shal not returne to me. † And Dauid comforted Bethsabee his wife, and going in vnto her, slept with her: Who bare a sonne, and he called his name Salomon, and our Lord loued
25 him. † And he sent by the hand of Nathan the prophete, and called his name, Amiable to our Lord, becausse our Lord
26 loued him. † Ioab therfore fought against Rabbath of the
27 children of Ammon, and wonne the kinges citie. † And Ioab sent messengers to Dauid, saying: I haue fought against
28 Rabbath, and the Citie of waters is to be taken. † Now therfore gather the rest of the people, and besiege the citie, & take it: lest when the citie shal be wasted of me, the victorie be a-
29 scribed to my name. † Dauid therfore gathered al the people, and went forth against Rabbath: and when he had fought, he
30 tooke it. † And he tooke the crowne of their king from his head in weight a talent of gold, hauing most pretious stones, and it was put vpon Dauids head. Yea & the praye of the citie
31 he caryed away exceding much: † bringing forth also the people therof sawed them, and drewe round about ouer them chariotes shod with yron: and he diuided them with kniues, and drew them through in forme of brikes: so did he to al the cities of the children of Ammon: and Dauid returned, and al the armie into Ierusalem.

CHAP. XIII.

Amnon rauisheth Thamar. 20. For which Absalom killeth him. 37. and flyeth into Gessur.

AND it came to passe after these thinges, that Amnon 1
the sonne of Dauid loued the sister of Absalom the
sonne of Dauid, being very beautiful, called Thamar, † and 2
was fond on her excedingly, so that for the loue of her he
was sicke: because wheras she was a virgin, it semed vnto him
had hard to doe any thing vnhonestly with her. † But Amnon 3
a freind, named Ionadab the sonne of Semmaa Dauids bro-
ther, a very wise man: † Who sayd to him: Why art thou so 4
worne away with leanenes the kinges sonne, day by day? Why
doest thou not tel me? And Amnon sayd to him: I loue Tha-
mar the sister of my brother Absalom. † To whom Ionadab 5
answered: Lye vpon thy bed, and fayne sickenes: and when
thy father shal come to visite thee, say to him: Let my sister
Thamar, I pray, come to me, to geue me meate, and to make
me broth, that I may eate of her hand. † Amnon therefore 6
lay downe, and began as it were to be sicke: and when the
king came to visite him, Amnon sayd to the king: Let Tha-
mar my sister come, I beseech you, that she may make in my
sight two litle suppinges, and I may take meate of her hand.
† Dauid therfore sent home to Thamar, saying: Come into 7
the house of Amnon thy brother, & make him broth. † And 8
Thamar came into the house of Amnon her brother: and he
lay, who taking meale tempered it: and resoluing it in his
sight she made suppinges. † And taking that which she had 9
boyled, she powred it out, and set it before him, and he would
not eate: and Amnon sayd: Put forth al from me. And when
they had put forth al, † Amnon sayd to Thamar: Bring in 10
the meate into the parler, that I may eate of thy hand. Thamar
therfore tooke the suppinges, which she had made, and ca-
ryed it in to Amnon her brother in the parler. † And when 11
she had offered him the meate, he caught her, and sayd: Come,
lie with me my sister. † Who answered him: Doe not so my 12
brother, doe not rauish me: for this is not lawful in Israel.
Doe not this folie. † For I shal not be able to beare my re- 13
proch, and thou shalt be as one of the foolish in Israel: but
rather speake to the king, and he wil not denie me to thee.
† But he would not rest at her petitions, but preuayling by 14
force

15 force rauished her, and lay with her. † And Amnon hated
her with exceding great hatred: so that the hatred was grea-
ter, wherewith he hated her, then the loue with the which
before he loued her. And Amnon said to her: Arise; and
16 goe. † Who answered him: This euil, which now thou doest
against me expelling me, is greater then that which thou didst
17 before. And he would not heare her: † but calling the
seruant, that ministred to him, he said: Thrust this woman out
18 from me: and shut the doore after her. † Who was clothed
with a garment downe to the foote: for the kinges daughters
that were virgins, vsed such kinde of garmentes. His seruant
19 therfore thrust her out: and shut the doore after her. † Who
sprinkling ashes on her head, renting her long garment, and
20 her handes vpon her head, went going on, and crying. † And
Absolon her brother sayd to her: hath Amnon thy brother
lyen with thee? but now sister hold thy peace, he is thy bro-
ther: neither afflict thou thy hart for this thing. Thamar
therefore taryed pyning in the house of Absalom her bro-
21 ther. † And when Dauid the king had heard these wordes,
22 he was greeued excedingly. † Moreouer Absalom spake not
to Amnon neither good nor euil: for Absalom hated Amnon
23 because he had rauished Thamar his sister. † And it came to
passe after the space of two yeares, that the sheepe of Abs-
lom were shorne in Baalhasor, which is beside Ephraim: and
24 Absalom called al the kinges sonnes, † and he came to the
king, and said to him: Behold thy seruantes sheepe are to be
shorne: Let the king, I pray, with his seruantes come to his
25 seruant. † And the king said to Absalom: Doe not so my
sonne, requeste not that we come al, & charge thee. And when
he was earneste with him, & he would not goe, he blessed him.
26 † And Absalom said: If thou wilt not come, at the least let
Amnon my brother, I beseech thee, come with vs. And the king
27 said to him: It is not necessary that he goe with thee. † Ab-
salom therefore was earneste with him, and he let Amnon and
al the kinges sonnes goe with him. And Absalom made a feast
28 as it were the feast of a king. † And Absalom had comman-
ded his seruantes, saying: Marke when Amnon shal be
drunke with wine, and I shal say to you: Strike him, and kil
him, feare not: for it is I that command you: take courage,
29 and play the valiant men. † Therefore the seruantes of Ab-
salom did against Amnon, as Absalom had commanded them.

And al the kinges ſonnes ryſing gatte vp euery one vpon their mules, and fled. † And when they yet went on in their way, 30
a rumour came to Dauid, ſaying: Abſalom hath ſtricken al the kinges ſonnes, and there is not leift of them ſo much as one. † The king therfore roſe vp, and rent his garmentes: 31
and fel vpon the ground, and al his ſeruantes, that ſtood about him, rent their garmentes. † But Ionadab the ſonne 32
of Semmaa Dauids brother anſwering, ſayd: Let not my lord the king thinke, that al the kinges ſonnes be ſlayne: Amnon only is dead, becauſe he was put in the mouth of Abſalom ſince the day that he rauished Thamar his ſiſter. † Now 33
therefore let not my lord the king put this word vpon his hart, ſaying: Al the kinges ſonnes are ſlayne: becauſe Amnon only is dead. And Abſalom fled: and the ſeruant that was the ſcoutewatch, lifted vp his eies, and looked: and behold much people came by a byway on the ſide of the mountayne. † And Ionadab ſayd to the king: Loe the kinges 35
ſonnes be come: according to the wordes of thy ſeruant ſo is it done. † And when he had ceaſed to ſpeake, the kinges ſonnes alſo appeared: & entring in they lifted vp their voice, and wept: yea the king alſo and al his ſeruantes bewailed with an exceding great weeping. † Moreouer Abſalom 37
fleing, went to Tholomai the ſonne of Ammiud the king of Geſſur, Dauid therefore mourned for his ſonne al daies. † And Abſalom when he was fled, and come into Geſſur, was there three yeares. † And king Dauid ceaſed to purſew 38
Abſalom, becauſe he was comforted vpon the death of Amnon.

CHAP. XIIII.

Ioab ſuborning a woman firſt to propoſe the ſuite by a parable, 21. obtayneth pardon for Abſalom. 24. but ſo that he appeareth not in the kinges preſence. 25. He is exceding fayre, hath three ſonnes and one daughter. 29. Ioab refuſing to deale further for his free releaſe, Abſalom burneth his corne. 31. Then Ioab procureth his acceſſe to the king.

AND Ioab the ſonne of Saruia, vnderſtanding that the 1
kinges hart was turned to Abſalom, † he ſent to 2
Thecua, and tooke thence a prudent woman: and he ſayd to her: Feyne that thou mourneſt, and put on a mourning garment, and be not annoynted with oyle, that thou mayſt be as a woman now a long tyme mourning for one dead.

† And

3 † And thou shalt goe in vnto the king, and shalt speake to
him these maner of wordes. And Ioab put the wordes in her
4 mouth. † Therefore when the woman of Thecua was gone
in to the king, she fel before him vpon the ground, and adored
5 and said: Saue me ô king. † And the king sayd to her: What
matter hast thou? Who answered: Alas, I am a widow wo-
6 man: for my husband is dead. † And thy handmaide had
two sonnes: who fel at wordes against eche other in the field,
and there was none to stay them: and the one stroke the other,
7 and slew him. † And behold the whole kinred rysing against
thy handmaide, saith: Deliuer him that hath striken his bro-
ther that we may kil him for the life of his brother, whom he
hath slayne, and may cleane destroy the heire: and they seeke
to extingnish my sparkle, which is leift, that there may no
name remaine to my husband, nor reliques vpon the earth.
8 † And the king said to the woman: Goe into thy house, and
9 I wil geue commandement for thee. † And the woman of
Thecua said to the king: Vpon me, my lord, be the iniquitie,
and vpon the house of my father: but be the king and his
10 throne innocent. † And the king said: He that shal gayne say
thee bring him to me, & he shal adde no more to touch thee.
11 † Who sayd: Let the king remember our Lord his God, that
the next of bloud be not multiplied to reuenge, and that they
kil not my sonne. Who sayd: Our Lord liueth, there shal not
12 fal of the heares of thy sonne vpon the earth. † The woman
therefore sayd: Let thy handmayde speake to my lord the
13 king a word. † And he sayd: Speake. † And the woman
sayd: Why hast thou thought such a thing agaynst the people
of God, and why hath the king spoken this word, that he
14 would sinne, and not bring againe his banished one? † We
doe al dye, and as waters that returne not, we fal downe on
the earth: neither wil God haue a soule to perish, but reuo-
keth, meaning that he perish not altogether that is cast of.
15 † Now therefore I come, that I may speake to my lord the
king this word, the people being present. And thy handmayd
sayd: I wil speake to the king, if by any meanes the king may
16 doe the word of his handmaide. † And the king hath heard,
to deliuer his handmaide out of the hand of al, that would
destroy me out of the inheritance of our Lord, and my sonne
17 together. † Let thy handmaide therefore say, that the word
of my lord the king be made as a sacrifice. For euen as an

Angel of God, so is my lord the king, that he is moued neither with blessing nor cursing: Wherefore our Lord also thy God is with thee. † And the king answering, sayd to the woman: Hide not from me the thing that I aske thee. And the woman sayd to him: Speake my lord king. † And the king sayd: Is the hand of Ioab with thee in al these thinges? The woman answered, and sayd: By the health of thy soule, my lord king, it is neither on the left hand, nor on the right of al these thinges, which my lord the king hath spoken: for thy seruant Ioab, he commanded me, and he put al these wordes into the mouth of thy handmayde. † That I should change the forme of this speach, thy seruant Ioab commanded this: and thou my lord king, art wise, as an Angel of God hath wisdom, that thou vnderstandest al thinges vpon the earth. † And the king sayd to Ioab: Behold I being pacified haue done thy word: Goe therefore, and cal agayne the boy Absalom. † And Ioab falling vpon his face vnto the earth, adored, and :: blessed the king: and Ioab sayd: This day thy seruant hath vnderstood, that I haue found grace in thy sight my lord king: for thou hast done the word of thy seruant. † Ioab therefore arose and went into Gessur, and brought Absalom into Ierusalem. † But the king sayd: Let him returne into his house, and not see my face. Absalom therefore returned into his house, and the kings face he saw not. † Moreouer like as Absalom, there was not a man in al Israel so beautiful, and exceding comelie: from the sole of the foote to the crowne there was no blemish in him. † And when he powled his heare (once a yeare he was powled, because his bush did burden him) he weighed the heare of his head at two hundred sicles, of the common weight. † And there were borne to Absalom :: three sonnes: and one daughter, named Thamar, of a goodly beautie. † And Absalom abode in Ierusalem two yeares, and saw not the kinges face. † He therefore sent to Ioab, to send him to the king: who would not come to him. And when he had sent the second time, and he would not come to him, † he sayd to his seruantes: You know the filde of Ioab beside my filde, that hath barley haruest: goe therefore and burne it with fyre. The seruantes therefore of Absalom burnt the corne with fyre. And Ioabs seruantes coming, renting their garmentes, sayd: The seruantes of Absalom haue burnt part of the filde with fyre. † And Ioab arose, & came to Absalom in his

18 19 20 21 22 23 24 25 26 27 28 29 30 31

:: Praised and thanked the king.

:: These children died before him as appeareth. *cha.* 18.

in his house, & sayd: Why haue thy seruantes burnt my corne
32 with fire? † And Absalom answered Ioab: I sent to thee beseeching thee that thou wouldest come vnto me, and I might send thee to the king, and thou shouldest say to him: Wherefore came I out of Gessur? It was better for me to be there: I beseech thee therefore that I may see the face of the king:
33 & if he be mindeful of mine iniquitie, let him kil me. † Ioab therefore entring in to the king, told him al thinges: and Absalom was called, and he entered in to the king: and adored vpon the face of the earth before him: and the king kissed Absalom.

CHAP. XV.

Absalom getteth fauour of the people, 7. and conspireth in Hebron agaynst his father. 14. Who fleeing, 19. With difficultie permitteth Ethai a stranger to goe with him: 24. but sendeth Sadoc, and other priestes and leuites with the arke back into the citie. 31. Sendeth Chusai to defeate Achitophels counsel.

1 THEREFORE after these thinges Absalom made him self chariotes, and horsemen, and fiftie men, that should
2 goe before him. † And Absalom rising early, stoode beside the entrance of the gate, and euerie man that had busines to the kinges iudgement, did Absalom cal to him, and sayd: Of what citie art thou? Who answering sayd: Of such a tribe of
3 Israel am I thy seruant. † And Absalom answered him: Thy wordes seeme vnto me good and iust. But there is none to
4 heare thee appointed of the king. And Absalom sayd: † Oh who would appoint me iudge ouer the land, that al might come to me which haue busines, and I might iudge iustly?
5 † Yea and when a man came vnto him to salute him, he put
6 forth his hand, and taking him, kyssed him. † And this did he to al Israel coming for iudgement, to be heard of the king,
7 and he intised the hartes of the men of Israel. † And after fourtie yeares, Absalom sayd to king Dauid: Let me goe, and pay my vowes which I haue vowed to our Lord in Hebron.
8 † For thy seruant vowing did vow, when he was in Gessur of Syria, saying: If our Lord wil bring me againe into Ierusalem,
9 I wil sacrifice to our Lord. † And king Dauid sayd to him:
10 Goe in peace. And he arose, and went into Hebron. † And Absalom sent spies into al the tribes of Israel, saying: forthwith as you shal heare the sound of the trumpet, say ye:

Absalom

Absalom reigneth in Hebron. † Moreouer with Absalom 11
there went two hundred men out of Ierusalem being called,
going with a simple hart, and vtterly ignorant of the cause.
† Absalom also sent for Achitophel the Gilonite, Dauids 12
counseler, from his citie Gilo. And when he immolated vi-
ctimes, there was made a strong conspiracie, and the people
running together increased with Absalom. † A messenger 13
therefore came to Dauid, saying: Al Israel with al their hart
foloweth Absalom. † And Dauid said to his seruantes, that 14
were with him in Ierusalem: Arise let vs flee: for there wil
be no escape for vs from the face of Absolom: make hast
to goe out, lest coming perhaps he ouertake vs, and force
ruine vpon vs, and strike the citie in the edge of the sword.
† And the kinges seruantes said to him: al thinges whatsoe- 15
uer our lord the king shal command, we thy seruantes wil
gladly execute. † The king therefore went forth, and al his 16
:: Concubines were lawfully maried but had not al priuilegies as other wiues. *See Gen. 25. Iudic. 19.* house on foote: & the king leift ten wemen his :: concubines
to keepe the house. † And the king going forth & al Israel on 17
their feete, stoode farre from the house: † and al his ser- 18
uantes walked by him, and the legions Cerethi, and Phelethi
and al the Getheites, valiant warriers, six hundred men which
had folowed him from Geth footemen, went before the king.
† And the king said to Ethai the Getheite: Why comest thou 19
with vs? returne and dwel with the king, because thou art a
stranger, and art come forth out of thy place. † Yesterday 20
thou camest, and to day shalt thou be forced to goe forth with
vs? but I wil goe whither I shal goe: returne, and leade
backe thy brethren with thee, and our Lord wil doe with
thee mercie, and veritie, because thou hast shewed grace and
fidelitie. † And Ethai answered the king, saying: The Lord 21
liueth, and my lord the king liueth: for that in what place so-
euer thou shalt be, my lord king, either in death, or in life,
there wil thy seruant be. † And Dauid said to Ethai: Come, 22
and passe. And Ethai the Getheite passed, and al the men that
were with him, and the rest of the multitude. † And they al 23
wept with a lowd voice, and al the people passed: the king
also went ouer the Torrent Cedron, and al the people mar-
ched against the way, that looketh to the desert. † And Sadoc 24
also the priest came, and al the Leuites with him carying the
arke of the couenant of God, and they sette downe the
arke of God: & Abiathar ascended, til al the people was fully
passed,

25 passed, which was come forth of the citie. † And the king
sayd to Sadoc: Cary backe the Arke of God into the citie: if
I shal finde grace in the sight of my Lord, he wil bring me a-
26 gayne, and wil show me it, and his tabernacle. † But if he
shal say to me: Thou pleasest me not: I am readie, let him doe
27 that which is good before him. † And the king sayd to Sadoc
the priest: O seer returne into the citie in peace: and Achi-
maas thy sonne, and Ionathas the sonne of Abiathar, your
28 two sonnes let them be with you. † Behold I wil be hid in
the champayne of the desert, til there come word from you
29 aduertising me. † Sadoc therefore and Abiathar caryed backe
the Arke of God into Ierusalem: and they taried there.
30 † Moreouer Dauid went vp mount Oliuet, climbing & wee-
ping, going bare foote, and his head :: couered, yea and al
the people which was with him, their head couered went vp
31 weeping. † And it was told Dauid that Achitophel also was
in the conspiracie with Absalom, and Dauid sayd: Infatuate
23 o Lord I beseech thee, the counsel of Achitophel. † And when
Dauid went vp to the toppe of the mount, wherein he would
adore our Lord, behold there mette him Chusai the Ara-
33 chite, his garment rent and his head ful of earth. † And Da-
uid sayd to him: If thou come with me, thou shalt be a bur-
34 den to me: † but if thou returne into the citie, and wilt say
to Absalom: I am thy seruant, o king: as I haue beene thy
fathers seruant, so I wil be thy seruant: thou shalt defeate the
35 counsel of Achitophel. † And thou hast with thee Sadoch,
and Abiathar the priests: and euery word whatsoeuer thou
shalt heare from out of the kinges house, thou shalt tel Sadoc,
36 and Abiathar the prieftes. † And there are with them their
two sonnes Achimaas the sonne of Sadoc, and Ionathas the
sonne of Abiathar: and you shal send by them vnto me euery
37 word whatsoeuer you shal heare. † Chusai therefore the
frend of Dauid coming into the citie, Absalom also entred
into Ierusalem.

:: He couered his head that he might not be seene to weepe, lest he should discorege the people. neuertheles the people also wept, and likewise couered their heades.

CHAP. XVI.

Siba bringing victuals obtaineth (by false suggestion) his maister Miphibosseths enheritance. 5. Semei curseth, and throweth stones at the king, who neuertheles forbiddeth to kil him. 15. Absalom entreth into Hierusalem, 16. intertayneth Chusai, 20. and by Achitophels aduise lieth with his fathers concubines.

AND when Dauid had passed a litle the toppe of the Mount, Siba the seruant of Miphiboseth appeared coming to meete him, with two asses, which were loden with two hundred loaues, and a hundred bunches of raysens, an hundred masses of figges, and a bottel of wine. † And the king said to Siba: What meane theſe thinges? And Siba answered: The asses are for the kinges houshould to sitte on: and the loaues and the figges to eate for thy seruantes, and the wine to drinke if any man shal fainte in the desert. † And the king said: Where is thy masters sonne? And Siba answered the king: He hath remained in Ieruſalem, saying: This day wil the house of Israel restore me the kingdom of my father. † And the king said to Siba: :: Let al thinges be thine that were Miphiboseths. And Siba said: I beseech thee let me find grace before thee, my lord king. † King Dauid therefore came as farre as Bahurim: & behold there came forth thence a man of the kinred of the house of Saul named Semei, the sonne of Sera, and he proceded going forth, & cursed. † And he threw stones against Dauid, & against al the seruantes of king Dauid & the whole people, & al the warriers went on the right, and the left side of the king. † And thus spake Semei when he cursed the king: Come forth, come forth thou man of bloud, and man of Belial. † Our Lord hath repayed thee al the bloud of the house of Saul: because thou hast inuaded the kingdom for him, and our Lord hath geuen the kingdom into the hand of Absalom thy sonne: and behold thyne euiles presse thee, because thou art a man of bloud. † And Abisai the sonne of Seruia said to the king: Why curseth this dead dogge my lord the king? I wil goe, and strike of his head. † And the king said: What is it to me and you, ye sonnes of Saruia? Let him alone that he may curse: for our Lord hath :: commanded him to curse Dauid: and who is he that dare say, why hath he so done? † And the king said to Abisai, and to al his seruantes: Behold my sonne, that came out of my wombe, seeketh my life: how much more the sonne of Iemini? let him alone that he may curse according to the precept of our Lord: † if perhaps our Lord may respect mine affliction, and our Lord may render me good for this dayes cursing. † Dauid therefore walked and his companie in the way with him. And Semei by the banke on the hils side, went ouer against him, cursing, and casting stones against him, and sprinkling earth

:: King Dauid was here abused by false information: to which he ought not so easely to haue geuen credite. chap. 19. 7. 24.

:: God suffered Semei, being of his owne freewil malicious for punishment of Dauids sinnes to curse him but was not the author of his malice, for so Semei had committed no fault therein

14 earth. † The king therefore came, and al the people with
15 him wearie, and they were refreshed there. † But Absalom
and al his people entered into Ierusalem, yea and Achitophel
16 with him. † And when Chusai the Arachite Dauids frend
was come to Absalom, he said to him: God saue thee ô king,
17 God saue thee ô king. † To whom Absalom, is this, quoth
he, thy kindenes toward thy frend? why wentest thou not
18 with thy frend? † And Chusai answered Absalom: Not so:
because I wil be his, whom our Lord hath chosen, and al this
19 people, and al Israel, and with him wil tarie. † Yea that I
may adde this also, whom shal I serue? not the kinges sonne?
20 as I haue serued thy father, so wil I serue thee also. † And
Absalom said to Achitophel: Consult what we ought to doe.
21 † And Achitophel said to Absalom: Goe in to the concubines
of thy father, which he hath left to keepe the house: :: that
when al Israel shal heare that thou hast defiled thy father,
22 their handes may be strengthened with thee. † They pitched
therefore a tent for Absalom in the house toppe, and he went
23 in to his fathers concubines before al Israel. † And the coun-
sel of Achitophel, which he gaue in those dayes, as if a man
should consult God: so was al the counsel of Achitophel, both
when he was with Dauid, and when he was with Absalom.

and then he could not lawfully haue beene punished for it, as he was. 3. Reg. 2.

:: The people doubting lest Absalō might be reconciled to his father, were not assured vnto him til they saw such a crime committed as semed to make reconciliatiō impossible. So al rebelles and vsurpers of others right, seeke by some enormious fact to make their adherentes and folowers sure vnto them: but God plagueth them in the end, as he did both Achitophel and Absalom.

CHAP. XVII.

Achitophel counselleth Absolom: presenly to assaults his father with forces, 7. Chusai perswadeth the contrarie, 15. and secretly aduertiseth the king therof. 23. Achitophel hangeth him self. 25. Absolom appointeth Amasa general of his armie. 27. Other freindes bring victuals to the kinges campe.

1 ACHITOPHEL therefore said to Absolom: I wil choose
me twelue thousand men, and rysing I wil pursew Da-
2 uid this night. † And falling vpon him (for as much as he is
weary, and of weakened handes) I wil strike him: and when al
the people is fled, that is with him, I shal strike the king
3 being desolate. † And I shal reduce al the people, as one man
is wont to returne: for thou seekest one man: and al the peo-
4 ple shal be in peace. † And his saying pleased Absalom, and
5 al the ancientes of Israel. † But Absalom sayd: Cal Chusai
6 the Arachite, and let vs heare what he also sayeth. † And
when Chusai was come to Absalom, Absalom sayd to him:
This maner of speache spake Achitophel: shal we doe it or
7 no? What counsel geuest thou? † And Chusai sayd to Absa-

lom: It is not good counsel, that Achitophel hath geuen this time. † And agayne Chusai inferred: Thou knowest thy father, and the men that are with him, to be verie valiant, and of fel courage, as if a beare in the wood her whelpes being taken away should rage: yea and thy father is a man of warre, neither wil he abyde with the people. † Perhaps he lyeth now hid secretely in caues, or in some one place where he list: and when any one shal fal in the beginning, there shal one heare whosoeuer shal heare it, & say: There is made a slaughter in the people that folowed Absalom. † And euerie one of the most valiant whose hart is as it were a lyons, shal fainte for feare: for al the people of Israel knowe thy father to be a valiant man, and that al be strong which are with him. † But this semeth vnto me to be good counsel: Let al Israel be gathered to thee, from Dan to Bersabee, as the sand of the sea innumerable: and thou shalt be in the middes of them. † And we shal sette vpon them in what place soeuer they shal be found: and we shal couer them, as dew is wont to fal vpon the earth: and we shal not leaue of the men, that are with him, not so much as one. † And if he shal enter into any citie, al Israel shal cast ropes vpon that citie round about, and we wil drawe it into the torrent, that there be not found therof not so much as a litle stone. † And Absalom sayd, and al the children of Israel: The counsel of Chusai the Arachite is better then the counsel of Achitophel: and by the wil of our Lord was the profitable counsel of Achitophel defeated, that our Lord might bring in euil vpon Absalom. † And Chusai sayd to Sadoc and Abiathar the priestes: In this and this maner gaue Achitophel counsel to Absalom, and to the Ancientes of Israel: and I gaue such and such counsel. † Now therfore send quickly, and tel Dauid, saying: Tarie not this night in the champayne of the desert, but without delay passe ouer: lest perhaps the king be swalowed vp, and al the people that is with him. † And Ionathas & Achimaas stood by the Fountayne rogel: there went a maide and told them: and they went forward, to report the message to king Dauid: for they could not be seene, nor enter into the citie. † And a certayne boy saw them, and told Absalom: but they making hast entered into the house of a certayne man in Bahurim, who had a wel in his court, and they went downe into it. † And a woman tooke, and spred a couering

8 9 10 11 12 13 14 15 16 17 18 19

ouer

ouer the mouth of the wel, as it were drying fodde barley:
20 and so the thing was not knowen † And when Absaloms
seruantes were come into the house, they sayd to the woman:
Where is Achimaas, and Ionathas? And the woman answe-
red them: They passed in hast, hauing tasted a litle water.
But they that sought, when they had not found, returned
21 into Ierusalem. † And when these were gone, they went vp
out of the wel, and going on told king Dauid, and sayd: Arise
ye, and passe quickly the riuer: because this maner of counsel
22 hath Achitophel geuen against you. † Dauid therfore arose,
and al the people that was with him, and they passed ouer Ior-
dan, vntil it waxed light, and not one at al was remayning,
23 which did not passe the riuer. † Moreouer Achitophel seing
that his counsel was not executed, sadled his asse, and rose
and went into his house and into his citie: and taking order
with his house, :: hanged him self, and was buried in the se- :: Bad counsail
24 pulchre of his father. † But Dauid came into the Campe, and often falleth
Absalom passed ouer Iordan, he and al the men of Israel with worst to the
25 him. † But Absalom appoynted Amasa for Ioab ouer the counseller.
armie: and Amasa was the sonne of a man, which was called
Iethra of Iezrael, who went in to Abigail the daughter of
Naas, the sister of Saruia which was the mother of Ioab.
26 † And Israel camped with Absalom in the Land of Galaad.
27 † And when Dauid was come into the Campe, Sobi the sonne
of Naas of Rabbath the sonnes of Ammon, and Machir the
sonne of Amihel of Lodabar, & Berzellai the Galaadite of Ro-
28 gelim, † presented vnto him hanginges, and tapestrie, and
earthen vessels, wheate, and barley, and meale, and polent, and
29 beanes, and rishe, and fryed pease, † and honie, and butter,
sheepe, & fatte calues. and they gaue to Dauid and the people,
that was with him, to eate: for they suspected that the people
with hunger and thyrst was faynte in the desert.

Chap. XVIII.

King Dauid disposeth his armie in three partes, geuing special charge to saue Absalom aliue. 9. Whom neuertheles (hanging by the heares of his head in an oke) Ioab killeth: 16. and saueth the common people. 19. Which Dauid vnderstanding greatly bewayleth Absalom.

2 DAVID therfore hauing viewed his people, appointed
1 ouer them tribunes & centurions, † and gaue the third
part of the people vnder the hand of Ioab, and the third part

vnder the hand of Abisai the sonne of Seruia the brother of Ioab, and the third part vnder the hand of Ethai, who was of Geth: and the king said to the people: I also wil goe forth with you. † And the people answered: Thou shalt not goe 3
forth: for whether we shal flee, it wil be no great importance to them of vs: or whether the halfe part of vs shal fal, they wil not greatly care: because thou alone art accounted for ten thousandes: it is better therefore that thou be in the citie to ayde vs. † To whom the king said: What seemeth good to 4
you, that wil I doe. The king therfore stoode beside the gate: and al the people went forth by their troupes, by hundredes and by thousandes. † And the King commanded Ioab, and 5
Abisai, and Ethai, saying: :: Saue me the child Absalom. And al the people heard the King commanding al the princes for Absalom. † The people therfore went out into the filde a- 6
gainst Israel, & the battel was fought in the foreſt of Ephraim. † And the people of Israel was slayne there of Dauids armie, 7
and there was made a great slaughter in that day, of twentie thousand. † And the battel there was disperſed vpon the face 8
of al the earth, and there were manie moe, whom the foreſt had consumed of the people, then they whom the sword deuoured in that day. † And it chanced that Absalom mette 9
the seruantes of Dauid, sitting on a mule: and when the mule was gone in vnder a thicke oke and a great, his head stucke to the oke: and he hanging betwen heauen and earth, the mule that he rode vpon passed through. † And one sawe this & told 10
Ioab: saying: I saw Absolom hang vpon an oke. † And Ioab 11
sayd to the man that told him: If thou saweſt him, why didſt thou not nayle him to the earth, and I had geuen thee ten sicles of siluer, and one belt? † Who sayd to Ioab: If thou 12
wouldeſt pay downe in my handes a thousand peeces of siluer, I would not lay my handes vpon the kinges sonne: for in our hearing the king commanded thee, and Abisai, and Ethai, saying: Keepe me the child Absalom. † Yea and if 13
I had done agaynst my life boldly, this could not haue beene hid from the king, and thou wouldeſt haue stand agaynst it? † And Ioab sayd: Not as thou wilt, but I wil set vpon him 14
before thee. He tooke therefore three lances in his hand, and thrust them in the hart of Absalom: and when as yet he panted for life sticking on the oke, † there ranne ten 15
yong men the squyers of Ioab, and striking they killed him.

† And

:: Dauid moued with compassion towardes his sonne Absalom, being in actual rebellion against him prefigured Christs cõpassion, towards his perſecuters, being his creatures, praying for them in his passion. *S. Ambroſe in Pſal.* 118. *v.* 108.

16 † And Ioab sounded the trumpet, and stayed the people,
that they should not pursew Israel fleeing, willing to spare the
17 multitude. † And they tooke Absalom, and cast him in the
forrest, into a great pitte, and they heaped vpon him an
exceding great heape of stones: but al Israel fled into their
18 tabernacles. † Moreouer Absalom had erected to himself,
whiles he yet liued, a title which is in the kinges Valley: for
he said: I haue :: no sonne, and this shal be a monument
of my name. And he called the title by his name, and it is
19 called The hand of Absalom, vntil this present day. † And
Achimaas the sonne of Sadoc said: I wil runne, and tel the
king, that our Lord hath done him iudgement of the hand of
20 his enemies. † To whom Ioab said: Thou shalt not be mes-
senger this day, but thou shalt carie the message an other
day: to day I wil not haue thee carie the message, for the
21 kinges sonne is dead. † And Ioab said to Chusai: Goe, and tel
the king what thou hast seene. Chusai adored Ioab, and ranne.
22 † And againe Achimaas the sonne of Sadoc said to Ioab:
What letteth if I also runne after Chusai? And Ioab sayd to
him: Why wilt thou runne my sonne? thou shalt not be ca-
23 ryer of good tydinges. † Who answered: But what if I runne?
And he said to him: Runne. Achimaas therfore running a
24 nere way out went Chusai. † And Dauid sate betwen the
two gates: and the watchman that was in the toppe of the
gate vpon the wal, lifting vp his eies, saw a man running
25 alone. † And crying out he told the king: and the king said:
If he be alone, there are good tydinges in his mouth. And he
26 making hast, and coming neerer, † the watchman saw an
other man running, and crying alowde in the toppe, he said:
There appeareth vnto me an other man running alone. And
27 the king said: And this is a good messenger. † And the
watchman, I behold, said he, the running of the former, as it
were the running of Achimaas the sonne of Sadoc. And the
king said: He is a good man: and cometh bringing good
28 newes. † And Achimaas crying, sayd to the king: God saue
thee ô king. And adoring the king before him flatte to the
earth, he said: Blessed be our Lord thy God, who hath shut vp
the men that haue lifted vp their handes against my lord the
29 king. † And the king said: Is the child Absalom safe? And Achi-
maas sayd? I saw a great tumult, when thy seruant Ioab sent,
30 ô king, me thy seruant: other thing I know not. † To whom

:: Al his sonnes being dead, for he had once three sonnes & a daughter. *chap.* 14. v. 27.

the

the king, Passe, sayd he, and stand here. † And when he had 31
passed, and stood, † Chusai appeared: and coming he sayd: I 32
bring good tydinges my lord king: for our Lord hath iudged
for thee this day of the hand of al that haue rysen against thee.
† And the king sayd to Chusai: Is the child Absalom safe? 32
To whom Chusai answering, sayd: Let the enemies of my
lord the king become, as the child, and al that ryse against
him vnto euil. † The king therfore being made sorie, went 33
vp into the high chamber of the gate, and wept. And thus he
spake, going: My sonne Absalom, Absalom my sonne: who
would graunt me that I might die for thee, Absalom my
sonne, my sonne Absalom.

CHAP. XIX.

Dauid moued by Ioabs admonition, 8. ceaseth mourning for Absalom, and reconcileth the rebels. 19. Semei is pardoned. 24. Miphiboseth cleareth himself of his seruantes false accusation, yet recouereth not his whole right. 32. Berzellai is courteously intreated. 40. The other tribes contend with Iuda for their affection to the king.

AND it was told Ioab, that the king wept, and mour- 1
ned for his sonne: † And the victorie was turned into 2
mourning that day to al the people: for the people heard it sayd
in that day: The king soroweth vpon his sonne. † And the 3
people shunned that day to enter into the citie, as a people turned, & fleing out of battel is wont to shrinke aside. † More- 4
ouer the king couered his head, and cried with a lowd voice:
O my sonne Absalom, o Absaló my sonne, o my sonne. † Ioab 5
therfore entring in to the king, into his house, sayd: Thou
hast cõfounded this day the countenances of al thy seruantes,
that haue saued thy life, and the life of thy sonnes, and thy
daughters, and the life of thy wiues, and the life of thy con-
cubines. † Thou loueſt them that hate thee, and thou hateſt 6
them that loue thee: and thou hast shewed this day that thou
careſt not for thy nobles, and for thy seruantes: and in deede
I knowe now, that if Absalom liued, and al we had beene
slayne, then it would please thee. † Now therfore arise, and 7
come forth, and speaking vnto them satisfie thy seruantes: for
I sweare to thee by our Lord, that if thou wilt not goe forth,
not one verely wil remayne with thee this night: and this
shal be worse for thee, then al the euils, which haue come
vpon thee from thy youth vntil this present. † The king 8

therefore

therfore arose and sate in the gate: and it was told al the people that the king sate in the gate: and al the multitude came forth before the king, but Israel fled into their taber-
9 nacles. † Al the people also stroue in al the tribes of Israel, saying: The king hath deliuered vs out of the hand of our enemies, he hath saued vs from the head of the Philistianes:
10 and now he fled out of the land for Absalom. † But Absalom whom we annoynted ouer vs, is dead in the battel: how long
11 are you stil, and reduce not the king? † But king Dauid sent to Sadoc, and Abiathar the priestes, saying: Speake to the Ancientes of Iuda, saying: Why come you last to bring backe the king into his house? (And the saying of al Israel
12 was come to the king in his house.) † You are my brethren, you my bone, and my flesh, why do you last bring backe the
13 king? † And say ye to Amasa: Art not thou my bone, and my flesh? These thinges do God to me, and these adde he, if thou be not the chiefe captayne of warfare before me al-
14 wayes for Ioab. † And he inclined the hart of al the men of Iuda, as it were of one man: and they sent to the king, saying:
15 Returne thou, and al thy seruantes. † And the king returned, and came as far as Iordan, and al Iuda came as far as Gal-
16 gal to meete the king, and to bring him ouer Iordan. † And Semei the sonne of Gera the sonne of Iemini of Bahurim made hast, and went downe with the men of Iuda to meete
17 king Dauid † with a thousand men of Benjamin, and Siba the seruant of the house of Saul: and his fiftene sonnes, and twentie seruantes were with him: and rushing into Iordan,
18 † passed the fordes before the king, that they might helpe ouer the kinges houshould, and doe according to his commandement. And Semei the sonne of Gera prostrate before
19 the king, when he had now passed Iordan, † sayd to him: Impute not to me my lord the iniquitie, nor remember the iniuries of thy seruant in the day that thou my lord king
20 wentest out of Ierusalem, nor put it in thy hart o king. † For I thy seruant acknowledge my sinne: and therefore this day I am first come of al :: the house of Ioseph, and am descended
21 to meete my lord the king. † But Abisai the sonne of Saruia answering, sayd: What shal Semei for these wordes not be
22 slayne, because he reuiled the annoynted of our Lord? † And Dauid sayd: What is to me and you ye sonnes of Saruia? Why are you made this day as satan to me? Shal there a man be

:: Al the eleuen tribes are called by the name of Ioseph, being chiefe after Iuda. So Semei

not of the proper tribe of Ioseph but of Beniamin, pleading for pardon of his former fault, alleageth that he came firft of the eleuen tribes, to submitte him self and serue the king.

killed in Israel to day? Doe I not know that this day I am made
king ouer Israel? † And the king sayd to Semei: Thou shalt 23
not die. And he sware to him. † Miphiboseth also the sonne 24
of Saul came downe to meete the king, his feete vnwashed,
and his beard not pouled: and he had not washed his gar-
mentes from the day that the king went forth, vntil the day
of his returne in peace. † And when he had mette the king 25
at Ierusalem, the king sayd to him: Why camest thou not
with me Miphiboseth? † And he answering, sayd: My lord 26
king, my seruant contemned me: and I thy seruant spake to
him that he should sadle me an asse, that getting on I might
goe with the king: for I thy seruant am lame. † Moreouer 27
he hath also accused me thy seruant to thee my lord king: but
thou my lord king art as an Angel of God, doe what pleaseth
thee. † For neither was my fathers house ought els, but 28
guiltie of death to my lord king: and thou hast put me thy
seruant among the guestes of thy table? What iust complaynt
therfore haue I? or what can I further crie out to the king?
† The king therfore sayd to him: What speakest thou any 29
more? That is determined which I haue spoken: Thou, and
Siba diuide the possessions. † And Miphiboseth answered the 30
king: Yea let him take al, for so much as my lord king is re-
turned peaceably into his house. † Berzellai also the Galaadite, 31
coming downe from Rogelim, brought the king ouer Iordan,
being readie also to attend on him beyond the riuer. † And 32
Berzellai the Galaadite was verie old, that is to say, of foure
score yeares, and he gaue the king victuals, when he abode in
the Fild: for he was an exceding rich man. † The king ther- 33
fore sayd to Berzellai: Come with me, that thou mayst rest
secure with me in Ierusalem. † And Berzellai sayd to the 34
king: How manie are the daies of the yeares of my life, that
I should goe vp with the king into Ierusalem? † I am this 35
day foure score yeares old, are my senses quicke to discerne
sweete, or sowre? or can meate or drinke delight thy seruant?
or can I heare more the voyce of singing men and singing
wemen? Why should thy seruant be a burden to my lord the
king? † I thy seruant wil goe forward a litle from Iordan 36
with thee: I neede not this recompense, † but I beseech thee 37
that I thy seruant may returne, and die in my citie, and be
buried by the sepulchre of my father, and my mother. But
there is thy seruant Chamaam, let him goe with thee, my lord
king,

38 king, and doe to him whatsoeuer semeth good to thee. † The king therfore sayd to him: Let Chamaam passe on with me, and I wil doe for him whatsoeuer shal please thee, and al, that
39 thou shalt aske of me, thou shalt obtayne. † And when al the people and the king had passed Iordan, the king kissed Berzellai, and blessed him: and he returned into his place.
40 † The king therfore passed into Galgal, and Chamaam with him, and al the people of Iuda had brought ouer the king, and the halfe part onlie of the people of Israel were present.
41 † Therfore al the men of Israel concurring to the king, sayd to him: Why haue our brethren the men of Iuda stolen thee, and brought the king and his houshould ouer Iordan, and al
42 the men of Dauid with him? † And euerie man of Iuda answered the men of Israel. Because the king is neerer to me: why art thou angrie for this matter? haue we eaten any
43 thing of the kinges, or were there giftes geuen vs? † And a certayne man of Israel answered the men of Iuda, and sayd: I am greater by ten partes with the king, & to me pertayneth Dauid more then to thee: Why hast thou done me wrong, and it was not told me first, that I might bring backe my king? And the men of Iuda answered more sharply then the men of Israel.

Chap. XX.

Seba raiseth rebellion, is pursued by Ioab, (10. Who in the way trecherously killeth Amasa,) 13. Abela is besieged, because Seba saueth him self there. 20. but his head being cut of and cast ouer the wal to Ioab, the armie departeth. 23. Chief men in office are mentioned.

1 IT chanced also that there was there a man of Belial, named Seba, the sonne of Bochri, a man of Iemini: and he sounded the trumpet, and sayd: We haue no part in Dauid, nor inheritance in the sonne of Isai: Returne into thy taber-
2 nacles Israel. † And al Israel was separated from Dauid, and folowed Seba the sonne of Bochri: but the men of Iuda
3 stucke to their king from Iordan vnto Ierusalem. † And when the king was come into his house to Ierusalem, he tooke the ten wemen his concubines, which he had leift to keepe the house, and he deliuered them into custodie, allowing them victuals: and he went not in vnto them, but they were shut vp vntil the day of their death liuing in widow-
4 hood. † And the king sayd to Amasa: Cal me together al the

men of Iuda agaynſt the third day, and be thou preſent.
† Amaſa therfore went to cal together Iuda, and taryed 5
beyond the time appoynted which the king had aſſigned
him. † And Dauid ſayd to Abiſai: Now wil Seba the ſonne 6
of Bochri more afflict vs, then Abſalom: take therefore the
ſeruantes of thy Lord, and purſew him, leſt perhaps he finde
fenſed cities, & eſcape vs. † There went forth therfore with 7
him Ioabs men, Cerethi alſo and Phelethi: and al the ſtrong
men yſſued forth of Ieruſalem to purſew Seba the ſonne of
Bochri. † And when they were beſide the great ſtone, which 8
is in Gabaon, Amaſa coming mette them. Moreouer Ioab
was clothed with a ſtrayte cote according to the meaſure of
his ſtature, and vpon it girded with a ſword hanging downe
to the ſlanke, in a ſcabbarde, which being made for the pur-
poſe could with light mouing come forth and ſtrike. † Ioab 9
therfore ſayd to Amaſa: God ſaue thee my brother. And he
held with his right hand the chinne of Amaſa, as it were kiſ-
ſing him. † But Amaſa marked not the ſword, which Ioab 10
had, who ſtrick him in the ſide, and powred out his bowels
on the ground, neither added he the ſecond wound, and he
dyed. And Ioab, and Abiſai his brother purſewed Seba the
ſonne of Bochri. † In the meane time certayne men, when 11
they ſtoode by the carcaſſe of Amaſa, Ioabs company, ſayd:
Loe he that would haue beene for Ioab the companion of
Dauid. † And Amaſa embrewed with bloud, lay in the middes 12
of the way. A certayne man ſaw this that al the people ſtayed
to ſee him, and he remoued Amaſa out of the way into the
ſilde, and couered him with a garment, that they which
paſſed might not ſtay becauſe of him. † He therefore being 13
remoued out of the way, euery man paſſed folowing Ioab to
purſew Seba the ſonne of Bochri. † Moreouer he had paſſed 14
through al the tribes of Iſrael vnto Abela, and Bethmaaca:
and al the choſen men were gathered together vnto him.
† They therfore came, and aſſaulted him in Abela, and in 15
Bethmaaca, and they compaſſed the citie with munitions,
and the citie was beſieged: and al the multitude, that was
with Ioab, laboured to deſtroy the walles. † And a wiſe 16
woman cryed out from the citie: Heare ye, heare ye, tel Ioab:
Approche hither, and I wil ſpeake with thee. † Who when 17
he was come to her, ſhe ſayd to him: Art thou Ioab? And he
anſwered, I am. To whom she ſpake thus: Heare the wordes
of thy

18 of thy handmayd. Who answered: I doe heare. † And she
agayne sayd: A saying was vsed in the old prouerbe: They
that aske, let them aske in Abela: and so they prospered.
19 † Am not I she that answer truth in Israel, and thou seekest
to subuert the citie, & to ouerthrowe a mother citie in Israel?
Why throwest thou downe hedlong the inheritance of our
20 Lord? † And Ioab answering, sayd: God forbid, God forbid
that I should, I do not throw downe, nor destroy. † The
matter is not so, but a man of mount Ephraim, Seba the sonne
of Bochri by name, hath lifted vp his hand agaynst king
Dauid: Deliuer him onlie, and we wil depart from the citie.
And the woman sayd to Ioab: Behold his head shal be
22 throwen to thee of the wal. † She therfore went to al the
people, and spake to them wisely: who threw the head of
Seba the sonne of Bochri being cut of, to Ioab. And he sound-
ded the trumpet, and they departed from the citie, euery one
into their tabernacles: and Ioab returned to Ierusalem vnto
23 the king. † Ioab therfore was ouer al the armie of Israel: and
Banaias the sonne of Ioiada ouer the Cheretheites and Phe-
24 letheites. † But Aduram ouer the tributes: moreouer Iosa-
25 phat the sonne of Ahilud, was register. † And Siua, a scribe:
26 and Sadoc and Abiathar, priestes. † And Ira the Iairite was :: Chiefe or great in familiaritie.
the :: priest of Dauid.

CHAP. XXI.

Famine oppressing Israel three yeares, for the sinne of Saul agaynst the Gabaonites, 6. seuen of Saules race (7. Miphiboseth saued) are crucified. 12. Their bones with Sauls and Ionathas are buried in the Land of Beniamin. 15. Dauid hath foure great battels and victories against the Philistians.

1 AND there came a famine in the daies of Dauid three
yeares continually: and Dauid consulted the oracle of
our Lord. And our Lord sayd: For Saul, and his bloudy house,
2 becausse he slewe the Gabaonites. † The king therfore cal-
ling the Gabaonites, sayd to them. (Moreouer the Gabaoni-
tes were not of the children of Israel, but the reliques of the
2 Sam. 9. Amorrheites: For the children of Israel had sworne to them,
and Saul would strike them of zeale, as it were for the chil-
3 dren of Israel and Iuda.) † Dauid therfore sayd to the Gabao-
nites: What shal I do for you? And what shal be the expia-
tion for you, that you may blesse the inheritance of our
4 Lord? † And the Gabaonites sayd to him: We haue no

queſtion vpon ſiluer and gold, but agaynſt Saul, and agaynſt his houſe: neither wil we that a man be ſlayne of Iſrael. To whom the king ſayd: What wil you then that I do for you? † Who ſayd to the king? The man, that hath waſted vs and 5
oppreſſed vs vniuſtly, we muſt ſo deſtroy, that there be not ſo much as one leift of his ſtocke in al the coaſtes of Iſrael. † Let there be geuen vs ſeuen men of his children, that we 6
may crucifie them to our Lord in Gabaa of Saul, once the choſen of our Lord. And the king ſayd: I wil geue them. † And the king ſpared Miphiboſeth the ſonne of Ionathas 7
the ſonne of Saul, for the oth of our Lord, that had beene betwen Dauid, and betwen Ionathas the ſonne of Saul. † The king therfore tooke the two ſonnes of Reſpha the 8
daughter of Aia, whom ſhe bare to Saul, Armoni, and Miphiboſeth: and the fiue ſonnes of Michol the daughter of Saul, which ſhe bare to Hadriel the ſonne of Berzellai, that was of Molathi, † and gaue them into the handes of the Gaba- 9
onites: who crucified them on a hil before our Lord: and theſe ſeuen dyed together in the firſt dayes of harueſt, when the reaping of barley began. † And Reſpha the daughter of 10
Aia taking a heare cloth, ſpred it vnder her vpon the rocke from the beginning of harueſt, til water dropped vpon them from heauen: and ſhe ſuffered not the birdes to teare them by day, nor the beaſtes by night. † And the thinges 11
were told Dauid, which Reſpha had done, the daughter of Aia, the concubine of Saul. † And Dauid went, and tooke 12
the bones of Saul, and the bones of Ionathas his ſonne from the men of Iabes Galaad, who had ſtolen them out of the ſtreate of Bethſan, in the which the Philiſtijms hanged them when they had killed Saul in Gelboe. † And he caried thence 13
the bones of Saul, and the bones of Ionathas his ſonne: and gathering the bones of them, that were crucified, † they 14
buried them with the bones of Saul, and of Ionathas his ſonne in the Land of Beniamin, in the ſide, in the ſepulchre of Cis his father: and they did al thinges that the king had commanded, and God was made propitious agayne to the land after theſe thinges. † And there was a battel made agayne of 15
the Philiſtianes againſt Iſrael, and Dauid went downe, and his ſeruantes with him, and fought agaynſt the Philiſthijms. And Dauid faynting, † Ieſbibenob, which was of the kinred of 16
Arapha, the yron of whoſe ſpeare weyed three hundred

ounces,

ounces, and he was girded with a new sword, assayed to strike
17 Dauid. † And Abisai the sonne of Saruia reskewed him, and striking the Philistian killed him. Then sware Dauids men, saying: Thou shalt no more goe forth with vs into battel,
18 lest thou put out the lampe of Israel. † There was also a second battel in Gob against the Philistians: then stroke Sobochai of Husathi, Saph of the stocke of Arapha of the
19 kindred of the gyantes. † There was also a third battel in Gob agaynst the Philistians, in the which Adeodatus the sonne of the Forest a broderer the Bethlehemite stroke Goliath the Getheite, the shaft of whose speare was as it were a wea-
20 uers beame. † The fourth battel was in Geth: in the which was a tal man, that had six fingers and six toes on eche hand and foote, that is fowre and twentie, and he was of the race
21 of Arapha. † And he blasphemed Israel: and Ionathan the
22 sonne of Samaa the brother of Dauid stroke him. † These foure were borne of Arapha in Geth, and they fel by the hand of Dauid, and of his seruantes.

CHAP. XXII.

King Dauids Canticle of thankesgeuing, for his deliuerie from al enemies:
44. With a prophecie of the reiection of the Iewes, and vocation of the Gentiles.

1 AND Dauid spake to our Lord the wordes of this song, in :: the day that our Lord deliuered him out of the
2 hand of al his enemies, and out of the hand of :: Saul. † And he sayd:

:: After that Dauid was deliuered from the handes of Saul (who first and longest & most dangerously of al men persecuted him, and therfore is here specially named) and from al his enimies, corporal & spiritual, when he had good repose of mind, his visible enimies being subuer-

Our Lord is my rocke, and my strength, and my sauiour.
3 † God is my strong one, I wil hope in him: my shilde, and the horne of my saluation: my lifter vp, and my refuge: my sauiour, from iniquitie thou wilt deliuer me.
4 † Our Lord prayse worthie wil I inuocate: and from mine enemies I shal be saued.
5 † Because the pangues of death haue compassed me: the streames of Belial haue terrified me.
6 † The ropes of hel haue compassed me: the snares of death haue preuented me.
7 † In my tribulation I wil inuocate our Lord, and I wil crie my God: and he wil heare my voice out of his holie temple, and my crie shal come to his eares.
8 † The earth quaked and trembled, the fundations of the

mountaynes

ted, and his sinnes remitted, acknowledging Gods infinite goodnes, by inspiration of the Holie Ghost, made this Canticle of thanksgeuing, and praise of God. It is inserted amongst the Psalmes the 17. in order, al one in sense, so differing in some wordes that the one explicateth the other.

mountaynes were strycken, and shaken, because he was angrie with them.

† A smoke arose out of his nosethrels, and a fyre from his mouth shal deuoure: coles were kindled from him. 9

† And he bowed the heauens, and descended: and miste vnder his feete. 10

† And he ascended vpon the Cherubins, and flew: and slidde ouer the winges of the winde. 11

† He put darkenes round about him a couer: stilling waters out of the clowdes of heauen. 12

† By the shyning in his presence: the coles of fire were kindled. 13

† Our Lord wil thunder from heauen: and the high one wil geue his voice. 14

† He shot his arrowes and dispersed them: lightning, and consumed them. 15

† And the ouerflowinges of the sea appeared, and the fundations of the world were discouered at the rebuking of our Lord, at the breathing of the spirit of his furie. 16

† He sent from hygh heauen, and tooke me, and drewe me out of manie waters. 17

† He deliuered me from my most mightie enemie, and from them that hated me: because they were stronger then I. 18

† He preuented me in the day of my affliction, and our Lord became my stay. 19

† And he brought me forth into latitude, he deliuered me, because I wel pleased him. 20

† Our Lord wil reward me according to my iustice: and according to the cleannes of my handes wil he render to me. 21

† Because I haue kept the wayes of our Lord, and haue not done impiously, from my God. 22

† For al his iudgementes are in my sight: and his preceptes I haue not remoued from me. 23

† And I shal be perfect with him: and shal keepe my self from myne iniquitie. 24

† And our Lord wil restore vnto me according to my iustice: and according to the cleannes of my handes in the sight of his eyes. 25

† With the holie one thou shalt be holie: and with the strong perfect. 26

† With the elect thou shalt be elect: and with the peruerse thou shalt be peruerted. 27

† And

28 † And the poore people thou wilt saue: and the hautie in thyne eies thou wilt humble.

29 † Because thou art my lampe o Lord: and thou wilt illuminate my darkenes.

30 † For in thee I wil runne girded: in my God I wil leape ouer the wal.

31 † God, his way immaculate, the word of our Lord is examined by fyre: he is the shield of al that trust in him.

32 † Who is God beside our Lord: and who is strong beside our God?

33 † God who hath girded me with strength: and made euen my perfect way.

34 † Making my feete equal with the hartes, and setting me vpon my high places.

35 Teaching my handes vnto battel: and framing myne armes as it were a brasen bow.

36 † Thou hast geuen me the shield of thy saluation: and thy mildenes hath multiplied me.

37 † Thou shalt enlarge my steppes vnder me: and myne ankles shal not fayle.

38 † I wil pursew myne enemies, and bruise them: and wil not returne til I consume them.

39 † I wil consume and breake them, that they rise not: they shal fal vnder my feete.

40 † Thou hast girded me with strength to battel: thou hast bowed vnder me them that resist me.

41 † Myne enemies thou hast made to turne to me the backe: them that hated me, and I shal destroy them.

42 † They shal crie, and there shal not be to saue, to our Lord, and he wil not heare them.

43 † I wil destroy them as the dust of the earth: as the myre of the streates wil I bruise and breake them.

44 † Thou wilt saue me from the contradictions of my people: thou wilt keepe me to be :: the head of the Gentiles: the people which I knowe not, wil serue me.

45 † The children alienes wil resist me, with the hearing of the eare they wil obey me.

46 † The children alienes are fallen away, and shal be straytened in their distresses.

47 † Our lord liueth, and my God is blessed: and the strong God of my saluation shal be exalted.

:: Though some few Gentiles were subdued by David, and some were conuerted to true religion in the old Testament: yet the ful con-

† God which geuest me reuenges, and throwest downe 48
peoples vnder me.

uersion of Gentiles pertaineth to the Church of Christ. which is here forshewed and described to haue perpetual seede for euer.

† Which bringest me out from myne enemies, and from 49
them that resist me dost lift me vp: from the wicked man thou shalt deliuer me.

† Therfore wil I confesse vnto thee o Lord among the 50
Gentiles, and wil sing to thy name.

† Magnifying the saluations of his king, and doing mercie 51
to his Christ Dauid, and to his seede for euer.

CHAP. XXIII.

The last wordes of Dauid concerning reward of the good, 6. and punishment of the bad. 8. A Catalogue of Dauids valiant men.

AND these are Dauides last wordes. Dauid the sonne of 1
Isai sayd: The man sayd, to whom it was appointed concerning the Christ of the God of Iacob, the excellent Psalmist of Israel: † The Spirit of our Lord hath spoken by 2
me, and his wordes by my tongue. † The God of Israel sayd 3
to me, the Strong one of Israel hath spoken, the Dominatour of men, the iust ruler in the feare of God. † As the light of 4
the mourning when the sunne ryseth, early without cloudes glistereth, and as by rayne grasse springeth out of the earth.
† Neither is my house so great with God, that he should en- 5
ter with me an eternal couenant firme in al thinges & assured. For al my saluation, and al my wil: neither is there ought therof that springeth not. † And transgressors shal be pluc- 6
ked vp as thornes euery one: which are not taken with handes. † And if a man wil touch them, he shal be armed 7
with yron and a lance staffe, and kindled with fyre they shal be burnt vnto nothing. † These be the names of the valiantes 8
of Dauid. Sitting in his chaire the wisest prince amongest three, he is as it were the most tender litle worme of the wood, which killed eight hundred at one brunt. † After 9
him, Eleazar the sonne of his vncle the Ahohite among the three valiantes, that were with Dauid when they defyed the Philisthijms, and were gathered thither into battel. † And 10
when the men of Israel were gone vp, he stood and stroke the Philistians til his hand faynted, and waxed stiffe with the sword: and our Lord made a great victorie that day: and the people, that was fled, returned to take away of the spoyles of them that were slayne. † And after him Semma the sonne of 11

Age

† King Dauid in this last prophecie plainly distinguisheth betwen the couenant & promise made to him touching his earthlie kingdom and the kingdom of *Christ*. who should be borne of his seede. In both which he foretelleth the reward of the good and punishment of the bad.

Age of Arari. And the Philisthijms were gathered togehter in their ward: for there was there a filde ful of rice. And when the people was fled from the face of the Philisthijms,
32 † he stood in the middes of the filde, and defended it, and stroke the Philisthians: and our Lord gaue great saluation.
33 † Moreouer also before there went downe three which were princes among thirtie, and came to Dauid in the harueſt time into the caue of Odollam: and the campe of the Philistianes
14 was placed in the Vale of the giantes. † And Dauid was in a hold: moreouer the ward of the Philisthianes was then in
15 Bethlehem. † Dauid :: therfore desyred, & sayd: O that some man would geue me drinke of the water out of the cesterne,
16 that is in Bethlehem beside the gate. † Three valiantes therfore brake into the campe of the Philistianes, and drew water out of the cesterne of Bethlehem, that was beside the gate, and brought it to Dauid: but he would not drinke, but :: offe-
17 red it to our Lord, † saying: Our Lord be merciful to me, that I doe not this thing: shal I drinke the bloud of these men that went, & the peril of their liues? Therfore he would
18 not drinke. These thinges did the three strongest. † Abisai also the brother of Ioab the sonne of Saruia, was prince of three, it is he that lifted vp his speare agaynst three hundred,
19 whom he slewe, renowmed among three, † and the noblest of three, and he was the chiefe of them, but to the three first
20 he raught not. † And Banaias the sonne of Ioiada the most valiant man of great workes, of Cabseel: he stroke the two lions of Moab, and he went downe, and stroke the lyon in
21 the middes of the cesterne in the dayes of snow. † He also stroke the Ægyptian, a man worthie to be a spectacle, hauing in his hand a speare: therfore when he came downe to him with a rod, by force he wrested the speare out of the hand of
22 the Ægyptian, and slewe him with his owne speare. † These
23 thinges did Banaias the sonne of Ioiada. † And he renowmed among the three valiantes, which were the nobler among thirtie: but vnto the three he raught not: and Dauid made
24 him of his secrete counsel. † Asael the brother of Ioab among the thirtie, Elahanan the sonne of his vncle of Bethlehem.
25 26 † Semma of Harodi, Elica of Harori, † Heles of Phalti,
27 Hira the sonne of Acces of Thecua, † Abiezer of Anathoth,
28 Mobonnai of Husati, † Selmon the Ahohite, Maharai the
29 Netophathite, † Heled the sonne of Baana, he also a

:: The king proposed not this for desire of that water, but to trie and exercise his mens fortitude.

:: Precious thinges are most mete to be offered to God.

Netophathite, Ithai the sonne of Ribai of Gabaath of the children of Benjamin, † Banaia the Pharathonite, Heddai of the Torrent Gaas, † Abialbon the Arbathite, Azmaueth of Beromi, † Eliaba of Salaboni: The sonnes of Iassen, Ionathan, † Semma of Ororí, Ahiam the sonne of Sarar the Ararite, † Eliphelet the sonne of Aasbai the sonne of Machati, Eliam the sonne of Achitophel the Gelonite, † Hesrai of Carmel, Pharai of Arbi, † Igaal the sonne of Nathan of Soba, Bonni of Gadi, † Selec of Ammoni, Naharai the Berothite the squyer of Ioab the sonne of Saruia, † Ira the Iethrite, Gareb he also a Iethrite, † Vrias the Hetheite. Al thirtie seuen.

30 31 32 33 34 35 36 37 38 39

CHAP. XXIIII.

For Dauids sinne in numbring the people, 11. three sortes of punishments are proposed to his election: 14. of which he chooseth the plague, and seuentie thousand die in three dayes. 16. God sheweth mercie. 17. Dauid prayeth. 18. buildeth an altar, 25. and the plague ceaseth.

:: This sinne & punishment happened before, when Dauid had health and streingth of bodie.

:: The furie of our Lord, that is, Satan (a furious spirite, yet Gods creature) not our Lord him selfe, but by permission only 1. Par. 21. *Satan arose against Israel, & moued Dauid.*

AND :: the furie of our Lord added to be angrie againſt Israel, and stirred vp Dauid among them saying: Goe, number Israel and Iuda. † And the king sayd to Ioab the General of his armie: Walke through al the tribes of Israel from Dan to Bersabee, and number ye the people, that I may know the number therof. † And Ioab sayd to the king: Our Lord thy God increase thy people, as much more as now it is, and agayne multiplie it an hundred fold in the sight of my lord the king: but what meaneth my lord the king by this kind of thing? † Howbeit the kinges word more preuailed then the wordes of Ioab, and of the chiefe of the armie: and Ioab went forth, and the captaynes of the souldiars from the face of the king, to number the people of Israel. † And when they had passed Iordan, they came into Aroer to the right hand of the citie, which is in the Vale of Gad. † And by Iazer they passed into Galaad, and into the lower countrie of Hodsi, and they came into the wooddie countrie of Dan. And going about neere Sidon, † they passed nigh to the walles of Tyre, and al the land of the Heueite, and the Chananeite, and they came to the south of Iuda into Bersabee: † and hauing viewed the whole land, after nine monethes and twentie dayes, they were come to Ierusalem. † Ioab therfore gaue the number of the description of the people to the king, and

1 2 3 4 5 6 7 8 9

there

there were found of Israel eight hundred thousand strong men, that could drawe sword: and of Iuda fiue hundred thou-
10 sand fighting men. † But Dauids :: hart strooke him, after the people was numbred: and Dauid sayd to our Lord: :: I haue sinned very much in this fact: but I pray thee Lord to transferre the iniquitie of thy seruant, because I haue done exce-
11 ding foolishly. † Dauid therfore arose in the morning, and the word of our Lord was made to Gad the prophete and Seer of
12 Dauid, saying: † Goe, and speake to Dauid: Thus sayth our Lord: :: Choyse is geuen thee of three thinges, choose one of
13 them which thou wilt, that I may do it to thee. † And when Gad was come to Dauid, he told him, saying: Either famine shal come to thee seuen yeares in thy land: or three monethes thou shalt flee thy aduersaries, and they shal pursew thee: or certes three dayes the pestilence shal be in thy land. Now therfore deliberate, and see what word I shal answer to him
14 that sent me. † And Dauid sayd to Gad: I am distressed excedingly: but it is better that I fal into the handes of our Lord (for his mercies be manie) then into the handes of men.
15 † And our Lord sent the pestilence in Israel, from morning
16 vnto the time appoynted, and there died of the people from Dan to Bersabee seuentie thousand men. † And when the Angel of Our Lord had stretched forth his hand ouer Ierusalem to destroy it, our Lord had pitie vpon the affliction, and sayd to the Angel that stroke the people: :: It is sufficient: now hold thy hand: and the Angel of our Lord was beside
17 the floore of Areuna the Iebusite. † And Dauid sayd to our Lord when he saw the Angel striking the people: I am he that haue sinned, I haue done wickedly: these that are the
18 sheepe, what haue they done? let thy hand, I beseche thee be turned agaynst me, and agaynst my fathers house. † And Gad came to Dauid in that day, and sayd to him: Goe vp, and build an altar to our Lord in the floore of Areuna the Iebu-
19 site. † And Dauid went vp according to the word of Gad,
20 which our Lord had cõmanded him. † And Areuna looking, perceiued the king and his seruantes to come towards him
21 † And going forth he adored the king with his face bowing to the earth, and sayd: What is the cause that my lord the king cometh to his seruant? To whom Dauid sayd: That I may bye of thee the floore, and build an altar to our Lord, and the slaughter may cease which rageth among the people.

:: Contrition.
:: Confession.
:: Satisfaction.
The Epistle in a votiue Masse in tyme of plague or mortalitie.
:: Temporal punishment inflicted after the guilt of sinne was remitted.

& If subiectes had not proprietie in their goodes, but that the right and dominion of al perteyned to the prince, then could nothing at al, in anie case be geuen gratis by the subiect, but only yelded as due, to his souereigne.

† And Areuna sayd to Dauid: Let my lord the king take, and offer, as it pleaseth him: thou hast the oxen for holocauste, and the wayne, and the yokes of the oxen for prouision of wood. † Areuna gaue al thinges to the king: and Areuna sayd to the king: The Lord thy God receiue thy vowe. † To whom the king answering, sayd: Not so as thou wilt, but I wil bye it of thee at a price, and I wil not offer to our Lord my God holocaustes :: geuen gratis. Dauid therfore bought the floore, and the oxen, for fiftie sicles of siluer: † and Dauid built there an altar to our Lord, & offered holocaustes and pacifiques: and our Lord became merciful to the land, and the plague was stayed from Israel. 22 23 24 25

THE ARGVMENT OF THE THIRD BOOKE OF KINGES.

The contentes of this booke, diuided into three partes.

VVITH *commemoration of king Dauids old age, of his appointing a successour, and of his death, in the first and part of the second chapters, this booke conteyneth two other principal partes: the former is of king Salomon: of his entrance to the kingdom; his deuotion; wisdom; magnificence; richesse; great familie; building of the Temple; and other sumptuous palaces; of his fal also into luxurie, and idolatrie; in the rest of the second chapter to the end of the eleuenth. The other part sheweth the diuision of the kingdom; onlie two tribes remayning to Roboam, Salomons sonne, with title of king of Iuda; and tenne passing to Ieroboam his seruant, called king of Israel. So folow the seueral reignes of Abias, Asa, and Iosaphat kinges of Iuda: and of Madab, Baasa, Ela, Zambri, Amri, Achab with Iezabel, and Othozias kinges of Israel: with the preaching, miracles, and other actes of Abias, Elias, Eliseus, and other prophetes. in the other eleuen chapters.*

THE

THE THIRD BOOKE OF KINGES; ACCORDING TO THE HEBREWES THE FIRST OF MALACHIM.

CHAP. I.

King Dauid waxing old, Abisag a Sunamite is brought to him. 5. Adonias pretending to reigne, 11. Nathan and Bethsabee obtaine, 28. that Salomon is declared and annointed King. 41. Whereupon Adonias (his followers parting to their houses) 50. fleeth to the altar in the tabernacle, but vpon promise of fasetie doth homage to Salomon.

1 AND king Dauid was old, and had manie daies of age: and when he was couered with clothes,
2 he was not warmed. † His seruantes therfore sayd to him: Let vs seeke for our lord the king a yong woman a virgin, and let her stand before the king, and cherishe him, and sleepe in his bosome, and warme our lord the king. † They sought therfore a beautiful yong woman in al the costes of Israel, and they found Abisag a Sunamite, and brought her to the king.
4 † And the damsel was exceding beautiful, and she slept with the king, and serued him, but the king did not know
5 her. † And Adonias the sonne of Haggith was eleuated, saying: I wil reigne. And he made him self chariotes and horsemen, and fiftie men, that should runne before him.
6 † Neither did his father controwle him at any time, saying: Why didst thou this? And he also was very beautiful, the
7 second borne after Absalom. † And he had talke with Ioab the sonne of Saruia, & with :: Abiathar the priest, who furthered
8 Adonias side. † But Sadoc the priest, and Banaias the sonne of Ioiada, and Nathan the prophet, and Semei, and Rei, and
9 the strength of Dauids armie was not with Adonias. † Adonias therfore hauing immolated rammes and calues, and al fatte beastes beside the Stone zoheleth, which was nigh to the Fountaine Rogel, called al his brethren the sonnes of the king,

The first part. King Dauides admonitions to his sonne: and his death.

::For this conspiracie Abiathar was deposed. *ch.* 2. *v.* 27.

king, and al the men of Iuda the seruantes of the king: † But 10
Nathan the prophet, and Banaias, and al the strong ones, and
Salomon his brother he called not. † Nathan therfore sayd 11
to Bethsabee the mother of Salomon: Hast thou not heard
that Adonias the sonne of Haggith hath reigned, and our lord
Dauid is ignorant therof? † Now therfore come, take coun- 12
sel of me, and saue thy life, and thy sonne Salomons. † Goe, 13
and enter in to king Dauid, and say to him: Didst not thou
my lord king, sweare to me thy handmayd, saying: Salo-
mon thy sonne shal reigne after me, and he shal sitte in my
throne? Why then reigneth Adonias? † And whiles thou 14
art yet speaking there with the king, I wil come after thee,
and make vp thy wordes. † Bethsabee therfore went in to 15
the king in the chamber: and the king was exceding old, and
Abisag the Sunamite ministred to him. † Bethsabee bowed 16
her self, and adored the king. To whom the king sayd: What
is thy wil? quoth he. † Who answering sayd: My lord, thou 17
didst sweare to thy handmayd by our Lord thy God, that Sa-
lomon thy sonne shal reigne after me, and he shal sitte in my
throne. † And behold now Adonias reigneth, thou my lord 18
the king not knowing therof. † He hath killed oxen, & al fatte 19
thinges, and manie rammes, and called al the kinges sonnes,
Abiathar also the priest, and Ioab the General of the warfarre:
but Salomon thy seruant he called not. † Notwithstanding 20
my lord king, the eyes of al Israel looke vpon thee, that thou
wouldest shew them, who shal sitte in thy throne my lord
king after thee. † And it shal be when my lord king sleepeth 21
with his fathers, I and my sonne Salomon shal be :: sinners.
† As she was yet speaking with the king, Nathan the prophet 22
came. † And they told the king, saying: Nathan the prophete 23
is here. And when he was gone in to the king, and had ado-
red bowing to the earth, † Nathan sayd: My lord king, didst 24
thou say: Let Adonias reigne after me, and let him sitte vpon
my throne? † Because he is gone downe to day, and hath im- 25
molated oxen, and fattelinges, and manie rammes, and called
al the kinges sonnes, and the captaynes of the armie, Abiathar
also the priest: and they eating and drinking before him, and
saying: God saue the king Adonias: † me thy seruant, and 26
Sadoc the priest, and Banaias the sonne of Ioiada, and Salo-
mon thy seruant he called not. † Is this word proceded from 27
my lord the king, and hast thou not told me thy seruant who
should

:: Basely esteemed, or punished as offenders vpon suspition or iealosie.

ſhould ſitte vpon the throne of my lord the king after him?
28 † And king Dauid anſwered, ſaying: Cal vnto me Bethſabee.
Who when ſhe was entered in to the king, and ſtood before
29 him, † the king ſware, and ſayd: Our Lord liueth, which
30 hath deliuered my ſoule from al diſtreſſe, † that as I ſware to
thee by our Lord the God of Iſrael, ſaying: Salomon thy
ſonne ſhal reigne after me, and he ſhal ſitte vpon my throne
31 for me, ſo wil I doe this day. † And Bethſabee bowing her
contenance vnto the earth adored the king, ſaying: God ſaue
32 my lord for euer. † King Dauid alſo ſaid: Cal me Sadoc the
prieſt, and Nathan the prophet, & Banaias the ſonne of Ioiada.
33 Who when they were entred in before the king, † he ſaid to
them: Take with you the ſeruantes of your lord, and ſette Sa-
lomon my ſonne vpon my mule: and bring him into Gihon.
34 † And let Sadoc the prieſt anoint him there, and Nathan the
prophet to be king ouer Iſrael: and you ſhal ſound the trum-
35 pet, and ſhal ſay: God ſaue king Salomon. † And you ſhal
goe vp after him, and he ſhal come, and ſhal ſitte vpon my
throne, and he shal reigne for me: and I wil ordaine him
36 that he be prince ouer Iſrael, and ouer Iuda. † And Banaias
the ſonne of Ioiada anſwered the king, ſaying: Amen: ſo
37 ſpeake our Lord the God of my lord the king. † As our Lord
hath beene with my lord the king, ſo be he with Salomon,
and make his throne higher then the throne of my lord king
38 Dauid. † Sadoc therfore the prieſt, and Nathan the prophet
went downe, and Banaias the ſonne of Ioiada, and Cherethi,
and Phelethi: and they ſet Salomon vpon the mule of king
39 Dauid, and brought him into Gihon. † And Sadoc the prieſt
tooke a horne of oile out of the tabernacle, and annointed
Salomon: and they ſounded the trumpet, and al the people
40 ſaid: God ſaue king Salomon. † And al the multitude went
vp after him, and the people ſinging on ſhaulmes, and re-
ioyſing with great gladnes, and the earth ſounded of their
41 crie. † And Adonias heard, and al that were inuited of him,
and the feaſt was ended: yea and Ioab hearing the voice of
the trumpet, ſaid: What meaneth the crie of the citie ma-
42 king a tumult? † As he yet ſpake, came Ionathas the ſonne
of Abiathar the prieſt: to whom Adonias ſaid: Come in, be-
43 cauſe thou art a ſtout man, and bringeſt good newes. † And
Ionathas anſwered Adonias: Not ſo: for our lord king
44 Dauid hath appointed Salomon king. † and hath ſent with

him Sadoc the prieſt, and Nathan the prophete, and Banaias the ſonne of Ioiada, and Cerethi, and Phelethi, and they haue ſet him vpon the kinges mule.† And Sadoc the prieſt, and Nathan the prophete haue annointed him king in Gihon: & they are gone vp thence reioyſing, and the citie ſounded: this is the voice that you heard. † Yea and Salomon ſitteth vpon the throne of the kingdom. † And the kinges ſeruantes entring in, haue bleſſed our lord king Dauid, ſaying: God amplify the name of Salomon aboue thy name, and magnifie his throne aboue thy throne. And the king :: adored in his bed: † and he hath thus ſpoken: Bleſſed be our Lord the God of Iſrael, who hath geuen this day one ſitting in my throne, mine eies ſeing it. † They therfore were terrified, and they al aroſe, that had beene inuited of Adonias, and euery man went his way. † And Adonias fearing Salomon aroſe, and went, and held the horne of the altar. † And they told Salomon ſaying: Behold Adonias fearing king Salomon, hath taken hold of the horne of the altar, ſaying: Let king Salomon ſweare to me this day, that he wil not kil his ſeruant with the ſword. † And Salomon ſayd: If he be a good man, there ſhal not ſo much as one heare of his fal vpon the ground: but if euil ſhal be found in him, he ſhal die. † King Salomon therfore ſent, and brought him out from the altar: and going in he adored king Salomon: and Salomon ſayd to him: Goe to thy houſe.

45 46 47 48 49 50 51 52 53

:: King Dauid did not adore his ſonne as ſubiect adoreth his prince, but adored God, geuing thankes for this benefite of a ſucceſſor, as it foloweth in the next verſe.

CHAP. II.

Dauid geueth godlie preceptes to Salomon 5 willeth him to punish certaine offenders: 10. and dieth. 12. Salomon reigneth. 13. Adonias, by intercession of Bethſabee, requeſteth to haue Abiſag to wife: 22 but is put to death for demanding her. 26. Abiathar the prieſt is baniſhed, and depoſed, for conſpiring with Adonias. 28. Ioab alſo for the ſame cauſe, and former crimes is ſlaine. 36. Semei is confined in Ieruſalem, 40. & for tranſgreſſing his limites, together with old faultes is lik wiſe ſlaine.

AND the dayes of Dauid approched that he ſhould die, and he commanded his ſonne Salomon, ſaying: † I enter into the way of al flesh: take courage, and play the man. † And obſerue the watches of our Lord thy God, that thou walke in his waies, and keepe his ceremonies, and his preceptes, and iudgementes, and teſtimonies, as is written in the law of Moyſes: that thou mayſt vnderſtand al thinges which thou doeſt, and whitherſoeuer thou ſhalt turne thy ſelfe: † that

1 2 3

4 † that our Lord may confirme his wordes, which he hath ſpoken of me, ſaying: If thy children ſhal keepe their waies, and ſhal walke before me in truth, in al their hart, and in al their ſoul, there shal not altogether be taken from thee a man
5 out of the throne of Iſrael. † Thou knoweſt alſo what Ioab the ſonne of Saruia hath done to me, what he did to the two princes of the armie of Iſrael, to Abner the ſonne of Ner, and Amaſa the ſonne of Iether: whom he ſlewe, & shed the bloud of warre in peace, & put the bloud of battel in his belt, which was about his loynes, and in his shoe, which was on his feete.
6 † Thou shalt doe therfore according to thy wiſdom, and
7 shalt not bring his hoare head peaceably vnto hel. † But to the ſonnes alſo of Berzellai the Galaadite thou shalt render kindnes, and they shal eate on thy table: for they mette me
8 when I fled from the face of Abſolom thy brother. † Thou haſt alſo with thee Semei the ſonne of Gera the ſonne of Iemini of Bahurim, who curſed me with a wicked curſe, when I went to the Campe; but becauſe he came downe to meete me when I paſſed Iordan, and I ſware to him by our
9 Lord, ſaying: I wil not kil thee with the ſword: † doe not thou ſuffer him to be guiltles. But thou art a wiſe man, ſo that thou knoweſt what thou ſhalt doe to him, and thou shalt bring his
10 hoare heare with bloud vnto hel. † Dauid therefore ſlept with
11 his fathers, and was buried in the citie of Dauid. † And the daies that Dauid reigned in Iſrael, are fourtie yeares: in Hebron he reigned ſeuen yeares, in Ieruſalem thirtie three.

12 † And Salomon ſate vpon the throne of Dauid his father, The ſecond part.
13 and his kingdome was confirmed excedingly. † And Adonias Of Salomons reigne, and actes good and bad.
the ſonne of Haggith entered in to Bethſabee the mother of Salomon. Who ſaid to him: Is thy coming peaceable? Who
14 anſwered: peaceable. † And he added: I haue a word to ſpeake
15 with thee. To whom she ſaid: Speake. And he: † Thou knoweſt, quoth he, that the kingdom was mine, and al Iſrael had purpoſed to make me ouer them to be their king: but the kingdom is tranſpoſed, & is made my brothers: for it was ap-
16 pointed him of our Lord. † Now therefore I deſire one petition of thee; Confound not my face. Who ſaid to him: Speake.
17 † And he ſaid: I pray ſpeake to Salomon the king (for he can not denie thee any thing) that he geue me Abiſag the Suna-
18 mite to wife. † And Bethſabee ſaied: wel, I wil ſpeake for thee
19 to the king. † Bethſabee therefore came to king Salomon, to

speake vnto him for Adonias: and the king arose to meete her, and adored her, and sate downe vpon his throne: and a throne was setre for the kinges mother, who sate on his right hand. † And she said to him: One litle petition I desire of thee, con- 20
found not my face. And the king said to her: My mother aske:
:: In al conue- nient suites it behoueth the sonne to heare his mother. for :: it behoueth not that I turne away thy face. † Who said: 21
Let Abisag the Sunamite be geuen to Adonias thy brother to wife. † And king Salomon answered, and said to his mother: 22
Why doest thou aske Abisag the Sunamite for Adonias? aske for him also the kingdom: for he is my brother elder then I, & hath Abiathar the priest, & Ioab the sonne of Saruia. † Ther- 23
fore king Salomon sware by our Lord, saying: These thinges doe God to me, and these adde he, because Adonias hath spoken this word against his life. † And now, our Lord liueth 24
which hath established me, and placed me vpon the throne of Dauid my father, and which hath made me a house, as he spake, this day shal Adonias be slaine. † And king Salomon 25
sent by the hand of Banaias the sonne of Ioiada, who slewe him, and he died. † To Abiathar also the priest the king said: 26
Goe into Anathoth to thy field, and thou in deede art a man of death: but to day I wil not kil thee, because thou didst carie the arke of our Lord God before Dauid my father, & hast sus- teyned labour in al thinges, wherein my father laboured.
:: By special in- stinct Salomon did this extra- ordinarie fact as a prophet & minister of God, execu- ting his sentenc ce geuen be- fore against the house of Heli for the sinnes of his children, 1. Reg. 2. v. 31. and for Abia- thars proper fault ioyning with Adonias against Salo- mon 3. Reg. 1. † Salomon therefore :: cast out Abiathar, that he should not 27
be the priest of our Lord, that the word of our lord might be fulfilled, which he spake concerning the house of Heli in Silo. † And when a messenger came to Ioab for that Ioab had 28
turned after Adonias, and after Salomon had not turned: Ioab therfore fled into the tabernacle of our Lord, & caught the horne of the altar. † And it was told king Salomon, that 29
Ioab was fled into the tabernacle of our Lord, and was beside the altar: & Salomon sent Banaias the sonne of Ioiada, saying: Goe, kil him. † And Banaias came to the tabernacle of our Lord, and said to him: Thus sayth the king: Come forth. Who said: I wil not come forth, but here wil I die. Banaias reported his word to the king, saying: Thus spake Ioab, and thus he answered me. † And the king said to him: Doe as he 31
hath spoken: and kil him, & burie him, and thou shalt temoue the innocent bloud, which hath beene shed of Ioab, from me, and from the house of my father. † And our Lord shal render 32
his bloud vpon his head, because he murdered two iust men, &

better

better then him self: and slew them with his sword, my father Dauid not knowing, Abner the sonne of Ner general of the warfare of Israel, and Amasa the sonne of Iether general of the
33 armie of Iuda: † and their bloud shal returne vpon the head of Ioab, and vpon the head of his seede for euer. But to Dauid and his seede and his house, and to his throne be peace for
34 euer from our Lord. † Banaias therfore the sonne of Ioiada went vp, and setting vpon him slewe him: and he was buried
35 in his house in the desert. † And the king appoynted Banaias the sonne of Ioiada for him ouer the armie, and Sadoc the
36 priest he :: placed for Abiathar. † The king also sent, and called Semei, and said to him: Build thee a house in Ierusalem, and dwel there: and thou shalt not goe out thence hither and
37 thither. † But what day soeuer thou shalt goe out, and shalt passe the Torrent Cedron, know that thou art to be slaine: thy
38 bloud shal be vpon thy head. † And Semei said to the king: The saying is good: as my lord the king hath spoken, so wil thy seruant doe. Semei therfore dwelt in Ierusalem, manie
39 dayes. † And it came to passe after three yeares, that the seruantes of Semei fled to Achis the sonne of Maacha the king
40 of Geth: and it was told Semei that his seruantes were gone into Geth. † And Semei arose, and sadled his asse, and went
41 to Achis into Geth to require his seruantes, and he brought
42 them out of Geth. † And it was told Salomon that Semei went into Geth out of Ierusalem, and was returned. † And sending he called him, and said to him: Did I not testifie to thee by our Lord, and told thee before. What day soeuer thou going out shalt passe hither & thither, know that thou shalt die? And thou didst answere me: The saying is good, which
43 I haue heard. † Why then hast thou not kept the oath of our
44 Lord, and the precept that I commanded thee? † And the king said to Semei: Thou knowest al the euil, wherof thy hart is priuy to thy selfe, which thou dist to Dauid my father: our
45 Lord hath rendred thy malice vpon thy head: † And king Salomon be blessed, and the throne of Dauid shal be stable before our Lord for euer. † The king therfore commanded Banaias the sonne of Ioiada: who going out, stroke him, and he died.

:: Salomon was not only a kīg but also a prophet. Moreouer some secular princes doe nominate spiritual superieurs, and instal them in their seates, yet their iurisdiction is not depending on the prince, but the prince to be directed by them. Num. 27. v. 21.

CHAP. III.

King Salomon marieth Pharaos sister. 3. offereth victims in high places. 5. admonished by God in his sleepe to demand what he wil, he asketh wisdom

to gouerne his people. 10. which God granteth him, with much richeſſe also and glorie. 16. He decideth a controuerſie betwen two women contending about a liuing child and a dead.

THE kingdom therfore was eſtablished in the hand of 1
Salomon, and he was ioyned in affinitie to Pharao the king of Ægypt: for he tooke his daughter, and brought her into the citie of Dauid, vntil he accomplished building his owne houſe, and the houſe of our Lord, and the wal of Ieruſalem round about. † But yet the people immolated in the 2
excelſes: for there was no temple built to the name of our Lord vntil that day. † And Salomon loued our Lord, walking 3
in the preceptes of Dauid his father, ſauing that he immolated in the excelſes, and burnt ineenſe. † He went therfore into 4
Gabaon, to immolate there: for that was a verie great excelſe: a thouſand hoſtes for holocauſt did Salomon offer vpon that altar in Gabaon. † And our Lord appeared to Salomon in a 5
dreame by night, ſaying: Aske what thou wilt that I may geue it thee. † And Salomon ſaid: Thou haſt done great mercie 6
with thy ſeruant Dauid my father, euen as he walked in thy ſight in truth, and iuſtice, and a right hart with thee: for thou haſt kept thy great mercie, and haſt geuen him a ſonne ſitting vpon his throne, as it is this day. † And now Lord 7
God, thou haſt made thy ſeruant to reigne for Dauid my father: but I am a litle childe, and ignorant of my going out and coming in. † And thy ſeruant is in the middes of the 8
people, which thou haſt choſen, a people infinite, which can not be numbred and counted for the multitude. † Thou 9
ſhalt therfore geue to thy ſeruant a docible hart, that he may iudge the people, & diſcerne betwen good and euil. For who ſhal be able to iudge this people, this thy people great in num- 10
ber? † The word therfore was liked before our Lord, that Salomon had asked ſuch a thing. † And our Lord ſayd to Salo- 11
mon: Becauſe thou haſt asked this thing, and haſt not deſired for thy ſelf manie dayes, nor riches, nor the liues of thine enemies, but haſt deſired wiſedom for thy ſelf to diſcerne iudgement: † behold I haue done vnto thee according to thy wor- 12
des, & haue geuen thee a wiſe hart and intelligent, inſo much that none before thee hath beene like thee, nor ſhal ariſe after thee. † Yea and theſe thinges, which thou didſt not aske, I 13
haue geuen thee: to witte, riches, and glorie, ſo that none

hath

hath beene like thee among the kinges al dayes herto fore.
14 † And if thou wilt walke in my wayes, and keepe my pre-
cepts, and my commandementes, as thy father walked, I wil
15 make thy dayes long. † Therfore Salomon awaked, and per-
ceiued that it was a dreame: and when he was come to Ieru-
salem, he stood before the arke of couenant of our Lord, and
offered holocaustes, and made pacifique victimes, and a great
16 feast to al his seruantes. † Then came there two women har-
17 lottes to the king, and stood before him: † of the which one
said: I beseech thee, my lord, I and this woman dwelt in one
house, and I was deliuered of a childe beside her in the cham-
18 ber. † And the third day, after that I was deliuered, she also
was deliuered, and we were together, and no other person
18 with vs in the house, except we two. † And this womans
20 childe died in the night. For sleping she oppressed him. † And
rysing in the dead tyme of the night, she tooke my childe
from the side of me thy handmayd being aslepe, and layed it
in her bosome: and her childe that was dead, she put in my
21 bosome. † And when I was rysen in the morning to geue my
childe milke, he appeared dead: whom more diligently be-
holding when it was cleere day, I found that it was not mine
22 which I bare. † And the other woman answered: It is not
so as thou sayst, but thy childe is dead, and mine liueth. On the
contrarie part she sayd: Thou liest: for my childe liueth, and
thy childe is dead. And in this maner they stroue before the
23 king. † Then sayd the king: This woman saith, My childe
liueth, and thy childe is dead. And this hath answered, No,
24 but thy childe is dead, and mine liueth. † The king therfore
said: Bring me a sword. And when they had brought a sword
25 before the King, † Diuide, quoth he, the liuing child into
two partes, and geue the halfe part to one, and halfe to the
26 other. † But the woman, whose childe was aliue, said to the
king (for her bowels were moued vpon her childe) I besech
thee my lord, geue her the childe aliue, and kil it not. On the
contrarie part she sayd: :: be it neither mine, nor thine, but
27 let it be diuided. † The king answered, and said: Geue
vntō this woman the infant aliue, and let it not be killed
28 for this is the mother therof. † Al Israel therfore heard the
iudgement that the king had iudged, and they feared the
king, seing the wisedom of God to be in him to doe iudge-
ment.

The Epistle on munday in the 4. weke of Lent.

:: So heretikes not being able to proue that their synagogue is the true & permanent Church, would destroy the Catholique and so haue none at al.

CHAP.

CHAP. IIII.

Chiefe men of Salomons kingdom are recited by their names, and offices. 22. likewise the prouision of victuals for his house, 26. the number of his horses, 29. his wisedom excelleth al others. 32. he writte manie parables and verses, and lernedly discoursed of al thinges.

AND king Salomon was reigning ouer al Israel: † and 1 2
these were the princes which he had: Azarias the sonne
of Sadoc the priest: † Elihoreph, and Ahia the sonnes of Sisa 3
Scribes: Iosaphat the sonne of Ahilud, register: † Banaias the 4
sonne of Ioiada ouer the armie: and Sadoc, and Abiathar prie-
stes. † Azarias the sonne of Nathan, ouer them that assisted 5
the king: Zabud the sonne of Nathan priest the kinges frend:
† and Ahizar gouernour of the house: and Adoniram the 6
sonne of Abda ouer the tributes. † And Salomon had twelue 7
gouernours ouer al Israel, which serued out victuals for the
king and for his house: for euerie one ministred necessaries,
eche man his moneth in the yeare. † And these are their 8
names: Benhur in mount Ephraim † Bendecar, in Maeces, 9
and in Salebim, and in Bethsames, and in Elon, and in Berh-
hanan. † Benheséd in Aruboth: his was Socho, and al the 10
land Epher. † Benabinadab, whose was al Nepha Dor, had 11
Tapheth the daughter of Salomon to wife. † Bana the sonne 12
of Ahilud gouerned Thanach and Mageddo, and al Bethsan,
which is beside Sarthana vnder Iezrahel, from Bethsan vnto
Abelmehula ouer against Iecmaan. † Bengaber in Ramoth 13
galaad: had Auothiair the sonne of Manasses in Galaad, he
was chiefe in al the countrie of Argob, which is in Basan,
three score cities great and walled, which had brasen lockes.
† Ahinadab the sonne of Addo was chiefe in Manaim. 14
† Achimaas in Nephthali: yea he also had Basemath the daugh- 15
ter of Salomon in mariage. † Baana the sonne of Husi, in 16
Aser, and in Baloth. † Iosaphat the sonne of Pharue, in Isacar. 17
† Semei the sonne of Ela, in Beniamin. † Gaber the sonne 18 19
of Vri, in the land of Galaad in the land of Sehon the king of
the Ammorrheite, & of Og the king of Basan, ouer al thinges
that were in that land. † Iuda and Israel innumereble, as the 20
sand of the sea in multitude: eating, and drinking, and reioy- 21
sing. † And Salomon was in his dominion, hauing al the king-
domes with him from the riuer of the land of the Phili-
sthijms vnto the border of Ægypt: of them that offered him
presentes,

22 presents, and serued him al the dayes of his life. † And the
prouision of Salomon was euerie day thirtie measures of
23 floure, & three score measures of meale, † tenne fat oxen and
twentie pasture fed, & a hundred rammes, beside the venison
24 of hartes, roes, and buffles, & fatted foule. † For he possessed
al the countrie, which was beyond the riuer, from Thapsa
vnto Goza, and al the kinges of those countries: and he had
25 peace on euerie side round about. † And Iuda and Israel
dwelt without anie feare, euerie one vnder his vine, and vn-
der his figtree, from Dan vnto Bersabe al the dayes of Salo-
26 mon. † And Salomon had fourtie thousand stalles of chariot-
27 horses, and twelue thousand for the saddle. † And the fore-
saide gouernours of the king fed them: yea and the necessaries
of king Salomons table they gaue forth with great care in
28 their time. † Barley also and strow for the horses, and beastes,
they brought to the place, where the king was, according as
29 it was appointed them. † God also gaue wisdom to Salomon
and prudence exceding much, and latitude of hart as the sand
30 that is in the sea shore. † And the wisdom of Salomon passed
the wisdom of al them in the east, and of the Ægyptians,
31 † and he was wiser then al men: wiser then Ethan the Ezra-
lite, and Heman, and Chalcol, and Dorda the sonnes of Mahol
32 and he was renowmed in al nations round about. † Salomon
also spake :: three thousand parables: and his songues were :: These
33 a thousand & fiue. † And he disputed of trees from the ceder, bookes are
that is in Libanus, vnto the hyssop which cometh out of the not extant.
wal: and he discourssed of beastes, and foules, and creeping
34 wormes, and fishes. † And there came from al people to heare
the wisdom of Salomon, and from al the kinges of the earth,
which heard his wisdom.

Chap. V.

Hiram king of Tyre granteth timber and workmen for building the Temple: Salomon allowing victuals, and paying wages. 13. the number of workmen and ouerseers.

1 Hiram also the king of Tyre sent his seruantes to Sa-
lomon: for he heard that they had anointed him king
for his father: because Hiram had bene Dauids frend at al
2 time. † And Salomon sent to Hiram, saying: † Thou know-
3 est the wil of Dauid my father, and that he could not build
a house to the name of our Lord his God, because of warres

imminent round about vntil our Lord put them vnder the sole of his feete. † But now our Lord my God hath geuen me rest 4
round about: and there is no satan, nor il rencounter. † Wher- 5
fore I purpose to build a temple to the name of our Lord my God, as our Lord hath spoken to Dauid my father, saying: Thy sonne, whom I wil geue for thee vpon thy throne, he shal build a house to my name. † Command therfore that thy 6
seruantes cut me downe cedres out of Libanus, and let my seruantes be with thy seruantes: and I wil geue thee the hire of thy seruantes whatsoeuer thou wilt aske, for thou knowest how there is not in my people a man that hath skil to hew wood as the Sidonians. † When Hiram therfore had heard the 7
wordes of Salomon, he reioyced exceedingly, and said: Blessed be the Lord God this day, who hath geuen vnto Dauid a sonne most wise ouer this people so great in number. † And Hiram 8
sent to Salomon, saying: I haue heard whatsoeuer thou hast willed me: I wil doe al thy wil in cedre trees, and firre trees. † My seruantes shal bring them downe from Libanus to the 9
sea: and I wil put them in boates in the sea, vnto the place, which thou shalt signifie to me; and wil land them there, and thou shalt take them: and thou shalt allow me necessaries, that there be meate geuen for my house. † Therfore Hiram 10
gaue Salomon cedre trees, and firre trees, according to al his wil. † And Salomon allowed Hiram twentie thousand cores 11
of wheate, for prouision for his house, and twentie cores of most pure oile: these thinges did Salomon geue to Hiram euerie yeare. † Our Lord also gaue wisedom to Salomon, as he 12
spake to him: & there was peace betwen Hiram & Salomon, and both made a league. † And king Salomon chose work- 13
men out of al Israel, and the taxed number was of thirtie thousand men. † And he sent them into Libanus, ten thou- 14
sand euerie moneth by course, so that two monethes they were in their houses: and Adoniram was ouer this taxing. † And Salomon had seuentie thousand of them that caried 15
burdens, and eightie thousand hewers of stones in the mountaine: † besides the ouerseers which were ouer euerie worke, 16
in number three thousand, and three hundred that commanded the people, and them that did the worke. † And the 17
king commanded, that they should take great stones, chosen stones for the foundation of the temple, and should square them: † which the masons of Salomon, and masons of 18
Hiram

Hiram hewed: moreouer the Giblians prepared timber and stones, to build the house.

CHAP. VI.

In the yeare foure hundred and foure score after the Israelites came from Ægypt, Salomon, the fourth yeare of his reigne, begenneth to build the Temple. 2. The principal partes with the greatnes, forme, and ornamentes therof are described. 38. It is in building seuen yeares.

1 AND it came to passe in the foure hundred and foure score yeare of the coming forth of the children of Israel out of the Land of Ægypt, in the fourth yeare, the moneth Zio (that is the second moneth) of the reigne of Salomon
2 ouer Israel, he began to build a house to our Lord. † And the house, which king Salomon built to our Lord, had three score cubites in length, and twentie cubites in bredth, and
3 thirtie cubites in height. † And there was a porche before the temple of twentie cubites of length, according to the measure of the bredth of the temple: and it had ten cubites
4 of bredth before the face of the temple. † And he made in the temple * oblique windowes. † And he built vpon the
5 wal of the temple lofts round about, † in the walles of the house round about the temple and the oracle, and he made
6 sides round about. † The loft that was vnderneth, had fiue cubites of bredth, & the middle loft was of six cubites in bredth, and the third loft had seuen cubites of bredth. And he put beames in the house round about on the outside, that they
7 might not cleaue to the walles of the temple. † And the house when it was built, was built of stones hewed and perfected: and hammer, and hachet, and al the toole of yron
8 were :: not heard in the house when it was built. † The doore of the middle side was in the val of the house on the right hand: and by wynding staires they went vp into the middle
9 rowme, and from the middle into the third. † And he built the house, and finished it: he couered also the house with
10 seelings of cedre trees. † And he built a loft ouer al the house fiue cubites of height, and he couered the house with
11 cedre timber. † And the word of our Lord came to Salomon,
12 saying: † This house, which thou buildest, if thou wilt walke in my preceptes, and doe my iudgementes, and keepe al my commandementes, going in them, I wil establish my
13 word to thee, which I spake to Dauid thy father. † And I

* Narrow without & broad within.

:: In perfect people is neither noise of murmur in aduersitie, nor of boasting in prosperitie, but patience and humilitie with silence.

wil dwel in the middes of the children of Israel, and wil not
forsake my people Israel. † Salomon therfore built the house, 14
and finished it. † And he built the walles of the house on the 15
inside, with cedre lofres, from the pauement of the house to
the toppe of the walles, and to the roofes, he couered it with
cedre trees on the inside: and he couered the floore of the
house with boordes of firre. † And he built lofres of cedre 16
timber of twentie cubites at the hinder part of the temple,
from the pauement to the higher partes: and he made the
inner house of the oracle to be :: Sanctum Sanctorum.
† Moreouer the temple it self was fourtie cubites before the 17
doores of the oracle. † And al the house was couered within 18
with ceder, hauing roundels, and the ioyntes therof coningly wrought and the engrauinges standing out: al thinges were couered with bordes: :: neither could there a stone appeare in the wal at al. † And he made the oracle in the middes 19
of the house, in the inner part, that he might put the arke of
couenant of our Lord there. † Moreouer the oracle had 20
twentie cubites in length, and twentie cubites of bredth, and
twentie cubites in height. And he couered and seeled it with
moſt pure gold. and the altar also he decked with ceder.
† The house also before the oracle he couered with moſt 21
pure gold, and fastened on plares with nailes of gold. † And 22
there was nothing in the temple that was not couered with
gold: yea and al the altar of the oracle he couered with gold.
† And he made in the oracle two cherubs of olive trees, of 23
ten cubites in height. † One wing of a cherub of fiue cubites, 24
and the other wing of a cherub fiue cubites: that is, hauing
tenne cubites, from the end of one wing vnto the end of
the other wing. † Of ten cubites also was the second cherub: 25
in like measure, and the worke was one in both cherubs,
† that is to say, one cherub had the height of ten cubites, 26
and in like maner the second cherub. † And he put the che- 27
rubs in the middes of the inner temple: and the cherubs extended their winges, and the one wing touched the wal, and
the wing of the second cherub touched the other wal: and
the other winges in the middle part of the temple touched
eech other. † He couered also the cherubs with gold. † And 28 29
al the walles of the temple round about he graued with diuerse engrauinges and caruing: & he made in them cherubs,
and palme trees, and :: diuerse pictures, as it were standing
out

:: *Holies of holies* or most holie place.

:: Stones in buildinges, and bones in liuing bodies represent the state of religious persones who being hidde in their Monasteries and celles, so much the more fortifie the Church, by how much lesse they appeare abrode. because *their office is not to teach, but to mourne. S. Bernard. Ser. 64.*

:: It is a clere case, that al car

30 out of the wal, and coming forth. † Yea the pauement also
31 of the house he couered with gold within and without. † And
in the entrance of the oracle he made litle doores of the tim-
32 ber of oliuetrees, and fiue corner postes. † And two doores
of oliuetimber: and he graued in them pictures of Cherubs,
and figures of Palme trees, and grauen workes standing out
very much; and he couered them with gold: and he couered
as wel the cherubs as the palmetrees, and the other thinges
33 with gold. † And he made in the entrance of the temple postes
34 of oliuetimber foure square: † and two doores of firre trees,
one agaynst an other: and either doore was duble, and so
35 opened with folding leaues. † And he graued cherubs, and
palmetrees, and engrauinges appearing very much: and he
36 couered al with golden plates in square worke by rule. † And
he built the inner court with three rowes of stones polished,
37 and one rowe of ceder timber. † In the fourth yeare was the
38 house of our Lord founded in the moneth of Zio: † and in
the eleuenth yeare in the moneth Bul (that is the eight mo-
neth) the house was perfected in al the workes therof, and
in al the implementes therof: and he was building it seuen
yeares.

ued & grauen pictures, or images were not vnlawful, but were reli-giously made & sette in the holie Temple, for the more honour of God.

The end of the fourth age.

THE CONTINVANCE OF THE CHVRCH AND RELIGION IN THE FOVRTH AGE: FROM the parting of Israel out of Ægypt, to the fundation of the Temple. The space of 480. yeares.

VVE HAVE *senne already in the three first ages, or distinct times of the world, the beginning, increase, and continuance of the Church and Religion of God, without interruption. Now in this fourth age, in which God gaue his people a Written Law, it is yet more euident, that the same faith and religion, not only continued but also was more expressed, and explicated; and the Church had more Varietie of Sacrifices, Sacraments, and other holie Rites, & Obseruances: & the two states Ecclesiastical and Temporal more distinguished, and ech of them, especially the Priestlie and Leuitical Hierarchie, more disposed in subordination: the ciuil gouernment also vnder Dukes Iudges, and Kinges, more distributed among superiour and inferiour officers then before.*

Articles of faith, other pointes of religion, & state of the Church more expressed in this fourth age then before.

For first the principal point and ground of al religion, the beleefe in one God, *and his proper diuine Worship, is aboue al most strictly commanded, often repeated, diligently obserued by the good, and seuerely punished in*

Beleefe in one God.

transgressours. To which end and purpose, after that God had singularly selected three more renowmed Patriarches, Abraham, Isaac, and Iacob, *preserving them by his special grace from idolatrie, and from wicked Ways of most peoples and nations, blessed their seede, not in the whole progenie of the two former, but in Iacob onlie, whom he otherwise named* Israel, *multiplying his children exceedingly, yea most of al (which was most marvelous) in hotie persecution: then bringing them forth of the fornace of Ægypt, in his strong hand, as is recorded in the former age, at last his*

Diuine lawes. *Diuine Maiestie deliuered to them his perfect and eternal Law, conteyned in two tables, distributed into tenne preceptes, teaching them their*

Moral. *proper duties first towards himselfe their God and Lord, then towards eche other. Adding moreouer for the practise and execution therof, other particu-*

Ceremonial *lar precepts of two sortes, to witte,* Ceremonial *prescribing certaine determinate maners and rites, in obseruing the commandements of the first table pertaining to God: and* Iudicial *lawes directing in particular how to fulfil the*

Iudicial *commandements of the second table, concerning our duties towards our neighbours. So we see the whole law is nothing els, but to* loue God aboue al, Mat. 22. and our neighboures as our selues. *The maner of performing al, is to* beleue and hope in one onlie Lord God, honour and serue him alone, *who made al of nothing, conserueth al, wil iudge al, and render to al men as they deserue, and therfore fully to confirme this point, he beginneth his commandements with expresse prohibition of al false and imaginarie goddes,*

Onely God to be serued with diuine honour. *saying* (Exod. 20. v. 3.) Thou shalt not haue strange goddes, *& after threates to the transgressours, and recital of the other nine commandementes, he concludeth* (v. 22.) *with repetition of the first, saying:* You shal not make goddes of siluer, nor goddes of gold shal you make to you. *The same is repeted and explaned* (Deut. 5.) *And in the next chapter Moyses exhorting the people saith:* Heare Israel, the Lord our God is one Lord. *And God himselfe speaking againe sayth:* (Exod. 23.) See ye that I am onlie, and there is no other God besides me. *The royal prophet Dauid* (2 *Reg.* 22. *and Psalm.* 17.) who is God but our God? *and in sundrie other places the same doctrine of one God is grounded, confirmed, and established.*

The B. Trinitie *The mystorie of* the B. Trinitie, *or of three Diuine Persons, is no lesse true and certaine, then that there is but one God, though not so manifest to reason, nor so expressly taught in the old Testament, yet beleued then also, and often insinuated, where God is expressed by names of the plural number: as Elohim, Elim, Eloh, Saddai, Adonai, Tsebaoth: which import pluralitie of Persons in God, who is but one nature and substance.* Distinction *also* of Persons *in God is deduced* (Exod. 33.) *God saying:* I wil call in the name of the Lord. *That is* (as *S. Augustin and other fathers expound it*) *the second Person by his grace maketh his seruants to cal vpon God. More distinctly* (Psal. 2.) q. 154. a. 8. Eond.

(*Psalm.* 2.) The Lord said to me: Thou art my Sonne, I this day haue begotten thee. (*Psalm.* 109.) The Lord said to my Lord: *that is,* God the Father to God the Sonne: *who according to his diuinitie is the*
Mat. 22. *Lord of Dauid, according to his humanitie the sonne of Dauid. The same king Dauid maketh mention also of the third Person,* the Holie Ghost, *praying* (*Psalm.* 50.) Thy holie Spirit take not from me. *In the forme of blessing the people* (*Num.* 6.) *al three Persons seme to be vnderstood in the name of our Lord thrise repeted;* our Lord (*the Father*) blesse thee and keepe thee. Our Lord (*the Sonne*) shew his face to thee, and haue mercie vpon thee. Our Lord (*the Holie Ghost*) turne his countenance vnto thee, and geue thee peace.

Of the Incarnation *of the Sonne of God, we haue in this age manie pro-* Incarnation
phecies and figures. Moyses misterly (*Deut.* 18.) *foresheweth that after other* of Christ.
prophets Christ the Sonne of God *should come in flesh, and redeme mankind, as S. Peter teacheth* (*Act.* 3.) *Likewise in his Canticle, and Blessing of the tribes* (*Deut.* 32. *&* 33.) *he speaketh more expressly of* Christ *and his Church, then of the Iewes and thier Synagogue. The starre prophecied by Balaam* (*Num.* 24.) *foreshewed both to Iewes and Gentiles, that Christ should subdue al nations. Iosue both in name and office was a manifest figure of* Iesvs Christ, *Also the Iudges, and Kinges, some in one thing, some in an other, most especially king Dauid and king Salomon, were figures of our Lord and Sauiour Iesus Christ. The brasen serpent* (*Num.* 21.) *signified* Christ *to be* crucified, *as him selfe expounded it* (*Ioan.* 3.) *Briefly the whole Law was a pedagogue, or conductor to bring men to Christ* (*Galat.* 3.) *and by him to know God and them selues: to Wit, God omnipotent, al perfect, Creator of al, our Father, Redemer, and sanctifier: and man his chief earthlie creature; though of himselfe weake and impotent, yea through sinne miserable, yet in nature of free condition, indued with* vnderstanding, *to conceiue, and discourse; and with* freewil, *to choose or refuse what liketh or displeaseth him.*

For God appointing al creatures their offices, ingraffed in al other things Freewil in An-
inuariable inclination to performe the same, so that they could neither by gels and men
vertue nor sinne make their state better nor worse then it was created, but ordaining Angels and men to a higher end of eternal felicitie, left their wils free to agree vnto, or to resist his precepts, and counsels. Vpheruppon Angels cooperating with Gods grace were confirmed in glorie, and some revolting were eternally damned. Men also offending fel into damnable state, but through penance may be saued, if he cooperate with new grace of our Redemer, which is in his choise to doe, or omitte. As when God gaue his people meate in the desert (*Exod.* 16.) *he so instructed them, how to receiue it and vse it, without force or compulsion, that he might* proue them (*as himself speaketh*)

whether

whether they would walke in his law or no. *And after making couenant with them (Exod. 19. Deut. 26.) required and accepted their voluntarie consent: entring into formal contract or bargaine betwen him self and them: he promising on the one partie* to make them his peculiar people, a prieſtlie kingdome, and a holie nation: *they on the other partie promiſing loyaltie, obedience and obſeruation of his commandements, ſaying:* Al thinges that our Lord hath ſpoken we wil doe. *For which cauſe Gods promiſes are conditional (Deut. 7.)* if thou kepe his iudgements, God wil keepe his couenant to thee. *Againe moſt plainly (Deut. 11.)* Behold I ſette before your ſight this day benediction and maledi-ction, *and (Deut. 30.)* I cal for witneſſes this day heauen and earth, that I haue propoſed to you life and death, bleſſing and curſing. Chooſe therfore life that thou mayeſt liue. *In al which it is certaine that Gods promiſe being firme, mans wil is variable, and ſo the euent not neceſſarie: which made Caleb hoping of victorie to ſay (Ioſue 14.)* if perhaps our Lord be with me. *Neither doth Gods foreknowledge make the euent neceſſarie, for he ſeeth the effect in the cauſe, as it is voluntarie or caſual: yea God knoweth al before, and ſome times fortelleth thinges, which conditionally would happen, and in deed (the condition fayling) come not to paſſe, as (1. Reg. 23.) God anſwered,* that the men of Ceila would betray Dauid *(meaning if he ſtaied there) which they did not; for he parted from thence.*

Obiection of Gods foreknowledge anſwered.

Grace neceſſarie.

Yet is not man able by this his freedome, nor otherwiſe of himſelf, to do, nor ſo much as to thinke anie good thing but through Gods mere mercie, and grace, geuen him without *his* deſeruing, *ſufficient to al, and effectual to thoſe that accept it. God alſo geueth particular grace for ſpecial functions; as (Leuit. 8.) to Prieſtes (Num. 11.) to ſeuentie ancients, and (1. Reg. 10.) to king Saul.* 2. Cor. 3.

Gods cõmandmentes poſſible to be kept.

By which diuine aſſiſtance the commandements of God are poſſible, *as himſelfe auoucheth, ſaying: (Deut. 30.)* This commandment that I command thee this day is not aboue thee. *Againe;* I haue ſette before thee life and good, death and euil, that thou mayeſt loue God, walke in his waies, and keepe his commandementes.

Good workes. Meritorious.

Workes done by grace and freewil are good and commendable, Moyſes ſo teſtifying (Deut. 14.) This is your wiſdome and vnderſtanding before peoples. *Yea are* meritorious: *and rewardes are promiſed for the ſame (Leuit. 26.) and contrariwiſe punishments threatned to the tranſgreſſours. And Booz knowing reward to be due for wel doing, prayed God to render to Ruth (ca. 2.) a ful reward for her wel deſeruing. The royal prophet affirmeth (Pſalm. 18.) that* in keeping Gods preceptes is much reward. *and (Pſal. 118.) profeſſeth that he inclined his hart to keepe them* for reward.

Amongſt other ſeruices of God, and meanes of mens ſaluation, external

Sacrifice

Sacrifice *is of the greatest. And therfore the maner of offering al sortes is at large prescribed in the Law, especially in the seuen first Chapters of* Leuiticus. Diuers sortes of Sacrifices

The first and principal was Holocaust, *wherin al the oblation was burned and consumed in the honour of God our Soueraigne Lord. The second was* Sacrifice for sinne, *according to the diuersitie of offences and persones, wherof part was burned, the other part remained to the priestes, except it were for the sinnes of priestes, or of the whole multitude (Leuit. 4.) for then the priestes had no portion, but al was offered to God. The third was* pacifique sacrifice, *either* of thanksgeuing *for benefites receiued,* or to obtaine Gods fauour *in al occurrent necessities, and good desires. And of both these sortes one part was consumed in Gods honour, an other part was the priestes, the third was theirs that gaue the oblation. In confirmation of these sacrifices God at first miraculously sent fire to burne them (Leuit. 9.) wherof he had geuen commandment before (Leuit. 6.) that it should be conserued, and neuer extinguished; to teach vs especially of the new Testament, that haue the real Sacrifice, and verie hodie of the former shadowes and figures, to nourish and keepe the fire of charitie, not procured by our owne power, but geuen by God, that it neuer cease, nor be extinguished in our hartes.*

Holocaust.

For sinne.

Pacifique.

Fire sent from God signifieth charitie.

Likewise in the same law of Moyses, besides Circumcision *instituted before (Gen. 17.) and here confirmed and continued (Leuit. 12. Iosue. 5.) al* hostes *and* sacrifices for sinne *(Leuit. 4. 5. 6. and 7.)* consecration of Priestes, *(Leuit. 8.) and the* sacrifices adioyned *therunto, also diuers other* washinges *and* purifications *of legal Vncleannes (Leuit. 14. 15. 16. and 17.) were al* Sacraments; *signifying either first iustification and remission of sinne, or increase of grace, and puritie; of which sort it is also probable that the* Paschal lambe, *and* Loaues of proposition *were sacramentes (Exod. 12. 25.) Which multitude S. Augustin comparing with ours of the new Testament, sayth:* The people bound with feare in the old law, was burdened with manie sacraments. For this was profitable to such men *(saith he)* to make them desire the grace, foretold by the prophetes, which being come from the wisdome of God becoming Man, by whom we are called into freedom, a few most wholsome Sacraments are instituted, which hold the societie of christian people vnder one God of a free multitude. *But as Christes Sacraments are fewer in number, so they are more excellent in vertue. And to most of these new, the former do answere as figures and shadowes. So to our* Baptisme *answereth Circumcision, as S. Paul teacheth (Coloss. 1.)* that Christians are circumcised in the circumcision of Christ, buried with him in Baptisme. *To our holie* Eucharist, *as it is a Sacrament, did answere the Paschal lambe, & Loaues of proposition, as also Manna, and bloud of the Testament. It was prophechied Psal. 18.* Adore his

Sacramente

Alanus de Sacra. c. 9.

Ti. de vera Religione c. 17.

Manie more in the old Testament then in the new.

Christs Sacraments more excellent.

Most of Christs Sacraments prefigured in the old law but not al.

foote stoole: *as holie Fathers expound it. And as the same* Eucharist *is a* Sacrifice, *it was prefigured by al the old Sacrifices of the law of nature, and of Moyses: as S. Augustin, and S. Leo do proue; and propheci'd (Psal. 19.)* Be he mindful of al thy sacrifice &c. *To the sacrament of* holie Orders *answered consecration of Priests. Al the ablutions, purifications, cleansinges and oblations for sinne, which in great part were both Sacramentes and Sacrifices, answered to our Sacrament of* Penance, *which was also prefigured by the second tables of the decalogue. (Exod. 34.) More plainly forshewed by example of particular confession of sinnes and satisfaction (Num. 5. 14. and 29.) Contrition also was no lesse required, as appeareth by the example of king Dauid. 2. Reg. 24. Mariage in the old Testament, though not a sacrament yet signified the Sacrament of* Mariage *among Christians. But the Sacrament of* Confirmation *had not anie so answerable a figure, in the old law, which sinne brought not to perfection. Neither* Extreme vnction, *because the law gaue not immediate entrance into the kingdome of heauen, which defectes were signified by the high priestes entring only once in the yeare into* Sancta Sanctorum. *Leuit. 16.*

S. Aug. in hunc. Psal. ser de verbis Domini. li. 17. ciuit. c. 20. li. 1. cont. aduers. leg. c. 18. S. Cyril. li. 3. in Ioan. S. Leo ser. 8 de pas.

Some like impediments in vse of holie Rites.

Likewise touching practise of holie Rites; diuers vncleannes hindering participation of sacrifices, and conuersation with other men (Leuit. 14.) Degrees of consanguinitie and affinitie, hindering mariage (Leuit. 18.) and sundrie Irregularities excluding from the office of Priests (Leuit. 21.) were figuratiue resemblances of sinnes and censures, *and of* impediments to holie Orders, *and* to Mariage, *in the new Testament.*

Tabernacle. Propitiatorie with appertinances.

To the peculiar seruice of God perteyned also the Tabernacle, *with the* Propitiatorie, Arke, Cherubims, Table *for loaues of proposition*, Candlesticke, Lampes, Altares *for Holocaustes, & Incense*, Vestments for Priestes, a brasen lauer, *and other vessels described Exod. 25. et seq. Al which were kept and carried by the Leuites, resting or marching in the middes of the campe. Num. 2. 3. And when the Land of Chanaan was conquered, the same were fixed in Silo. Iosue 18. Whither the people resorted at certaine sette times, and vpon sundrie occasions. From thence long after they tooke the Arke, and often vpon diuers occasions remouing it, made Oratories, or Chappels, wheresoeuer it rested, deuotion increasing, & religious estimation of it in al Israel. 1. Reg. 4. 7. 10. Yea the infidel Philisthims in Azotus seing and feeling the vertue therof, ouerthrowing their god Dagon; and them selues sore plagued, found it best for them to send the Arke home to the Israelites, not without costlie and pretious oblations (1. Reg. 5. & 6.) King Dauid most specially honoring it (2. Reg. 6.) who further considering that himself dwelt in a house of cedar, and the Arke of God remained in the tabernacle couered with skinnes, intended to build a more excellent house for God. 2. Reg. 7. But his godlie purpose was differred by Gods appointment, and his*

his sonne king Salomon builded the famous Temple in Hierusalem. 3. Reg. 6.

Which succeding in place of the Tabernacle, eth of them (one after the other) was the only ordinarie place of Sacrifice. The law commanding (Leuit. 17.) If anie man of the house of Israel, kil an oxe, or a sheepe, or *Quest 56. in Leuit.* a goate (*vowit for Sacrifice, as S. Augustin, and other fathers expound it*) and offer it not at the dore of the tabernacle, (*afterwards at the dore of the Temple*) he shal be guiltie of bloud, as if he had shed bloud. *and* so shal he perish out of the middes of his people. *Neuertheles vpon occasions, and by special reuelation sacrifice was lawfully offered in other places. For so in the time of the tabernacle,* Samuel *the prophet,* offered Sacrifice in Masphath. 1 *Reg.* 7. *And the prophet* Elias offered Sacrifice without the Temple, *vvhen he conuinced the false prophetes of Baal.* 3 *Reg.* *Ibidem.* 18. *Whose fact (as S. Augustin noteth) the miracle sufficiently shewed to be donne by Gods dispensation.*

The Tabernacle, and afterwardes the Temple, the onlie place for Sacrifice.

Yet God some times dispensed therein.

And as peculiar places were dedicated, so also special times were sanctified, and diuers feasties, and festiuities partly ordained before (as the Sabbath. Gen. 2. and Pasch Exod. 12.) were confirmed by the Law (Exod. 20. 23.) and others likewise instituted (Exod 23. Leuit. 23. Num. 28. 29. and Deut. 16.) with proper sacrifices for euerie sort. First and most general was the dailie sacrifice *of a lambe euerie day twise, at morning and euening (Exod. 29.) which was not properly a feast, but a sacred perpetual office in the tabernacle, and after in the temple. All the rest were festiual dayes, in which it was not lawful ordinarily to do seruile worke. The first of these was* the Sabbath, *that is the seuenth and last day of euerie weke, which is our saturday: Kept stil solemnly by the Iewes, euen at this time, in al places vvhere they dvvel; but not by Christians, because the old Lavv is abrogated; and vve kepe the next day, which is* Sunday, holie, by institution and tradition of the Church. *The second,* Neomenia, *or new moone, in which day they alwaies beganne the moneth; and twelue such monethes made a yeare, by the course of the moone; for by the course of the sunne, the yeare conteineth eleuen dayes more, which in three yeares make aboue a moneth. And so euerie third yeare, and sometimes the second (for it happened seuen times in nintene yeares) had thirtene monethes: and was called* Annus embolismalis, *being increased by meanes of those eleuen dayes. The third feast was* Pasch, *or Phase, first instituted at the parting of the children of Israel out of Ægypt, in ful moone of the first moneth in the spring, in which the Paschal lambe was eaten, as is prescribed; Exod. 12. The fourth feast was* Pentecost, *or first fruites, the fifiith day after Pasch, when Moyses receiued the Lavv in mount Synai. The fifth,* the feast of Trumpets, *the first day of the seuenth moneth, in grateful memorie that a ramme sticking by the hornes, vvas offered in sacrifice by Abraham in place of Isaac. The sixth vvas* the feast of Expiation, *the tenth*

Feasties of the old law,

Eight sortes of feasties, besides the dailie sacrifice.

S. Beda de Embolismo. to 2.

Preſcribed faſt from euen to euen.

day of the ſeuenth moneth; *wherein* ſolemne faſt *was alſo preſcribed from euening of the ninth day to euening of the tenth, for remiſſion of ſinnes in general, beſides particular ſacrifices and ſatisfaction for euerie ſinne, wherof anie man found himſelf guiltie. The ſeuenth was* the feaſt of Tabernacles, *ſeuen dayes together, beginning the fiftenth of the ſeuenth moneth, in memorie of Gods ſpecial protection, when they remained in tabirnacles, fourtie yeares in the deſert. The eight feaſt was of* Aſſemblie and Collection, *the next day after the forſaid ſeuen, in commemoration of vnion in the people, and peaceable poſſeſſion in the promiſed land. In this day general collection was made for neceſſarie expences in the publique ſeruice of God.*

Seuenth yeare of reſt: and Iubiley yeare.

Moreouer the ſeuenth yeare *was as a Sabbath of reſt* (*Leuit.* 25.) *in which no land was plowed, no vines pruined, nor thoſe fruites gathered that ſprong without mans induſtrie of the earth. Againe the fiftith yeare was peculiarly made holie, and called* the Iubiley, *or ioyful yeare. In it al bondmen were ſette free; al inheritances amongſt the Iſraelites, being for the time, ſold or otherwiſe alienated, returned to the former owners.*

Other ceremonial obſeruances.

Beſides Sacrifices; Sacramentes; holie places, holie times, and manie other ſacred things belonging therto; there were yet more ceremonial Obſeruances *commanded by Moyſes law, as vvel perteyning to the ſeruice of God in that time, as ſignifying chriſtian life and maners. So certaine beaſtes, birdes, and fiſhes were reputed vncleane* (*Leuit.* 11.) *and Gods people forbid to eate them; as alſo that they ſhould not eate anie bloud at al, nor fatte. Leui.* 3. *The reaſon of al which was not, as though anie creature were il in nature, but partly to auoide idolatrie, partly to exerciſe them in obedience, and temperance; & partly for that the ſame thinges ſignified vices and corruptions, from which Chriſtians eſpecially ought to refraine. Likewiſe Leuit.* 19. *they were commanded not to ſowe their fieldes with two ſortes of ſeede; nor to weare garmentes* Cleane and vncleane.

No bloud to be eaten, nor fatte.

Not diuers ſeede in one field.

Women of two ſortes of ſtuffe, that they might be more diſtinguished from Infidels by external ſignes, and not only by Circumciſion, but eſpecially to teach chriſtians to practiſe ſimple innocencie, & to auoid duble & deciptful dealing.

No cloth of diuers matter.

Strict commandment to kepeal the Law.

Al which, and other preceptes *as wel moral, as ceremonial and iudicial, were moſt* ſtrictly cõmanded; *the obſeruers bleſſed &* rewarded; *& tranſgreſſours ſeuerly* threatned *with great curſes* (*Leuit.* 20. 26. *Deut.* 4. 27. 28.) *and diuers actually* puniſhed, *Exod.* 32. *three thouſand ſlaine for committing idolatrie. Manie ſwallowed vp in the earth.* (*Num.* 16.) *deſcending quicke into hel, & manie more burned with fire from heauen, for making and fauoring Schiſme. Yea by one meanes & other, al that were aboue twentie yeares of age, coming forth of Ægypt, except two onlie* (*Ioſue & Caleb*) *died in the deſert, for the general murmur of the people. Num.* 11. 14. 25. *&* 26. *Al Iſrael beaten in battle til one malefactor Achan was diſcouered & punished. Ioſ.* 7. *Al the tribes were punished for ſuffering publique idolatrie in Dan: and Beniamin almoſt*

The obſeruers bleſſed and rewarded.

Tranſgreſſours curſed and puniſhed.

almost extirpate, for not punishing certaine malefactours. Iudic. 20. And the whole people were often inuaded & sore afflicted for their sinnes; as appeareth in the booke of Iudges. In particular also diuers were aduanced & prospered for their vertues, as Iosue, Caleb, Phinees, Samuel, Dauid and others. Contrariwise Nadab and Abiu priests were miraculously burnt for offering strange fire, Leuit. 10. One stoned to death for gathering stickes on the sabbath day, Num. 15. King Saul deposed, for presuming to offer sacrifice, & not destroying Infidels (1. Reg. 13. 15.) & Oza, 2. Reg. 6. sodenly slaine for touching the Arke of God, the Lavv forbidding vnder paine of death, Num. 1. v. 51. & 18. v. 7. that none should approch to holie office being not therto orderly called.

Of workes also of Supererogation (*called counsailes not preceptes*) *we haue examples in vowes, voluntarily made of thinges not commanded; the law prescribing what vowes might be made, & by whom. Nu. 30. And Num. 6.* a particular rule *was proposed to such as of their owne accord, would embrace it, & a distinct name geuen them, to be called* Nazarites, *that is,* Seperate or Sanctified. *In which state they were to remaine either for a time, limited by themselues or their parents, or perpetually, if they so promised. Iudic. 13. 1. Reg. 1. For so farre as their promise extended, they were strictly obliged to performe. Deut. 23.* When thou hast vowed a vow to our Lord thy God, thou shalt not slacke to pay it: becausе our Lord thy God wil require it: and if thou delay, it shal be reputed to thee for sinne. If thou wilt not promise, thou shalt be without (*this*) sinne. Pay thy vowes vnto the Higheſt, *Psal.* 75. Vow ye, and render (*your vowes*) to our Lord your God, *Psal.* 49. *The* Rechabites *afterwardes had a like* rule *to the Nazarites; & the same perpetual* (*Hierem.* 35.) neuer to drinke wine, nor to build nor dwel in houses, but in tabernacles, nor sow corne, nor plant vineyardes. *Which rule though instituted by a man, yet the obseruation therof was much commended & rewarded by God. v. 19. Such* distinct state of religious persons, with other states of the church *of Christ, were also prefigured (Leuit. 11.) by the cleane fishes, of three distinct waters, as some holie Fathers do mystically expound that place. To witte, the cleane fishes of the sea are the multitude of* laypersons, *which are drawen out of the sea of this world, and happely found good fishes in our Lords nette. Math. 13. The cleane fishes of the riuers, are the good and fruitful* Clergie men, *that watter the whole earth, by teaching Christian doctrin, and ministring holie Sacramentes, with other Rites, and Gouerning the whole Church. And the cleane fishes of standing pooles, are the* Monastical persons, *liuing perpetually in Cloysters, where good soules are alwayes readie for our Lordes table, as S. Bernard teacheth. Much more the moye ancient fathers. S. Beda S. Gregorie, S. Augustin, and others explicate innumerable places of holie Scripture mystically; relying therin*

VVorkes of supererogation.

Vowes.

Nazarites.

Rechabites.

Three sortes of Christians prefigured.

Laitie.

Clergie.

Mounkes.

Holie sciptures expoũded mystically.

vpon example of the new Testament so expounding the old. Namely S. Paul teaching (as before is noted) that the whole law was a pedagogue guiding men to Christ, and affirming that al thinges happened to the people of the old Testament in figure of the new. S. Bern. Ser. 1. de S. Andrea. S. Basil. to. 4.

Leauing therfore to prosecute the same further, which would require a verie great worke, it may here suffice to geue according to the literal sense, a briefe view of certaine other pointes of Religion, practised in this fourth age. S. Aug. cont. Faust. S. Greg. in li. 1. Reg. et in Iob.

Where it is clere, that as Iacob the Patriarch had fortold (Gen. 48.) that Abrahams, Isaacs, and his owne name should be inuocated, so Moyses prayed God for his promise made to them, and for their sake, to pardon the people, saying: Exod. 32. Remember ô Lord Abraham, Isaac, & Israel. And our Lord was pacified, from doing the euil which he had spoken against his people. His diuine prouidence so disposing, that he could be hindered, by such prayers, from that which he threatned. And wheras Moyses did not directly inuocate the holie Patriarches, as Christians now cal vpon glorified Sainctes, to pray for them, the cause of difference is, for that now Sainctes seing God, know in him, whatsoeuer perteyneth to their glorie, which state none before Christ attained vnto. Num 35. v. 25. Deut. 4. v. 12. Againe Protestantes obiect, that for so much as God knoweth al our necessities desires, dispositions, and whatsoeuer is in man, it is needles (say they) superfluous & in vaine, that Sainctes should commend our causes. To this We answer, that not only glorious Sainctes, but also mortal men by Gods ordinãce (by which nothing is done vainely) do such offices, as mediators between God and other men; for so Moyses told the wordes of the people to our Lord (Exod. 19.) notwithstanding Gods omniscience, or knowledge of al thinges. Also God expresly commanded Iobs freinds to goe to Iob, promising to heare his prayer for them. As for Sainctes hearing or knowing our prayers made to them, though onlie God of himselfe, and by his owne power, seeth mens secrete cogitations, and therfore is properly called the searcher of hartes (1. Reg. 16.) yet God communicateth this pow r to prophetes, to see the secrete thoughtes of others; so Samuel knew the cogitations of Saul (1. Reg. 9. v. 20.) And Abias saw by reuelation the coming of Ieroboams wife to him in Silo (3. Reg. 14.) Much more God reuealeth our present state, and actes to glorified soules; who are as Angels in heauen (Math 22.) and being secure of their owne glorie, are careful (sayeth S. Cyprian) of our Saluation. Neither is it derogation to God that Saints are honoured, and titles ascribed to them, of intercessors, mediators, and the like; for such titles are geuen to them not as to God, but by way of participation only. So Iudges are called goddes and sauiours (Exod. 21. Iudic. 3.) and Priestes called goddes (Exod. 21.) Praise geuen to God and Gedeon. Iudic. 7. Protection and adoration of Angels is very frequent, Exod. 23. 31. Num. 22.

Inuocation of Patriarches.

Obiections answered by holie Scriptures. S. Hiero. Ep. 12. ad Gauden.

How Sainctes know mens prayers. Iob. 42.

Titles geuen to men in office, and to Sainctes. Ib. de mortalitate.

Angels adored.

Num. 22. *Iosue.* 5. *Iudic.* 2. 6. 13. The names of the twelue sonnes of Israel *were grauen in the two chiefe ornaments of the high priest, in the* Ephod and Rationale (*Exod.* 28.) Manna *was not only reserued as a memorie of Gods singular benefite, but also honorably reposed as a* Reliques: Relique in a golden vessel, *and kept in the Arke of God* (*Exod.* 16. *Heb.* 9.) Iosephs bones *reserued and remoued* (*Iosue* 24.) Images of *holie* Cherubims *were made and sette vp together with the Arke, and Propitiatorie in the chiefe place of the Tabernacle, called* Sancta Sanctorum (*Exod.* 25.) *An* image also of a serpent *was made in brasse for the health of those that were striken by serpentes* (*Num.* 21.) Images *also* of lions and oxen *were made, and sette vnder the foote of the lauer* (*called a sea*) *in the Temple* (3. *Reg.* 7.) *The* honour *done to anie holie thing, namely* to the Arke (2. *Reg.* 6) *redounded to Gods more honour, and al this so farre from idolatrie, that quite contrarie, in presence of the Arke the idol Dagon fel to the ground, and broke in peeces.* 1. *Reg.* 5. Images.

Exequies *for the dead with* weeping and fasting *were then practised in the Church, as appeareth by the peoples mourning for Aaron thirtie dayes.* *Num.* 20. *Also for Moyses.* (*Deut.* 34.) *By the Gabaonites fasting* seuen dayes for Saul and his sonnes lately slaine. 1. *Reg.* 31. *Likewise king Dauid with al his court* mourning weping and fasting *for them.* 2. *Reg.* 1. *Al which were to no purpose, if soules departed could not be releiued by such meanes. It moreouer appeareth that the same royal prophet beleued diuers places to be in hel, when he said* (*Psal.* 85.) Thou hast deliuered my soule from the lower hel, *signifiyng plainly that there is* a lower and a higher hel: *which higher the Church calleth* Purgatorie. *where soules suffer that paine in sasisfaction for their sinnes, which remaineth not satisfied before death, & is due after the guilt of sinne is remitted, the law prescribing that besides restitution of damage, sacrifice should also be offered* (*Leuit.* 5. 6. 16.) *And Dauid was punished by the death of his child.* 2. *Reg.* 12. *& by the plague sent amongst his people* 2. *Reg.* 24. *after his sinnes were remitted. He feared also punishment in the other world, yea two sortes and therfore prayed to be deliuered from both, saying*: (*Psal.* 6.) Lord rebuke me not in thy furie, nor chastice me in thy wrath. *That is* (*saith S. Gregorie*) Strike me not with the reprobate, nor aflict me with those, that are purged by the punishing flames. *And most expresly signifieth also a higher place called hel, saying* (*Psal.* 15) *in the person of Christ to his Father.* Thou shalt not leaue my soule in hel. *From whence Christ deliuered the holie Patriarches Prophetes and other perfect soules, resting without sensible paine, & brought them into heauen, whither before him none could enter. Which was also signified by the cities of refuge, whence none might depart to their proper countrie,* Exequies for the dead. Purgatorie. Limbus patrũ. No entrance into heauen before Christ.

Ps 2. in sept. Psal. Penitent.

countrie, til the death of the high priest (*Num.* 35.) & by Moyses dying in the desert, and not entring into the promised land ouer Iordan. *Deut.* 4. 31. & 34.

Resurrection.

Presupposing the general Resurrection *of al men (as a truth knowven by former traditions) king Dauid sheweth the difference of the wicked, and godlie in that time, saying (Psal.* 1.) The impious shal not rise againe in iudgement: nor sinners in the councel of the iust. *That is, the wicked shal not rise to ioy & glorie, as the iust & godlie shal doe.*

Iudgement.

Of general iudgement *is more plainly prophecied,* 1. *Reg.* 2. That our Lord shal iudge the endes of the earth, *not that Dauid, nor Salomon, but Christ should raigne in his militant Church, euen* to the endes of the earth, *and in fine iudge the whole world. The same is confirmed Psal.* 49. God wil come manifestly our God, and he wil not kepe silence. Fire shal burne forth in his sight. *Psal.* 95. He shal iudge the round world in equitie, and the peoples in his truth. *Psal.* 96. Fire shal goe before him, and shal inflame his enemies round about. *Againe the same royal prophete (Psalm.* 48.) *describeth the future and eternal state of the* damned *saying: as* sheepe (*creatures vnable to helpe themselues*) they are put in hel, death shal feede vpon them. *Of the blessed he addeth*: And the iust shal rule ouer them in the morning, *that is, in the resurrection, and Psal.* 149. The Sainctes shal reioyse in glorie, they shal be ioyful in their beddes (*in eternal rest.*) The exaltations (*prayses*) of God in their throate, and two edged swordes in their handes: to doe reuenge in the nations, punishments among the peoples. To bind their kinges in fetters, and their nobles in yron manicles. That they may doe in them the iudgement that is written: This glorie is to al his Sainctes. *And much greater glorie belongeth to Sainctes: for this is but accidental, vttered according to vulgar capacitie. The essential and perfect glorie, which no eye hath seene, nor eare hath heard, nor hart can conceiue, consisteth in seeing God. Among accidental glorious gifts, the foure dowries of glorified bodies are especially prefigured*: Impassibilitie *by* the wood Setim, *wherof the Arke was made* (*Exod.* 25.) Agilitie *and* Penetrabilitie *in some sorte by Dauids quicknes against Goliath, and his conueying of him self into Sauls campe and forth againe* (1. *Reg.* 17. *and* 26.) *but a more plaine figure of* Claritie *was in Moyses face* (*Exod.* 34.) *which by his conuersation with God, became more glorious then mortal eyes were able to behold, glistering and shining as most splendent light through christal, described as if his skinne had benne a clere* horne, *appearing and spreading beames like the sunne, proceding from the beautie of his soule, so that none of al the people could looke directly vpon him, except he couered his face.*

Eternal paine of the damned and glorie of the blessed.

1. Cor. 2.

Foure dowries of glorified bodies prefigured.

1. Cor. 15

Catechis. Rom. p. 1. c. 12. q. 9.

Thus

Thus much concerning particular pointes of faith and religion. And it is no leſſe euident, that the vniuerſal Church *and Citie of God ſtil continued: yea was more viſible, and conſpicuous to the whole world then before. Firſt by Gods marueilous protection therof in the deſert, and famous victories and conqueſtes of the land of Chanaan. And by the excellent lawes geuen to this people; which al nations admired, and none had the like. Deut. 4. For in this fourth age, beſides other lawes and preceptes, the ſpiritual and temporal States were more diſtinguiſhed, and the* Eccleſiaſtical Hierarchie *ſpecially diſpoſed in ſubordination of one ſupreme head, with inferior gouernors, eeh in their place and office, for edification of the whole bodie. For Moyſes being chief ruler and conductor of the Iſraelites out of Ægypt, receiued and deliuered to them the written Law (Exod. 20.) And for obſeruation and conſeruation therof by Gods expreſſe appointment (Leuit. 8.) conſecrated* Aaron *the ordinarie* High prieſt, *himſelf remayning ſtil extraordinarie ſuperiour, alſo aboue Aaron. And after Aaron he conſecrated in like maner his ſonne* Eleazar *high prieſt, and ſucceſſour to his father (Num. 20.) To whom ſucceded others in this order (1. Paralip. 6.)* Phinees, Abiſuë, Bocci, Ozi, Zacharias, (*otherwiſe* 1. *Reg.* 1. *called Heli*) Meraioth, Amarias (*otherwiſe Achimelec, whom Saul ſlew*, 1. *Reg.* 22.) Achitob (*other wiſe Abiathar, who was depoſed*, 3. *Reg.* 2.) *and* Sadoc, *in whoſe time the Temple was founded.*

The Church more knowen to other nations then before.

The Eccleſiaſtical and temporal ſtates more diſtinguiſhed.

Succeſſion of High Prieſtes.

To theſe were adioyned other Prieſtes, *alſo conſecrated in a præſcript forme (Leuit. 8.) and* Leuites *ordayned to aſſiſt in lower and diſtinct offices (Num. 3. & 4.) In the firſt degree* the Caathites, *whoſe office was to carrie the Sanctuarie, and veſſel therof wrapped vp by the prieſtes, but were forbid in paine of death, to touch them, or to ſee them. In the ſecond degree* the Gerſonites; *who carried the curtines and couers of the Tabernacle, and veſſel of the Altar. In the third degree* the Merarites; *who carried the bordes, barres, and pillers, with their feete, pinnes, cordes, and other implementes of the tabernacle*; euerie one according to their office and burdens, Num. 4. v. vlt.

Diſtinction of offices in Prieſtes & Leuites.

But in the temporal ſtate *and gouernment* Ioſue *of the tribe of Ephraim* ſucceeded to Moyſes (*Num.* 27. *Deut.* 3. *&* 34.) *And after Ioſue were diuers* interruptions of ſucceſſion, *with gouerners of diuers tribes, and* change of gouernment, *from* Dukes *to* Iudges, *and from Iudges to* Kinges. *For after Ioſues death the people being ſore afflicted by inuaſions of Infidels, God raiſed certaine ſpecial men, with title of* Iudges *to deliuer and ſaue them. Firſt* Othoniel *of the tribe of Iuda*; *then* Aod *of Beniamin*; *after him* Samgar (*the Scripture not ſignifying of what tribe*) *then* Barach *with* Debora *of Ephraim*; Gedeon *of Manaſes*; Abimelech, *his baſe ſonne*, an vſurper; Thola *of Iſaſhar*; Iair, and Iephte *of Manaſes*;

Succeſſion of temporal princes interrupted Dukes.

Iudges.

Abesan *of Iuda*; Aialon *of Zabulon*; Abdon *of Ephraim*; Sampson *of Dan*; *and* Heli, *who was also high priest of Aarons stocke, otherwise called* Zacheus (1. Paralip. 6.) *and* Samuel *also of the tribe of Leui a* Prophet. *In his time the people demanding and vrging to haue a* King, Saul *of the tribe of* Beniamin *was annointed.* 1. *Reg.* 10. *But for transgressing Gods commandments, especially for exercising spiritual function without warrant* (1. *Reg.* 13.) *and not destroying idolaters* (1. *Reg.* 15.) *was deposed, and* Dauid *of the tribe of* Iuda *was annointed King; Who after manie great troubles, possessed the whole kingdome, and died in peace, leauing his sonne* Salomon *inuested and annointed king in his throne.*

Kinges.

Maie sinnes & difficulties in the Church.

The Church being thus established in distinct states and orders, albeit there were manie imperfections in all sortes of persons, and great sinnes committed, yet God so punished offenders, and chastised the whole people, that he still conserued, the greatest, or chiefe part, in true faith and religion. For whiles they were in the desert, they murmured very often against God, and his Ministers their Superiours. (*Exod.* 17. *Num.* 11. 14. 20. 21.) *Manie* fel to idolatrie (*Exod.* 32.) Aaron not free from cooperating *in the peoples sinne.* Nadab *and* Abiu *Aarons sonnes, and consecrated priestes,* offered strange fire (*Leuit.* 10.) Core Dathan *and* Abiron, *with their complices* made a great schisme (*Num.* 16.) *Manie committed* carnal fornication *with Infidels; and were therby drawen to* spiritual (*Num.* 25.) *Of which and other like sinnes the Psalmist speaketh* (*Psal.* 94.) *exhorting his people* not to harden their hartes, as in the desert their fathers had tempted God. Fourtie yeares was I offended (*sayth God*) with that generation, and sayd: They alwayes erre in hart. *And therfore he sware in his wrath: that the same generation should not enter into the promised land of Canaan: but their children entred and possessed it.* Num. 14. *Iosue.* 3.

Murmure.

Idolatrie.

Schisme.

Carnal fornication cause of Idolatrie.

Against the people falling to idolatrie and other sinnes, were afflicted and sore pressed by forraine enemies, but repenting were deliuered and saued by certain captaines called Iudges *and* * Sauiours: *as appeareth in the booke of Iudges. They had also tribulations by some of their owne nation, for among the Iudges one* (*called Abimelec*) *was a* tyrannical vsurper. (*Iudic.* 9.) Saul *their first King falling from God vniustly* persecuted Dauid. 1. *Reg.* 18. *&c.*) *Ambitious* Absolom *rebelled against the King his father.* (2. *Reg.* 15.) *and* Seba *of the tribe of Beniamin raised an other rebellion* (2. *Reg.* 20.) *Likewise* Adonias, *assisted by* Abiathar *the high priest, and by* Ioab *general of the armie, pretended to reigne his father Dauid yet liuing, to preuent Salomon of the kingdom* (3. *Reg.* 1.) *So God both shewed his iustice, in suffering such afflictions to happen, for punishment of sinne: and his mercie, in sauing his Church from ruine.*

The Church afflicted for sinnes, yet was stil conserued.

* Iudic

Moreouer for preseruatiõ of the Church, there were diuers diuine Ordinances prouided

ces prouided by the law. For first al were strictly commanded, not to cõmunicate With Infidels in their idolatrie (Ex.23.) nor with Schismatikes in their schisme (Nu. 16.) but to destroy al Idolaters (*Num.* 33.) *and* shunne al nouelties *in religion, as a sure marke of idolatrie, or false doctrine (Deut.13.) Further to conserue vnitie there was but* one Tabernacle, *and* one Altar for Sacrifice, *in the whole people of Israel. Vvherupon When the two tribes and halfe, on the other side Iordan, had made a seueral altar, al the tribes that dwelt in Chanaan, suspecting it was for sacrifice, sent presently to admonish them, and prepared to make warre against them, except they destroyed their new altar; but being aduertised that it was only* an altar of monument, *and not for sacrifice, were therwith satisfied. (Iosue. 22.) Afterwards the tribe of* Dan, setting vp idolatrie, *and the other tribes* not correcting *it, they were al punished. Vvhich happened by occasion of an other enormous sinne, committed and not corrected in the tribe of Beniamin. For the other eleuen tribes making warre against them for this iust cause, yea* by Gods direction, *and warrant, yet* had the worse, *susteyning great slaughter of men in two conflictes; and in the third Beniamin was almost destroyed. Iudic.* 20.

Ordinarie meanes of conseruing the Church.

No participation with Infidels.

No nouelties to be admitted.

But one Tabernacle.

One Altar for sacrifice.

Finally for decision of al controuersies *and ending of strife, the* High Priest *was expresly* ordayned *supreme Iudge, (Deut.* 17.) *And al were commanded in paine of death to submitte their opinions, and obey his sentence: With promise of Gods assistance, vvherby his* definitions *were* certaine and infallible. *For in consultations of doubtes, and difficult cases, God inspired him with* doctrine of veritie (*Exod.* 28. 29. *Leuit.* 8. *Num.* 3. 7. 9. 1. *Reg.* 23, 30.) *Vvhich iudgement Scate Christ admonished the Iewes to repayre vnto and folow (Math.*23.) *though the Iudges themselues did not the thinges Which they taught. In so much that Caiphas, through this assistance of Gods spirite, being otherwise a wicked man, yet pronounced the truth,* That one must die for the people. *Vvhich therfore S. Iohn the Euangelist ascribeth to his Chayre and office,* because he was High priest that yeare. *Ioan.* 11.

One supreme Iudge of controuersies.

Al bound to obey him.

His sentence infallible.

Seing then Gods prouidence and continual assistance was so clere, and assured in the Church of the old Testament, much more is the Church of christ builded vpon a sure rocke, assured of his perpetual assistance, and always preserued from erring in Faith, or in general practise of Religion. *And that by Gods like assured ordinance of* one supreme head and Iudge, S. Peter, & his Successour: *for Vvhom our Sauiour prayed, that* his faith should not faile. *Further commanding him, that* he should confirme his brethren. *Al Vvhich vve see is performed in the Successours of S. Peter, vvheras the successours of the other Apostles, are al failed long since. The same most assured stabilitie of the Church of Christ, is further confirmed by the Whole Lavv and Prophetes. Namely, Deut.* 32. *and* 33. *vvhere Moyses fortelleth more povver and grace in* the Church, to be collected in the

The Church of Christ preserued from erring in Religion.

Math. 6.28. Luc. 22. Ioan.14. 6. Eph. 4. 1. Tim. 3.

3. Christ. was. 1. aduers. Gideos.

Gentiles of al nations, then was vnto them that of the Israelites or Iewes. Likewise, 1. Reg. 2. Anne was both prefigured and prophecied by holie Anna: The hungrie (those that desire Gods grace and glorie) are filled: vntil the barren woman the Church of the Gentiles bare verie manie: & she that had manie children was weakened. Shewing that the Church of the Iewes had manie, vntil the plenitude of Gentiles much more abounded. Wherfore the Psalmist inuiteth al nations to praise God, saying: Psal. 116. Praise our Lord al ye Gentiles: praise him al ye peoples. Also 2. Reg. 7. God promised Dauid, saying: Thy Kingdome for euer before thy face, and thy throne shal be firme continually. Which was not verified in Dauids temporal kingdome. For it was quickly diuided after Salomons death, and a smal part left to his soone Roboam. And after the captiuitie in Babilon, his seede had onlie title and right without possession of royal throne. Againe 1. Reg. 2. The same royal prophet in his Canticle of thankes giuing, and last prophetical wordes (chap. 23.) much preferreth the spiritual kingdome of Christ, before the earthlie kingdome of the Iewes. But most specially and plainly in the Psalmes. Psal. 2. Why did the Gentiles rage, & peoples meditate vaine thinges? Signifying that the furie of al aduersaries rageth in vaine, against Christ and his Church. For, I am appointed, by him (*saith Christ* of his Father) king ouer Sion, his holie hil. I wil geue thee (*saith God to his Sonne*) the Gentiles for thine inheritance, and thy possession the endes of the earth. Psal 17. A people which I knew not, hath serued me. Psal. 44. The Queene (*the Church*) stood on thy right hand in golden rayment, compassed with varietie; of vertues, and diuers sortes of holie professions. Psal. 47. Mount Sion is founded with the exultation of the whole earth. For euer and euer he (*Christ*) shal rule vs euermore. Psal. 86. Glorious thinges are sayd of thee, ô citie of God. But omitting innumerable other such texts, the 88. Psalme conteyneth a large prophecie of Christ and his Church, Where S. Augustin geueth vs this brief admonition. Christiani estis, Christum agnoscite. You are Christians, agnize Christ. I wil put (*saith God*) his hand in the sea, Christs dominion in the Gentiles, and his right hand in the riuers; al sortes shal serue him. He shal be high aboue the kinges of the earth. Of the Church he addeth: I wil put his seede for euer and euer, and his throne as the dayes of heauen. Neither do sinnes frustrate this promise of God, therfore it followeth: But if his children shal forsake my law: and wil not walke in my iudgements. If they shal profane my iustices, and not keepe my commandements; What then, wil Christ for al this abandon his Church, as he did the old Synagogue, of which God sayth: Deut. 32. They haue prouoked me in that which was no God: and I wil prouoke them, in that which is no people? Not so. How then? I wil visite,

Not anie temporal but Christs kingdom is in al nations and perpetual.

The Church of Christ vniuersal.

The Iewes wil not see Christ: 2. Cor. 3. And Heretikes wil not see the

S. Aug. li. 17. c. 3. de ciu.

2. Epiph. hæres. 29.

Act. 4.

in hoc Psalm.

visite, *sayth our Lord*, their iniquities wit a rodde, and their sinnes with stripes. But my mercie I wil not take away from him. *This is a strong Firmament (sayth S. Augustin)* God promiseth, *yea* sweareth, *and* wil not lie to Dauid, that his seede shal continew for euer. His throne as the Sunne in Gods sight, and the Moone perfected for euer. *So this great Doctor sheweth by boke Scriptures against the Donatistes, and in them against Protestantes, that the militant Church of Christ hath beene fit, and shal be visible, during this transitorie world.*

Iudem.

Church which yet is alwayes visible. *S. Aug: in Psal. 30 conc. 2. Collat. Carthag. et cont. Donatist.*

CHAP. VII.

Salomons palace, 2. his house in the forrest, 8. and the quenes house is built, 13. Two great brasen pillers: 23. a sea (or laner) 27. tenne brasen feete. 38. tenne lesse lauatories, and other vessels, and implementes pertaining to the Temple, adorned with images of Angels, and other creatures are further described.

The beginning of the fifth age.

1 AND his owne house Salomon built in thirteene yeares,
2 and brought it to perfection. † He built also the house of the forest of Libanus of an hundred cubites in length, and fiftie cubites in bredth, and thirtie cubites in height: and foure score galleries betwen pillers of ceder: for he had cut
3 ceder trees into pillers. † And he decked the whole vaut with bordes of ceder, which was held vp with fiue and
4 fourtie pillers. And one order had fiften pillers, † set one a-
5 gainst an other, † and looked one ouer against an other, with equal space betwen the pillers, and ouer the pillers square
6 beames in al equal. † And the porche of the pillers he made of fiftie cubites in length, and thirtie cubites in bredth: and an other porche before the greater porche: and pillers, and top-
7 pes vpon the pillers † He made also the porche of the throne, wherein the seate of iudgement is; and couered it with ceder
8 wood from the pauement vnto the toppe. † And the litle house, where they sate in iudgement, was in the middes of the porche of like worke. He made also a house for the daughter of Pharao (which Salomon had taken to wife) of such worke,
9 as also this porche. † Al of chosen stones, which were sawed by a certain rule & measure both within & without: from the fundation to the toppe of the walles, & without vnto the grea-
10 ter courte. † And the fundations of chosen stones, great stones
11 of ten or eight cubites. † And aboue there were hewed cho-
12 sen stones of equal measure, and in like maner of ceder. † And the greater court round with three rewes of hewed stones,

and one rew of planed ceder, moreouer also in the inner court of the house of our Lord, and in the porche of the house.
† King Salomon also sent, and tooke Hiram from Tyre, 13
† the sonne of a widow woman of the tribe of Nepthali, 14
his father a Tyrian, an artificer in brasse, and ful of wisdom, and intelligence, and skil to make al worke of brasse. Who when he was come to king Salomon, made al his worke.
† And he cast two brasen pillers, of eightene cubites in height 15
one piller: and a line of twelue cubites compassed both pillers.
† He made also two litle heades, which should be put vpon the 16
heades of the pillers, cast of brasse: fiue cubites high one litle head, and fiue cubites the other litle head: † and as it were in 17
maner of a nette, and of cheynes knitte one to the other with maruelous worke. Both litle heades of the pillers were cast: seuen rewes of litle nettes in one litle head, & seuen litle nettes in the other litle head. † And finished the pillers, and two 18
rewes round about euerie nette, that they might couer the litle heades, which were ouer the toppe of the pomegranates: in like maner did he also to the second litle head. † And the litle 19
heades, that were vpon the heades of the pillers, were made as it were with lilie worke, in the porche, of foure cubites.
† And againe other litle heades in the toppe of the pillers 20
aboue, according to the measure of the piller against the litle nettes: and of the pomegranates were two hundred rewes round about the second litle head. † And he sette two pillers 21
in the porche of the temple: and when he had erected the piller on the right hand, he called the name therof, * Iachin: in like maner he erected the second piller, and called the name therof * Booz. † And vpon the heades of the pillers he put a 22
worke in maner of a lilie: and the worke of the pyllers was perfected. † He made also :: a sea of founders worke of ten 23
cubites from brimme to brimme, round in cõpasse, the height therof was of fiue cubites, and a corde of thirtie cubites did compasse it, round about. † And the grauing vnder the brime 24
compassed it, ten cubites going about the lauatorie: there were two rewes of chamfered forowed grauinges cast. † And 25
it stood vpon twelue oxen, of which three looked to the North, and three to the West, and three to the South, and three to the East, and the sea was ouer them: whose hinder partes were al hid inward. † And the thickenes of the lauatorie 26
was of three ounces: and the brimme therof as it were the

* Firmnes.
* in strength.

:: A vessel so called for the bignesse being a great lauatorie.

the brimme of a chalice, and the leafe of crifped lilie: it con-
27 tayned two thouſand :: bates. † And he made ten braſen feete, of foure cubites in length euerie foote, and foure cubites in
28 bredth, and three cubites in height. † And the verie worke it ſelfe of the feete, was entergrauen: and entergrauinges
29 betwen the ioyntures. † And betwen the litle crownes and the playtes, lions, and oxen, and cherubs: and in the ioyntures likewiſe aboue: and vnder the lions, and oxen as it were ban-
30 des of braſſe hanging downe. † And foure wheeles at euerie foote, and axeltrees of braſſe: and at foure ſides as it were litle ſhoulders vnder the lauatorie caſt, looking one againſt an
31 other. † The mouth alſo of the lauatorie was inward in the toppe of the head: and that which appeared outward, was of one cubite al round, and together it had one cubite & a halfe: and in the corners of the pillers were diuers engra-
32 uinges: and the middle enterpillers ſquare not round. † The foure wheeles alſo, which were at the foure corners of a foote, ioyned one to an other vnder the foote: one wheele had in
33 height a cubite and a halfe. † And they were ſuch wheeles as are accuſtomed to be made in a chariote: and their axeltrees
34 and ſpokes, and ſtrakes, and naues, al caſt. † For thoſe foure litle ſhoulders alſo at euerie corner of one foote, were caſt out
35 of the foote and ioyned together. † And in the toppe of the foote was a certayne roundnes of halfe a cubite, ſo wrought, that the lauatorie might be put thereon, hauing the
36 engrauinges therof, and diuerſe caruinges of it ſelf. † He graued alſo in thoſe ſielinges, which were of braſſe, and in the corners, cherubs, and lions, and palmetrees, as it were in the ſimilitude of a man ſtanding, that they ſemed not to be
37 engrauen, but put to round about. † After this maner made
38 he ten feete, of one caſting and meaſure, & like grauing. † He made alſo ten lauatories of braſſe: one lauatorie conteyned fourtie bates, and it was of foure cubites: alſo at euerie foote,
39 that is ten, he put ſo manie lauatories. † And he ſette the ten feete, fiue on the right ſide of the temple, and fiue on the leaſt: and the ſea he put on the right ſide of the temple againſt
40 the Eaſt toward the South. † Hiram therfore made cauldrons, and ſhoueles, and litle pottes, and perfected al the worke of
41 king Salomon in the temple of our Lord. † Two pyllers, and two cordes of the litle heades, vpon the litle heades of the pyl-lers: and two litle nettes, to couer the two cordes, that were

:: Batus conteyneth about fiue galons: ſo this veſſel conteyned tenne thouſand galons.

ouer

ouer the heades of the pyllers. † And foure hundred po- 42
megranates in the two nettes: two rewes of pomegramates
in euerie nette, to couer the cordes of the litle heades,
which were vpon the heades of the pyllers. † And tenne 43
feete, and tenne lauatories vpon the feete. † And one sea, 44
and twelue oxen vnder the sea. † And cauldrons, and shouels, 45
and litle pottes. Al the vessels that Hiram made to king
Salomon in the house of our Lord, were of bright latten.
† In the champayne countrie of Iordan did the king cast 46
those thinges in a clay ground, betwen Sacoth and Sarthan.
† And Salomon placed al the vessel: but for the exceding 47
great multitude the brasse could not be weyed. † And Salo- 48
mon made al the vessels in the house of our Lord: an altar of
gold, and a table, wherupon the loaues of proposition should
be put, of gold: † and candlesticks of gold, fiue on the right 49
hand, and fiue on the leaft against the oracle, of pure gold:
and as it were lilie floures, and lampes aboue of gold: and
golden snuffers, † and water pottes, and fleshehookes, and 50
phiales, and morters, and censars, of most pure gold: and the
hindges of doores of the inner Sanctum sanctorum, and of
the doores of the house of the temple, were of gold. † And 51
Salomon perfected al the worke that he did in the house of
our Lord, and brought in the thinges that Dauid his father
a: had sanctified, siluer and gold, and the vessel, and layed them
in the treasures of the house of our Lord.

a: Had designed and dedicated to holie vses.

CHAP. VIII.

The arke is brought in, and the temple dedicated. 10. a glorious cloyde replenisheth it, 14. Salomon prayeth long to God, 55. blesseth the people. 62. and many victimes are offered in this solemne festiuitie.

THEN were gathered together al the ancientes of Israel 1
with the princes of the tribes, and the heades of the
families of the children of Israel to king Salomon into Ieru-
salem: that they might carrie the Arke of the couenant of our
Lord out of the citie of Dauid, that is, out of Sion. † And 2
al Israel assembled to king Salomon in the moneth of Etha-
nim, on a solemne day, that is the seuenth moneth. † And 3
al the ancientes of Israel came, and the prieftes tooke the
arke, † and caried the arke of our Lord, and the tabernacle 4
of couenant, and al the vessels of the Sanctuarie, that were in
the tabernacle: and the Prieftes and the Leuites caried them.

† And

5 † And king Salomon, and al the multitude of Israel, which was assembled vnto him, went with him before the arke, and they immolated sheepe and oxen without estimation & num-
6 ber. † And the priestes brought in the arke of the couenant of our Lord into his place, into the oracle of the temple, into
7 Sanctum sanctorum vnder the winges of the cherubs. † For the cherubs spred their winges ouer the place of the arke,
8 and couered the arke, and the barres therof aboue. † And wheras the barres stood out, and the endes of them appeared without in the Sanctuarie before the oracle, they appeared no farder outward, which also were there vntil this present
9 day. † And in the arke there was :: nothing els but two ta-
bles of stone, which Moyses put in it in Horeb, when our Lord made the couenant with the children of Israel, when
10 they came out of the Land of Ægypt. † And it came to passe, whan the priestes were gone out of the Sanctuarie, a clowde
11 filled the house of our Lord, † and the priestes could not stand and minister for the clowde: for the glorie of our Lord had
12 filled the house of our Lord. † Then sayd Salomon: Our
13 Lord sayd that he would dwel in a clowde. † Building I haue built a house for thy habitation, thy most firme throne so
14 euer. † And the king turned his face, and :: blessed al th
15 church of Israel: for al the church if Israel stood. † And Salomon sayd: Blessed be our Lord the God of Israel, wo spake by his mouth to Dauid my father, & in his owne hades
16 hath perfected it, saying: † Since the day that I brought my people Israel out of Ægypt, I chose no citie of al the trikes of Israel, that a house might be built, and my name might be
17 there: but I chose Dauid to be ouer my people Israel. † And
18 Dauid my father would haue built a house to the name of our Lord the God of Israel: † and our Lord sayd to Dauid my father: In that thou hast thought in thy hart to build a house to my name, thou hast done wel, casting this same thing in thy
19 mynd. † Neuertheless thou shalt not build me a house, but thy sonne, that shal come forth of thy reynes, he shal build a
20 house to my name. † Our Lord hath confirmed his word, which he spake: and I stand for Dauid my father, and sitte vpon the throne of Israel, as our Lord hath spoken: and I haue built a house to the name of our Lord the God of Israel.
21 † And I haue appoynted there a place for the arke, wherin the couenant of our Lord is, which he made with our fathers,

:: There was no more with in the arke, *Deut. 9.* but onli outside waste rodde of aron. *Nu. 17. Hab. 9.* the golden pote with Manna. *Exod. 16. Hab. 9.* and the booke of the law repeted by Moyses. *Deut. 31.*

:: Prices blesse their people & parentes their children.

when they came out of the Land of Ægypt. † And Salomon 22
ſtood before the altar of our Lord in the ſight of the aſſemblie
of Iſrael, and extended his handes toward heauen, † and ſayd: 23
Lord God of Iſrael, there is no God like to thee in heauen a-
boue, and vpon the earth beneth: which keepeſt couenant
and mercie with thy ſeruantes, that walke before thee in al
their hart † Which haſt kept to thy ſeruant Dauid my father, 24
the thinges that thou haſt ſpoken to him: by mouth thou
didſt ſpeake, and with thy handes thou haſt accomplished, as
this day proueth. † Now therefore Lord God of Iſrael, keepe 25
vnto thy ſeruant Dauid my father the thinges which thou
haſt ſpoken to him, ſaying: There ſhal not be taken away of
thee a man before me, which ſitteth vpon the throne of Iſ-
rael: :: yet ſo if thy children shal keepe their way, that they
walke before me as thou haſt walked in my ſight. † And now 26
Lord God of Iſrael, let thy wordes be eſtablished, which thou
haſt ſpoken to thy ſeruant Dauid my father. † Is it then to 27
be thought that in deede God dwelleth vpon the earth? for
ſ heauen, and the heauens of heauens can not conteyne thee,
ow much more this houſe, which I haue built? † But looke 28
ward the prayer of thy ſeruant, and to his petitions ô Lord
n God: heare the hymne and the prayer, which thy ſeruant
prayeth before thee this day: † that thy eies be opened vpon 29
this houſe night and day: vpon the houſe, wherof thou ſayeſt:
My ame ſhal be there: that thou heare the prayer, which
thy ſeruant prayeth in this place to thee. † That thou heare 30
the requeſt of thy ſeruant and of thy people Iſrael, what-
ſoeuer they ſhal pray for in this place, and thou shalt heare in
the place of thy habitation in heauen: and when thou haſt
heard, thou shalt be merciful. † If a man shal ſinne agaynſt 31
his neighbour, and shal haue any oath, wherwith he is held
faſt bound: and shal come becauſe of the oath before thine
altar into thy houſe, † thou shalt heare in heauen: and shalt 32
doe, and iudge thy ſeruantes, condemning the impious, and
rendring his way vpon his head, and iuſtifying the iuſt, and
:: rewarding him according to his iuſtice. † If thy people Iſ- 33
rael shal flee their enemies (becauſe they wil ſinne agaynſt
thee) and doing penance, and confeſſing to thy name, shal
come, and pray, and beſech thee in this houſe; † heare in 34
heauen, and forgeue the ſinne of thy people Iſrael, and thou
shalt reduce them vnto the land, which thou gaueſt to their
fathers.

ſ Salomon knew wl Gods conditional promſe, but perſeuer not in kepin his cõmandments, and therfore a great part of the kingdom was take from his children, yet the right of the kingdom of Iuda remayned to his ſeede euen to Chriſt our Sauiour.

ſ Reward of good workes.

35 fathers. † If the heauen shal be shut, and it rayne not, be-
cause of their sinnes, and praying in this place, they doe pe-
nance to thy name, and shal be conuerted from their sinnes
36 through their affliction: † heare them in heauen, and for-
geue the sinnes of thy seruantes, and of thy people Israel: and
shew them a good way wherin they may walke, and geue
rayne vpon thy land, which thou hast geuen to thy people in
37 possession. † If famine aryse in the land, or pestilence, or cor-
rupt ayre, or blasting, or locust, or rust, and their enemie af-
38 flict them besieging the gates, al plague, al infirmity, † al
cursing, and banning, that shal chance to any man of thy
people Israel: if any man shal know the wound of his hart,
39 and shal spred forth his handes in this house, † thou shalt
heare in heauen, in the place of thy habitation, and shalt be
merciful agayne, and shalt so doe that thou geue to euerie
one according to his wayes, as thou shalt see his hart (for
40 thou onlie knowest the hart of al the children of men) † that
they feare thee al the dayes, which they liue vpon the face of
41 the land, which thou hast geuen our fathers. † Moreouer
also the stranger, which is not of thy people Israel, when he
shal come from a farre countrie for thy name (for thy great
42 name shal be heard of, and thy strong hand, † and thy stret-
ched out arme euerie where) when therfore he shal come,
43 and shal pray in this place, † thou shalt heare in heauen, in
the firmament of thy habitation, & thou shalt doe al thinges,
for the which the stranger shal inuocate thee: that al the peo-
ples of the earth may lerne to feare thy name, as thy people
Israel, and may proue that thy name is inuocated vpon this
44 house, which I haue built. † If thy people shal goe forth to
warre agaynst their enemies, by the way, whithersoeuer
thou shalt send them, they shal pray to thee agaynst the way
of the citie, which thou hast chosen, and agaynst the house,
45 which I haue built to thy name, † and thou shalt heare in
heauen their prayers, and their petitions, and shalt doe iudge-
46 ment for them. † But if they shal sinne to thee (for there is
no man which sinneth not) and thou being wrath shalt deli-
uer them to their enemies, and they shal be led captiue into
47 the land of their enemies farre or neere, † and shal doe pe-
nance in their hart in the place of captiuitie, and conuerted :: Externall workes of penance, except they proceede
shal beseech thee in their captiuitie, saying: We haue sinned,
48 we haue done wickedly, we haue dealt impiously: † and

from the hart, sufficeth not for remission of sinne.

shal returne to thee in al their hart, and al their soule, in the land of their enemies, to the which they shal be led captiue: & shal pray to thee agaynst the way of their land, which thou gauest to their fathers, and of the citie which thou hast chosen, & of the temple which I haue built to thy name: † thou 49 shalt heare in heauen, in the firmament of thy throne their prayers, and their petitions, and shalt doe their iudgement for them: † and shalt be merciful to thy people, which sinned 50 to thee, and to al their iniquities, wherewith they haue transgressed agaynst thee: and thou shalt geue mercie before them, that shal haue them captiues, that they may haue compassion on them. † For they are thy people, and thine inheritance, 51 whom thou hast brought out of the Land of Ægypt, from the middes of the yron fornace. † That thy eies be open to the 52 petition of thy seruant, and of thy people Israel, & thou heare them in al thinges for which they shal inuocate thee. † For 53 thou hast separated them to thee for an inheritance from al the peoples of the earth, as thou hast spoken by Moyses thy seruant, when thou didst bring our fathers out of Ægypt, Lord God. † And it came to passe, when Salomon had ac- 54 complished praying to our Lord al this prayer and petition, he rose from the light of the altar of our Lord: for he had fastened both knees on the ground, and had spred his handes toward heauen. † He stood therfore and blessed al the assem- 55 blie of Israel with a lowde voyce, saying: † Blessed be our 56 Lord, which hath geuen rest to his people Israel, according to al thinges that he hath spoken: there hath not fayled so much as one word of al the good thinges, that he spake by Moyses this seruant. † Be our Lord God with vs, as he hath 57 beene with our fathers, not forsaking, nor reiecting vs. † But 58 incline he our hartes to him, that we may walke in al his waies, and keepe his commandementes, and his ceremonies, and iudgementes whatsoeuer he commanded our fathers. † And be these my wordes, wherewith I haue prayed 59 before our Lord, approching to our Lord God day and night, that he may doe iudgement for his seruant, and for his people Israel day by day: † that al the peoples of the earth may 60 knowe, that our Lord he is God, and there is none other besides him. † Let our hart also be perfect with our Lord God, 61 that we walke in his decrees, and keepe his cōmandementes, as also this day. † Therfore the king, and al Israel with him, 62

did

63 did immolate victimes before our Lord. † And Salomon killed pacifique hostes, which he immolated to our Lord, of oxen two and twentie thousand, and of sheepe an hundred twentie thousand: and they dedicated the temple of our Lord,
64 the king, and the children of Israel. † In that day the king sanctified the middes of the court, that was before the house of our Lord: for he made the holocaust there, and sacrifice, and fatte of the pacifiques: because the brasen altar, that was before our Lord, was too little, and could not take the holo-
65 caust, and sacrifice, and fatte of the pacifiques. † Salomon therfore made in that time a solemne festiuitie, and al Israel with him, a great multitude from the entrance of Emath vnto the Ryuer of Ægypt, before our Lord God, seuen daies and
66 seuen daies, that is, fourtene daies. † And in the eight day he dismissed the people: Who :: blessing the king, went into their tabernacles reioysing, and with a ioyful hart for al the good thinges, that our Lord had done to Dauid his seruant, and to Israel his people.

Chap. IX.

Our Lord appearing againe to Salomon. 4. admonisheth him and his people to keepe the precepts. 6. threatning punishment if they do not. 10. The king of Tyre receiueth twentie cities of Salomon, but liketh them not. 14. Salomon buildeth more cities and townes. 20. Maketh diuers nations tributarie. 24. The Quene repayreth to her house. 25. The king offereth victimes thrise euerie yeare. 26. and fetcheth gold from Ophir.

1 And it came to passe when Salomon had perfected the building of the house, of our Lord, & the kinges house,
2 and al that he wished and would haue done, † our Lord appeared to him the second time, as he had appeared to him in
3 Gabaon. † And our Lord said to him: I haue heard thy prayer & thy petition, which thou hast prayed before me: I haue sanctified this house, which thou hast built, that I might put my name there for euer, and myne eies and my hart shal be there
4 alwaies. † Thou also if thou wilt walke before me, as thy father walked, :: in simplicitie of hart, and in equitie: and wilt doe al thinges, which I haue commanded thee, and wilt keepe my
5 ordinances and my iudgementes, † I wil sette the throne of thy kingdom ouer Israel for euer, as I haue spoken to Dauid thy father, saying: There shal not be taken away a man of thy
6 stocke from the throne of Israel. † But if by reuolting you

:: External worship is not acceptable to God, except it procede from internal sincerity and deuo-

tion. Wherfore S. Augustin sayth: *God is worshipped in faith, hope, and charitie. Enchirid. c. 3.*

and your children shal turne away, not folowing me, nor keeping my commandementes, and my ceremonies, which I haue proposed to you, but shal goe and worshippe strange goddes, and adore them: † I wil take away Israel from the face of the land, which I haue geuen them, and the temple which I haue sanctified to my name, I wil cast away from my sight, and Israel shal be for a prouerbe, and for a fable to al peoples. † And this house shal be for an example: euerie one that shal passe by it, shal wonder, and hisse, and say: Why hath the Lord done thus to this land, and to this house? † And they shal answere: Because they haue forsaken the Lord their God, which brought their fathers out of the Land of Ægypt, and haue folowed strange goddes, & adored them, and worshipped them: therfore hath the Lord brought vpon them al this euil. † And twentie yeares being complete, after that Salomon had built the two houses, that is, the house of our Lord, and the house of the king † (Hiram the king of Tyre ministring to Salomon ceder trees & firre trees, and gold according to al that he had neede) then Salomon :: gaue to Hiram twentie townes in the Land of Galilee. † And Hiram went from Tyre, to see the townes which Salomon had geuen him, and they pleased him not, † and he sayd: Are these the cities, which thou hast geuen me, brother? And he called them the land * Chabul, vntil this day. † Hiram also sent to king Salomon an hundred and twentie talentes of gold. † This is the summe of the expences, which king Salomon offered to build the house of our Lord, and his owne house, and Mello, and the wal of Ierusalem, and Heser, and Mageddo, and Gazer † Pharao the king of Ægypt came vp and tooke Gazer, and burnt it with fire: And the Chananite, that dwelt in the citie, he slewe, and gaue it for a dowrie to his daughter the wife of Salomon. † Salomon therfore built Gazer, and Bethhoron the lower, † and Baalath, and Palmira in the Land of the wildernes. † And al the villages, that perteyned to him, and were without wal, he fensed, and the cities of the chariotes, and the cities of the horsemen, and whatsoeuer pleased him to build in Ierusalem, and in Libanus, and in al the land of his dominion. † Al the people, that was remayning of the Amorrheites, and Hetheites, and Pherezeites, and Heueites, and Iebuseites, that are not of the children of Israel: † their children, that were remayning in the land, to witte, those whom the

:: Salomon did not sel these cities, for he could not alienate them, but let the king of Tyre haue the vse and reuenewes in payment for timber, & for the gold which he sent.

* *diruit or dissipating.*

the children of Israel could not abolish: Salomon made tri-
22 buteries, vntil this day. † But of the children of Israel Salo-
mon appoynted not any man to serue, but they were men of
warre, and his seruantes, and princes, and captaynes, and ouer-
23 seers of the chariotes and horses. † And there were princes
ouer al the workes of Salomon, made ouerseers, fiue hundred
fiftie, which had the people subiect, and commanded ouer
24 their appoynted workes. † And the daughter of Pharao went
vp out of the citie of Dauid into her house, which Salomon
25 had built her: then did he build Mello. † Salomon also of-
fered three tymes euerie yeare holocaustes, and pacifique vi-
ctimes vpon the altar, which he had built to our Lord, and he
burnt incense before our Lord: and the temple was perfected.
26 † King Salomon also made :: a name in Asiongaber, which is :: a monu-
beside Ailath in the shore of the Readsea in the Land of Idu- ment.
27 mea. † And Hiram sent in that nauie his men, that were mari-
28 ners & skilful of the sea, with the seruantes of Salomon. † Who
when they were come into Ophir, the gold taken thence of
foure hundred and twentie talentes, they brought to king
Salomon.

CHAP. X.

The quene of Saba coming to king Salomon, admireth his wisdom, magnificence, and order of gouernment 10. *She geueth and receiueth giftes.* 14. *Salomon receiueth much gold diuers wayes:* 16. *maketh golden targeetes.* 18. *a magnificent throne.* 21. *and much golden vessel.* 25. *Manie bring him presentes.* 26. *He hath manie chariottes, horsemen.* 27. *abundance of siluer* 28. *Marchantes of diuers kingdomes sel him horses.*

1 BVT the Queene of :: Saba also hauing heard the fame :: Part of Ara-
of Salomon, in the name of our Lord came to proue him, bia is called
2 in hard propositions. † And entring into Ierusalem with a Saba, nere to
great trayne, and riches, and camels carying spices, and gold Iurie. but this
exceeding infinite, and pretious stones, she came to king Salo- Saba is beyond
mon, and spake to him al thinges that she had in her hart. Arabia, as S.
3 † And Salomon interpreted to her al the wordes, that she Hierom testi-
proposed: there was not a word, that the king could be fieth *in Esaiæ.* 60. *li.* 17 it se-
4 ignorant of, and could not answer her. † And the queene meth to be in
of Saba seing al the wisedom of Salomon, and the house, Æthiopia for
5 which he had built, † and the meates of his table, and the our Sauiour
habitations of his seruantes, and the orders of them that ser- saith *Mat.* 12.
ued, and their garmentes, cupbearers, and the holocaustes *The quene of the South came frō the endes of the earth, to heare the wisdom of Salomon.*

which

which he offered in the house of our Lord: ‡ she had no longer spirit, † and she said to the king: The report is true, which I haue heard in my countrie, † concerning thy wordes, and concerning thy wisedom. and I did not beleue them that told me, til my selfe came, and sawe with myne eies, and haue proued that the half not been told me: greater is thy wisdom, and thy workes, then the rumour, which I haue heard. † Blessed are thy men, and blessed are thy seruantes, which stand before thee alwaies, and heare thy wisedom. † Be the Lord thy God blessed, whom thou hast pleased, and that hath sette thee vpon the throne of Israel, for that the Lord hath loued Israel for euer, and hath appointed thee king, to do iudgement and iustice. † She therfore gaue to the king an hundred and twentie talentes of gold, and spices exceding much, and pretious stones: There was no more brought so much spice, as that which the Quene of Saba gaue to king Salomon. † (But the naue also of Hiram, which caried gold out of Ophir, brought from Ophir thyine trees exceding manie, and pretious stones. † And the king made of the thyine trees the porches of the house of our Lord, and of the kinges house and harpes & vials for the singers: there were not such thyine trees brought, nor seen vntil this present daye.) † And king Salomon gaue to the quene of Saba al that she would, and asked of him: beside those thinges, which of him selfe he offered her for a royal gift. Who returned, and went into her countrie with her seruantes. † And the weight of the gold, that was brought to Salomon euerie yeare, was of six hundred sixtie six talentes of gold: † beside that, which the men brought, that were ouer the tributes, and merchantes, and al that sold light wares, and al the kinges of Arabia, and the dukes of the land. † Salomon also made two hundred shieldes of most pure gold, six hundred sicles of gold did he allow for the plates of one shield. † And three hundred target gattes of tried gold: and three hundred poundes of gold garnished one terget: and the king put them in the house of the forest of Libanus. † King Salomon also made a great throne of yuorie, and couered it with gold exceding yellow, † which had sixe steppes: and the toppe of the throne was round in the hinder part: and the two handes on either side holding the seate: and two lyons stood at euery hand. † And twelue little lyons standing vpon the sixe steppes on either side: there was not

6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

‡ As this quene had no spirite, when she saw Salomons wisdom, so the Church gathered of gentiles knowing Christs grace, & finding the masters of Euangelical doctrin, casting away the spirite of pride, and laying of al hautinesse of mind, lerned to distrust in her self, and to trust in the great mercie of her king. S. Greg. in Psal. 7. penitent. to. 2.

* A wonderful thing, that a Quene vpon fame of a mans wisdom traueled so farre to heare him speake, and to see his gouernment. but it was Gods inspiration, to signifie by this figure, that the Church of Christ should be gathered of the Gentiles in al nations. Kinges, Quenes & most potent Princes also submitting themselues to Christ. Isai. 49.

21 was not such a worke made in al kingdomes. † Yea and al
the vessels, out of the which the king Salomon drunke, were
of gold: and al the furniture of the house of the forest of Li-
banus of most pure gold: there was no siluer, neither was it
22 thought of any price in the daies of Salomon, † because the
kinges nauie, once in three yeares, went with the nauie of
Hiram on the sea into Tharsis, bringing thence gold, and
siluer, and the teeth of elephantes, and apes, and pecockes.
23 † King Salomon therfore was magnified aboue al the kinges
24 of the earth in riches, and wisedom. † And al the earth de-
sired to see Salomons face, that they might heare his wisedom,
25 which God had geuen in his hart. † And euerie one presen-
ted him giftes, vessel of siluer and gold, garmentes and instru-
mentes for warre, spices also, and horses and mules euerie
26 yeare. † And Salomon gathered together the chariotes and
horsemen, and there amounted to him a thousand foure hun-
dred chariotes, and twelue thousand horsemen: and he dis-
posed them in fensed cities, and with the king in Ierusalem.
27 † And he made that there was as great abundance of siluer
In Ierusalem, as of stones: and of ceder trees he caused such
a multitude, as if it were sycomore trees, which grow in the
28 playnes. † And there were horses brought for Salomon out
of Ægypt, and Coa, for the kinges merchantes brought them
29 out of Coa, and brought them at a sette price. † And a cha-
riote of foure horses came out of Ægypt, for sixe hundred
sicles of siluer, and one horse for an hundred and fiftie. And
after this maner did al the kinges of the Hetheites, and of
Syria sel horses.

CHAP. XI.

Salomon louing and marying manie wemen of diuers nations, is drawen by them to idolatrie. 9. God therfore offended suffereth Adad an Idumean, 23. Razon king of Damascus, 26. and Hieroboam his owne seruant to make warre against him. 29. Ahias the prophet fortelleth Hieroboam, that he shal reigne ouer tenne tribes, leauing but twyo to Salomons heyres, 38. vvith promise to prosper, if he serue God. 42. Salomon dieth.

1 AND king Salomon loued manie wemen strangers, the
daughter also of Pharao, and Moabites, and Ammo-
2 nites, Idumeians, and Sidonians, and Hetheians: † of the
nations, wherof our Lord sayd to the children of Israel: You
shal not goe in vnto them, neither shal anie of them come in

vnto yours: for they wil most certainly turne away your hartes to folow their goddes. To these therfore was Salomon copled in most feruent loue. † And he had wiues as it were queenes seuen hundred, and concubines three hundred: and the wemen turned away his hart. † And when he was now old, his hart was depraued by wemen, that he folowed strange goddes: neither was his hart perfect with our Lord his God, as the hart of Dauid his father. † But Salomon worshipped Astarthee the goddesse of the Sidonians, and Moloch the idol of the Ammonites. † And Salomon did that which was not liked before our Lord, and he accomplished not to folow our Lord, as Dauid his father. † Then built Salomon a temple to Camos the idol of Moab, in the mount that is agaynst Ierusalem, and to Moloch the idol of the children of Ammon. † And in this maner did he to al his wiues that were strangers, which burnt frankencense, and immolated to their goddes. † Therfore our Lord was wrath with Salomon, because his minde was turned away from our Lord the God of Israel, who had appeared vnto him the second tyme, † and had commanded him concerning this word, that he should not folow strange goddes, & he kept not the thinges which our Lord commanded him. † Our Lord therfore sayd to Salomon: Because thou hast done this, and hast not kept my couenant, and my preceptes, which I haue commanded thee, breaking I wil rent asunder thy kingdom, and wil geue it to thy seruant. † Neuertheless in thy dayes I wil not doe it, because of Dauid thy father: out of the hand of thy sonne I wil rent it, † neither wil I take away the whole kingdom, but :: one tribe I wil geue to thy sonne for Dauid my seruant, and :: Ierusalem. Which I haue chosen. † And our Lord raysed vp an aduersarie to Salomon, Adad an Idumite of the kinges seede, who was in Edom. † For when Dauid was in Idumea, and Ioab the general of the warfare was gone vp to burie them that were slayne, and had slayne al malekind in Idumea, († for Ioab taried there six monethes and al Israel, til he slew al malekind in Idumea,) † Adad him self fled, and men of Idumea of his fathers seruantes with him, to goe into Ægypt: and Adad was a litle boy. † And when they rose out of Madian, they came into Pharan, and they tooke with them men of Pharan, and entered into Ægypt to Pharao the king of Ægypt: who gaue him a house, and appoynted him meates, and assigned

:: Though plurallitie of wiues was then alowed, yet it was forbid to multiplie manie. *Deut.* 17.

:: The tribe of Iuda.

:: By Ierusalem is vnderstood the tribe of Beniamin, wherin it stood. So there remained two tribes to Salomons heyres.

2. Reg. 8.

29 assigned him land. † And Adad found grace before Pharao
exceedingly, in so much that he gaue him to wife, the germane
20 sister of his wife Taphnes the queene. † And the sister of
Taphnes bare him a sonne Genubath, and Taphnes brought
him vp in the house of Pharao: and Genubath was dwelling
21 at Pharaoes house with his children. † And when Adad in
Ægypt had heard, that Dauid slept with his fathers, and that
Ioab the general of the warefare was dead, he sayd to Pha-
22 rao: Dismisse me, that I may goe into my countrie. † And
Pharao sayd to him: For what lackest thou with me, that
thou seekest to goe into thyne owne countrie? But he answe-
red: Nothing: yet I beseech thee that thou dismisse me.
23 † God also raysed vp to him an aduersarie, Razon the sonne
3. Reg. of Eliada, who had fled Adarezer the king of Soba his lord:
11. 24 † and he gathered men agaynst him, and he became the
captayne of theues, when Dauid killed them: and they went
to Damascus, and dwelt there, and they made him king in
25 Damascus, † and he was an aduersarie to Israel :: al the dayes
of Salomon: and this is the euil of Adad, and hatred agaynst
26 Israel, and he reigned in Syria. † Ieroboam also the sonne of
Nabath, an Ephratheite of Sareda, the seruant of Salomon,
whose mother was called Serua, a woman widow lifted vp
27 his hand agaynst the king. † And this is the cause of his re-
bellion agaynst him, because Salomon built Mello, and filled
28 vp the breache of the citie of Dauid his father. † And Iero-
boam was a strong man and mightie: and Salomon seing the
youngman of a good witte & industrious, had made him chief
29 ouer the tributes of al the house of Ioseph. † It came to passe
therfore at that tyme, that Ieroboam went out of Ierusalem,
and the prophete Ahias the Silonite found him in the way,
couered with a new cloke: and they two onlie were in the
30 field. † And Ahias taking his new cloke, wherwith he was
31 couered, :: cut it into twelue partes. † And he sayd to Iero-
boam: Take vnto thee ten pieces: for thus sayth our Lord
the God of Israel: Behold I wil rent the kingdom out of the
32 hand of Salomon, and wil geue thee ten tribes. † But one
tribe shal remayne to him for my seruant Dauid, and Ierusa-
lem the citie, which I haue chosen of al the tribes of Israel:
33 † because he hath forsaken me, and hath adored Astarthee
the goddesse of the Sidonians, & Chamos the god of Moab,
and Moloch the god of the children of Ammon: and hath

:: From the time that Salomon fel to idolatrie, he was more impugned by three perpetual aduersaries, Adad, Razon, and Hieroboam; mystically signifying the flesh, the world, and the diuel.

:: This fact cõfirmed his wordes, that he spoke seriously & fained not.

not walked in my waies, to doe iustice before me, and my preceptes, and iudgementes as Dauid his father. † Neither wil I take away al the kingdom out of his hand, but I wil make him prince al the daies of his life, for Dauid my seruant, whom I chose, who kept my commandmentes and my preceptes. † But I wil take away the kingdom out of his sonnes hand, and wil geue thee ten tribes: † and to his sonne I wil geue one tribe, that there may remayne a lampe to Dauid my seruant at al times before me in Ierusalem, the citie which I haue chosen, that my name might be there. † And thee wil I take, and thou shalt reigne ouer al thinges, that thy soule desireth, and thou shalt be king ouer Israel. † If therfore thou wilt heare al thinges, that I shal command thee, and wilt walke in my waies, and doe that which is right before me, keeping my commandmentes and my preceptes, as Dauid my seruant did: I wil be with thee, and wil build thee a faythful house, as I built a house to Dauid, and I wil deliuer Israel to thee: † and I wil afflict the seede of Dauid vpon this, but yet not alwaies. † Salomon therfore would haue killed Ieroboam: who arose, and fled into Ægypt to Sesac the king of Ægypt, and was in Ægypt vntil the death of Salomon. † And the rest of the wordes of Salomon, and al that he did, and his wisedom: behold they are al written in the Booke of the wordes of the daies of Salomon. † And the daies, that Salomon reigned in Ierusalem ouer al Israel, are fourtie yeares. † And Salomon ⁂ slept with his fathers, and was buried in the citie of Dauid his father, and Roboam his sonne reigned for him.

34 35 36 37 38 39 40 41 42 43

⁂ Whether he repented and was saued or no, is vncertaine.

CHAP. XII.

Roboam following youngmens counsel, 16. Ieroboam possesseth ten tribes of his Kingdom. 21. Which he endeauoring by warre, is admonished by a prophet to cease. 26. Hieroboam setteth vp golden calues to be adored, making temples, altares, and priestes fitte for his purpose.

The third part. The diuision of the Kingdom. Seuerall reignes of certaine kinges: and preaching of special propheres.

AND Roboam came into Sichem: for thither was al Israel gathered together to make him king. † But Ieroboam the sonne of Nabat, when he was yet in Ægypt fugitiue from the face of king Salomon, hearing of his death, returned out of Ægypt. † And they sent and called him: Ieroboam therfore came, and al the multitude of Israel, and they spake to Roboam, saying. † Thy father layd a most hard yoke

1 2 3 4

yoke vpon vs: thou therfore diminish now a litle of thy fathers most hard empire, and of the most heauie yoke, that he
5 layd vpon vs, and we wil serue thee. † Who sayd to them: Goe vntil the third day, and returne to me. And when the
6 people was gone, † king Roboam tooke counsel with the ancientes, that assisted before Salomon his father, whiles he yet liued, and he sayd: What counsel doe you geue me,
7 that I may answer this people? † Who sayd to him: If this day thou wilt yeld to this people, and condescend to them, and graunt to their petition, and wilt speake to them gentle
8 wordes, they wil be thy seruantes alwaies. † Who leaft the counsel of the ancientes, which they had geuen him, and admitted yongmen, that had bene brought vp with him, and
9 wayted on him, † and he sayd to them: What counsel geue you me, that I may answer this people, which haue sayd to me: Make the yoke lighter which thy father hath put vpon
10 vs? † And the yongmen, that had bene brought vp with him, sayd: Thus speake to this people, which haue spoken to thee, saying: Thy father aggrauated our yoke, doe thou ease it. Thus shalt thou speake to them: My least finger is grosser
11 then the backe of my father. † And now my father layd vpon you a heauie yoke, but I wil adde vpon your yoke: my father bette you with scourges, but I wil beate you with scor-
12 pions. † Ieroboam therfore came, and al the people to Roboam the third day, as the king had spoken, saying: Returne
13 to me the third day. † And the king answered the people rough wordes, leauing the counsel of the ancientes, which they had geuen him, † and he spake to them according to
14 the counsel of the youngmen, saying: My father made your yoke heauie, but I wil adde to your yoke: my father bette you with whippes, but I wil beate you with scorpions.
15 † And the king condescended not to the people: because our Lord was turned away from him,:: that he might rayse vp his word, which he had spoken in the hand of Ahias the Silo-
16 nite, to Ieroboam the sonne of Nabat. † The people therfore seing that the king would not heare them, answered him, saying: What part haue we in Dauid? or what inheritance in the sonne of Isai? Goe into thy tabernacles Israel, now see to thy house Dauid. And Israel went into their ta-
17 bernacles. † But ouer the children of Israel, whosoeuer
18 dwelt in the cities of Iuda, Roboam reigned. † King Roboam

:: This phrase noteth the secuel, not the final cause. As *chap. 14. v. 9.*

therfore sent Aduram, who was ouer the tributes: and al Israel stoned him, and he died, moreouer King Roboam in hast went vp into his chariote, and fled into Ierusalem: † and Israel reuolted from the house of Dauid, vntil this present day. † And it came to passe when al Israel had heard, that Ieroboam was returned, they sent, and called him, an assemblie being gathered, and they made him king ouer al Israel, neither did any man folow the house of Dauid beside the tribe of Iuda onlie. † And Roboam came to Ierusalem, and gathered togither al the house of Iuda, and the tribe of Benjamin, an hundred fourescore thousand chosen men warriers, to fight agaynst the house of Israel, and to reduce the kingdom to Roboam the sonne of Salomon. † But the word of our Lord came to Semeias the man of God, saying: † Speake to Roboam the sonne of Salomon, the king of Iuda, and to al the house of Iuda, and Beniamin, and the rest of the people, saying: † Thus sayth our Lord: You shal not goe vp, neither shal you fight agaynst your brethren the children of Israel: let euerie man returne into his house, for this word is done by me. They heard the word of our Lord, and returned from their iourney as our Lord had commanded them. † And Ieroboam built Sichem in mount Ephraim, and dwelt there: and departing thence he built Phanuel. † And Ieroboam sayd in his hart: Now wil the kingdom returne to the house of Dauid, † if this people shal goe vp to make sacrifices in the house of our Lord into Ierusalem: and the hart of this people wil be turned to their lord Roboam the king of Iuda, and they wil kil me, and returne to him. † And finding out :: a deuise he made two golden calues, and sayd to them: Goe vp no more into Ierusalem: Behold thy goddes Israel, which brought thee out of the Land of Ægypt. † And he put one in Bethel, and the other in Dan: † and this thing was an occasion of sinne: for the people went to adore the calfe, as farre as Dan. † And he made temples in the excelses, and priestes :: of the abiectes of the people, which were not of the children of Leui. † And he appoynted a solemne day in the eight moneth, the fifteenth day of the moneth, after the similitude of the solemnitie, that was celebrated in Iuda. And going vp he made in like maner an altar in Bethel, to immolate to the calues, which he had framed: and he ordayned in Bethel priestes of the :: excelses, which he had made. † And he went

19 20 21 22 23 24 25 26 27 28 29 30 31 32 33

:: A diuelish policie to make a religion conformable to the temperal state.

:: For such a religion such priestes were fittest.

:: Places on hilles, where they sacrificed

went vpon the altar, which he had built in Bethel, the fifteenth day of the eight moneth, which he had forged out of his owne hart: and he made a solemnitie to the children of Israel, and went vp vpon the altar, to burne incense.

calues, and other thinges to the images of calues.

CHAP. XIII.

A prophet sent from Iuda to Bethel foretelleth the birth of Iosias, and destruction of Ieroboams altar, 4. whose hand being suddenly withered, 6. is restored by the prophets prayer. 11. The same prophet is deceiued by an other prophet, and slaine by a lion. 33. Hieroboam proceedeth in impietie.

1 AND behold a man of God came out of Iuda, in the word of our Lord into Bethel, Ieroboam :: standing vpon
2 the altar, and censing. † And he cried out against the altar in the word of our Lord, and sayd: Altar, altar, thus saith our Lord: Behold a child shal be borne to the house of Dauid, named :: Iosias, and he shal immolate vpon thee priestes of the excelses, which now doe burne frankencense on thee, and
3 he shal burne mens bones vpon thee. † And he gaue a signe in that day, saying: This shal be the signe, that our Lord hath spoken: Behold the altar shal be clouen, and the ashes shal
4 be powred out in it. † And when the king had heard the word of the man of God, which he cried out against the altar in Bethel, he stretched forth his hand from the altar, saying: Take him. And his hand withered, which he stretched forth against him: neither was he able to draw it backe vnto him.
5 † The altar also was clouen, and the ashes were powred out of the altar, according to the signe which the man of God
6 had told before in the word of our Lord. † And the king said to the man of God: Beseech the face of our Lord thy God, and pray for me, that my hand may be restored me. And the man of God besought the face of our Lord, and the kinges hand was restored to him, and it became as it was before.
7 † And the king spake to the man of God: Come home with me, that thou mayst dyne, and I wil geue the giftes.
8 † And the man of God answered the king: If thou wouldest geue me the halfe part of thy house, I wil not come with thee, nor eate bread, nor drinke water in this place:
9 † for so was it enioyned in the word of our Lord cómanding: Thou shalt not eate bread nor drinke water, nor returne by
10 the way that thou camest. † He departed therfore by an other way, and returned not by the way, that the came into Bethel.

:: This foreshewing long before the name of a childe that should be borne, importeth that he should do great thinges. *See. 4. Reg. 22.*

† And

† And a certaine prophete being old dwelt in Bethel, to whom his sonnes came and told him al the workes, that the man of God had done that day in Bethel: and the wordes which he had spoken to the king, they told their father. 11
† And their father sayd to them: What way went he? His sonnes shewed him the way, by which the man of God was gone, which came out of Iuda. † And he said to his sonnes: Sadle me and asse. Who when they had sadled it, he got vp, 12 13
† and went after the man of God, and found him sitting vnder a terebinth: and he said to him: Art thou the man of God that camest out of Iuda? He answered: I am he. † And he sayd to him: Come home with me, that thou mayst eate bread. † Who sayd: I can not returne, nor come with thee, neither will I eate bread, nor drinke water in this place: † because our Lord spake to me in the word of our Lord, saying: Thou shalt not eate bread, and thou shalt not drinke water there, nor returne by the way thou wentest. † Who sayd to him: I also am a prophet like to thee: and :: an Angel hath spoken to me in the word of our Lord, saying: Bring him backe with thee into thy house, that he may eate bread, and drinke water. He deceiued him, † and brought him backe with him: he did eate therfore bread in his house, and drunke water. † And when they sate at the table, the word, of our Lord came to the prophete, that brought him backe. † And he cried out to the man of God, which came out of Iuda, saying: Thus sayth our Lord: Because thou hast not beene obedient to the mouth of our Lord, and hast not kept the commandment, which our Lord thy God commanded thee, † and hast returned, and eaten bread, & drunke water in the place wherin he commanded thee that thou shouldest not eate bread, nor drinke water, thy dead bodie shal not be brought into the sepulchre of thy fathers. † And when he had eaten & drunke, he sadled his asse for the prophet, whom he brought backe. † Who when he was gone, a lion found him in the way, and :: killed him, and his bodie was cast forth in the way: and the asse stood by him, and the lion stood by the dead bodie. † And behold, men passing by saw the dead bodie cast in the way, and the lion standing beside the bodie. And they came and diuulged it in the citie, wherein that old prophet dwelt. † Which when that prophet heard, which had brought him backe out of the way, he sayd: It is the man

13 14 15 16 17 18 19 20 21 22 23 24 25 26

:: This man of Bethel was in deede a prophet of God, but in this lied wickedly, and so deceiuing the other prophet, made him to breake Gods commandment, for which he was slaine VVhervpon Hieroboam (whom the wiked prophet sought to please) was lesse afeard to procede in idolatrie.

:: Not only the deceiuer, but also he that is deceiued, is guiltie and punishable for breaking Gods commandment.

man of God, that was disobedient to the mouth of our Lord, and our Lord hath deliuered him to the lion, & he hath torne him, and killed him according to the word of our Lord, that
27 he spake to him. † And he sayd to his sonnes: Sadle me an
28 asse. Who when they had sadled, † and he was gone, he found his dead bodie cast forth in the way, and the asse and the lion standing by the corse: the lion :: did not eate of the
29 dead bodie, nor hurt the asse. † The prophet therfore tooke the corse of the man of God, and layd it vpon the asse, and returning brought it into the citie of the old prophete, that
30 they might mourne for him. † And he layd his corse in his owne sepulchre: and they mourned for him: Alas, alas my
31 brother. † And when they had mourned for him, he sayd to his sonnes: When I shal be dead, burie me in the sepulchre, wherein the man of God is buried: beside his bones lay my
32 bones. † For assuredly the word shal come to passe, which he hath foretold in the word of our Lord agaynst the altar that is in Bethel: and agaynst al the temples of the excelses,
33 that are in the cities of Samaria. † After these wordes Ieroboam returned not from his wicked way: but on the contrarie part he made of the most abiect of the people priestes of the excelses: Whosoeuer would, he filled his hand, and he
34 was made a priest of the excelses. † And for this cause did the house of Ieroboam sinne, and was ouerthrowen, and destroyed from the face of the earth.

:: By this it appeareth to be Gods worke and punishment.

Chap. XIIII.

Abias the prophet forsheweth the ruine of Hieroboams famili: 12. namely the death of his sonne, for whom being sick, the mother consulteth the prophet. 20. Hieroboam dieth, and his sonne Nadab reigneth. 21. Some also of the people of Iuda, committing idolatrie and other sinnes, 25. the King of Ægypt inuadeth and sacketh Hierusalem. 31. Roboam dieth and his sonne Abias reigneth.

1 AT that time Abia the sonne of Ieroboam was sicke.
2 † And Ieroboam sayd to his wife: Arise, and change thy habite, that thou be not knowen to be the wife of Ieroboam, and goe into Silo, where Ahias the prophete is, which
3 spake to me, that I should reigne ouer this people. † Take also in thy hand ten loaues, and crackneles, and a vessel of honie, and goe to him: for he wil shew thee what shal hap-
4 pen to this childe. † The wife of Ieroboam did as he had

spoken: and rising vp went into Silo, and came into the house of Ahias: but he could not see, because his eies were dimme for age. † And our Lord sayd to Ahias: Behold the wife of 5
Ieroboam cometh in, to consult thee concerning her sonne that is sicke: thus and thus shalt thou speake to her. When she therfore entered in, and dissembled to be that she was,
† Ahias heard the sound of her feete entring in at the doore, 6
and sayd: Come in Ieroboams wife: Why doest thou fayne thy self to be an other woman? But I am sent to thee a heauie messenger. † Goe, and tel Ieroboam: Thus sayth our Lord 7
the God of Israel: Because I haue exalted thee out of the middes of the people, and made thee prince ouer my people Israel: † and haue rent the kingdom of the house of Dauid, 8
and geuen it to thee, and thou hast not beene as my seruant Dauid, who kept my commandementes, and folowed me in al his hart, doing that which was wel liked in my sight: † but 9
hast wrought euil aboue al, that haue beene before thee, and hast made thee strange and molten goddes, :: that thou mightest prouoke me to anger, and hast reiected me behind thy backe: † therfore behold I wil bring in euils vpon the house 10
of Ieroboam, and wil strike of Ieroboam him that pysseth to the wal, and the inclosed, and the vilest in Israel: and I wil cleanse the remaynes of the house of Ieroboam, as dung is wont to be cleansed til al be pure. † They that shal die of 11
Ieroboam in the citie, them the dogges shal eate: and they that shal die in the field, them the foules of the ayre shal deuoure: because our Lord hath spoken. † Thou therfore arise, and 12
goe into thy house: and in the verie entrance of thy feete into the citie, the childe shal die, † and al Israel shal mourne 13
for him, and shal burie him: for this onlie of Ieroboam shal be brought into the sepulchre, because vpon him hath beene found a good word from our Lord the God of Israel, in the house of Ieroboam. † And our Lord wil appoynt to him self 14
a king ouer Israel, that shal strike the house of Ieroboam in this day, and in this time: † and our Lord the God of Israel shal 15
strike it, as a reede is wont to be moued in the water: and he shal plucke out Israel from this good countrie, which he gaue to their fathers, and shal scatter them ouer the Riuer: because they haue made to them selues groues, to prouoke our Lord.
† And our Lord shal deliuer Israel for the sinnes of Ieroboam, 16
who hath sinned, & made Israel to sinne. † The wife therfore 17
of Ieroboam

:: Ieroboam did not wittingly and of purpose set vp false goddes, to the end he might prouoke God to anger: for his intention only was to kepe the people frō going to Ierusalem, lest by that occasion *they should returne to Roboam their Lord, 3 reg. ch. 12. v. 27.* But by setting vp idols he did prouoke God consequently to anger. So here and in other places this phrase: *that he might prouoke:*

of Ieroboam arose, and departed, and came into Thersa: and when she entered the threshold of the house, the childe died,
18 † and they buried him. And al Israel mourned for him according to the word of our Lord, which he spake in the hand of
19 his seruant Ahias the prophete. † But the rest of the wordes of Ieroboam, how he fought, and how he reigned, behold they are written in the Booke of the wordes of the daies of
20 the kinges of Israel. † And the daies, that Ieroboam reigned, are two and twentie yeares: and he slept with his fathers: and
21 Nadab his sonne reigned for him. † Moreouer Roboam the sonne of Salomon reigned in Iuda: one and fourtie yeares old was Roboam when he began to reigne: seuentene yeares reigned he in Ierusalem the citie, which our Lord chose to put his name there, of al the tribes of Israel. And his mothers
22 name was Naama an Ammonite. † And Iudas did euil before our Lord, and prouoked him aboue al thinges, that their fa-
23 thers had done, in their sinnes which they sinned. † For they also built them altars, and statues, and groues vpon euerie
24 high hil, and vnder euerie tree ful of grene leaues: † yea and effeminates were in the land, and they did al the abominations of the gentiles, which our Lord destroyed before the face of
25 the children of Israel. † And in the fifth yeare of the reigne of Roboam, Sesac the king of Ægypt came vp into Ierusalem,
26 † and tooke the treasures of the house of our Lord, and the kinges treasures, and al thinges he spoyled: the shieldes also
27 of gold, which Salomon had made: † for the which Roboam made brasen shieldes, & deliuered them into the hand of the captaynes of shield bearers, and of them that kept watch be-
28 fore the doore of the kinges house. † And when the king went into the house of our Lord, they that had the office to goe before, caried them: and afterward they recaried them
29 to the armourie of the shieldbearers. † And the rest of the wordes of Roboam, & al that he did, behold they are written in the Booke of the wordes of the daies of the kinges of Iuda.
30 † And there was warre betwen Roboam and Ieroboam al-
31 waies. † And Roboam slept with his fathers, and was buried with them in the citie of Dauid: and his mothers name was Naama an Ammonite: and Abias his sonne reigned for him.

that it might be fulfilled, and the like, signifieth not the final cause, but the sequele of other facties, without dire& intention.

CHAP. XV.

Abias reigneth wickedly in Iuda three yeares. 8. *After him his sonne Asa succeding destroyeth idolatrie, reigning fourtie one yeares.* 16. *Who hauing*

warres with the king of Israel, maketh league with the king of Syria, 24. Asa dying Iosaphat succedeth. 25. Nadab reigneth wickedly two yeares in Israel, is then slaine by Baasa of the tribe of Issachar, 29. and his whole familie is destroyed. 33. Baasa also reigneth wickedly twentie foure yeares.

THERFORE in the eightenth yeare of king Ieroboam the sonne of Nabat, Abias reigned ouer Iuda. † Three yeares reigned he in Ierusalem: the name of his mother was Maacha the daughter of Abessalom. † And he walked in al the sinnes of his father, which he had done before him: neither was his hart perfect with our Lord his God, as the hart of Dauid his father. † But for Dauids sake our Lord his God gaue him a lampe in Ierusalem, that he might rayse vp his sonne after him, and establish Ierusalem: † :: becausse Dauid had done right in the eies of our Lord, and had not declined from al thinges, which he commanded him, al the daies of his life, except the matter of Vrias the Hetheite. † But there was warre betwen Roboam and Ieroboam al the time of his life. † And the rest of the wordes of Abias, and al that he did, are they not written in the Booke of the wordes of the kinges of Iuda? And there was warre betwen Abias and Ieroboam. † And Abias slept with his fathers, and they buried him in the citie of Dauid: and Asa his sonne reigned for him. † In the twenteth yeare therfore of Ieroboam the king of Israel reigned Asa the king of Iuda. † And he reigned one & fourtie yeares in Ierusalem. His mothers name was Maaca, the daughter of Abessalom. † And Asa did right before the sight of our Lord, as Dauid his father: † and he tooke away the effemmate out of the land, and he purged al the filth of the idols, which his fathers had made. † Moreouer he remoued also Maaca his mother, that she should not be princesse in the sacrifices of Priapus, and in the groue which she had consecrated: and he destroyed her denne, and brake the most filthie idol, and burnt it in the torrent cedron: † but :: the excelses he did not take away. Otherwise the hart of Asa was parfect with our Lord al his daies: † and he caried in those thinges, which his father had sanctified, and vowed into the house of our Lord, siluer and gold, and vessels. † And there was warre betwen Asa, and Baasa the king of Israel al their daies. † Baasa also the king of Israel went vp into Iuda, and built Rama, that no man might go out or come in of Asaes side

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17

:: Dauids posteritie conserued for his sake.

:: Those altares which Salomon had made for his wiues, that were idolaters Asa destroyed not, but al which Roboā and Abias had

18 side the king of Iuda. † Asa therfore taking al the siluer, and gold that remained in the treasures of the house of our Lord, and in the treasures of the kinges house, gaue it into the handes of his seruantes: and he sent to Benadad the sonne of Tabremon the sonne of Hezion, the king of Syria, which
19 dwelt in Damascus, saying: † There is a league betwen me and thee, & betwixt my father and thy father: therfore I haue sent thee giftes, siluer and gold: and I desire thee that thou come, and make void the league, that thou hast with Baasa the
20 king of Israel, and he may retire from me. † Benadad agreing to king Asa, sent the princes of his armie into the cities of Israel, and they stroke Ahion, and Dan, and Abeldomum of Maacha, and al Cenneroth, to witte, al the Land of Nephthali. † Which when Baasa had heard, he intermitted to build
22 Rama, and returned into Thersa. † But king Asa sent word into al Iuda, saying: Let no man be excused. and they tooke stones from Rama, and the timber therof, wherwith Baasa had built, and Asa of it built GabaaBeniamin, and Maspha.
23 † But the rest of al the wordes of Asa, and al his forces, and al that he did, & the cities that he built, are not these written in the Booke of the words of the dayes of the kinges of Iuda? How beit in the time of his old age he was diseased in his
24 feete. † And he slept with his fathers, & was buried with them in the citie of Dauid his father. And Iosaphat his sonne reig-
25 ned for him. † But Nadab the sonne of Ieroboam reigned ouer Israel the second yeare of Asa the king of Iuda: and he
26 reigned ouer Israel two yeares. † And he did that which is euil in the sight of our Lord, and walked in the waies of his father, and in his sinnes, wherwith he made Israel to sinne.
27 † And Baasa the sonne of Ahias of the house of Issachar, lay in wayte against him, and stroke him in Gebbethon, which is a citie of the Philistimes: for Nadab and al Israel besieged
28 Gebbethon. † Baasa therfore slew him in the third yeare of
29 Asa the king of Iuda, and reigned for him. † And when he reigned, he stroke :: al the house of Ieroboam: he leaft not so much as one soule of his seede, til he destroied him according to the word of our Lord, which he had spoken in the hand of
30 Ahias the Silonite, † for the sinnes of Ieroboam, which he had sinned, and wherwith he had caused Israel to sinne, and for the offence, wherwith he prouoked our Lord the God
31 of Israel. † But the rest of the wordes of Nadab, and al

made, or suffered to be made for their owne people he pulled downe. Iosias afterward destroyed also those which Salomon had made. 2. *Paral.* 34.

:: The authour of schisme punished in his posteritie.

that he wrought, are not these thinges written in the Booke
of the wordes of the daies of the kinges of Israel? † And there 32
was warre betwen Asa and Baasa the king of Israel al their
daies. † In the third yeare of Asa the king of Iuda, reigned 33
Baasa the sonne of Ahias, ouer al Israel in Thersa foure and
twentie yeares. † And he did euil before our Lord, & walked 34
in the waies of Ieroboam, and in his sinnes, wherwith he
made Israel to sinne.

CHAP. XVI.

Iehu for propheeying the destruction of Baasa and his house, 7. is slaine. 8. yet his sonne Ela reigneth two yeares. 9. Then Zambri rebelleth, killeth Ela, and reigneth. 16. Part of the people choosing Amri (prince of the armie) their king, 18. Zambri desperatly burneth himselfe and the kings palace, 21. an other part folow Thebni as king til his death. 23. Amri reigneth twelue yeares wickedly. 29. His sonne Achab succedeth, marieth Iezabel, and serueth Baal. 34. In the meane time Hiel repaireth Iericho.

AND the word of our Lord came to Iehu the sonne of 1
Hanani agaynst Baasa, saying: † For so much as I haue 2
exalted thee out of the dust, & sette thee duke ouer my people
Israel, but thou hast walked in the way of Ieroboam, and hast
made my people Israel to sinne, that thou mightest anger me
with their sinnes: † behold, I wil cut downe the posteritie 3
of Baasa, and the posteritie of his house, and I wil make thy
house as the house of Ieroboam the sonne of Nabat. † Who- 4
soeuer of Baasa shal die in the citie, him shal the dogges eate:
and whosoeuer of his shal die in the countrie, him shal the
fowles of the ayre deuoure. † But the rest of the wordes of 5
Baasa, and whatsoeuer he did, and his battels, are not these
things written in the Booke of the wordes of the daies of the
kinges of Israel? † Baasa therfore slept with his fathers, and 6
was buried in Thersa: and Ela his sonne reigned for him.
† And when the word of our Lord came in the hand of Iehu 7
the sonne of Hanani the prophete agaynst Baasa, and agaynst
his house, and agaynst al the euil, that he had done before our
Lord, to anger him in the workes of his handes, that it should
be made as the house of Ieroboam: for this cause he slew him,
that is to say, Iehu the sonne of Hanani, the prophete. † In 8
the sixe and twenteth yeare of Asa the king of Iuda, reigned
Ela the sonne of Baasa ouer Israel in Thersa two yeares. † And 9
his seruant Zambri rebelled agaynst him, the captayne of the
halfe

halfe part of the horsemen: and Ela was in Thersa drinking, and dronken in the house of Arsa the gouernour of Thersa.
10 † Zambri therfore rushing in, stroke and slew him in the seuen and twenteth yeare of Asa the king of Iuda, & he reigned
11 for him. † And when he reigned, and sate vpon his throne, he stroke al the house of Baasa, and he leaft not of it one that
12 could pysse agaynst a wal, & his kinsfolke and frendes. † And Zambri destroyed al the house of Baasa, according to the word of our Lord, that he had spoken to Baasa in the hand of
13 Iehu the prophet, † for al the sinnes of Baasa, and the sinnes of Ela his sonne, who sinned, and made Israel to sinne, pro-
14 uoking our Lord the God of Israel in their vanities. † But the rest of the wordes of Ela, and al that he did, are not these writen in the Booke of the wordes of the daies of the kinges
15 of Israel? † In the seuen and twenteth yeare of Asa the king of Iuda, reigned Zambri seuen daies in Thersa: moreouer the
16 armie besieged Gebbethon a citie of the Philisthines. † And when they heard that Zambri had rebelled, and slayne the king, :: al Israel made Amri their king, who was General of
17 the warfare ouer Israel that day, in the campe. † Amri therfore went vp, and al Israel with him from Gebbethon, and
18 they besieged Thersa. † And Zambri seing that the citie should be taken, he went into the palace, and burnt him self with
19 the kinges house: and he died † in his sinnes, which he had sinned doing euil before our Lord, and walking in the way of Ieroboam, and in his sinne; wherwith he made Israel to sinne.
20 † But the rest of the wordes of Zambri, and of his treason, and tyrannie, are not these thinges writen in the Booke of
21 the wordes of the dayes of the kinges of Israel? † Then was the people of Israel diuided into two partes: the halfe part of the people folowed Thebni the sonne of Gineth, to make
22 him king: and the halfe part Amri. † But the people that was with Amri, preuayled ouer the people that folowed Thebni the sonne of Gineth: and Thebni died, and Amri
23 reigned. † In :: the one and thirteth yeare of Asa the king of Iuda Amri reigned ouer Israel, twelue yeares: in Thersa he
24 reigned six yeares. † And he bought the mount of Samaria of Somer for two talentes of siluer: and he built it, and he called the citie which he had built, by the name of Semer the
25 lord of the mount of Samaria. † And Amri did euil in the sight of our Lord, and wrought wickedly aboue al, that were

:: Al those that were in the campe chose their general to be their king and preuailed therin: though an other half of Israel chose and folowed an other for a time.

:. Thebni being then dead he reigned peaceably. for he began his reigne the 27. yeare of Asa. v. 15. & 16. and reigned in al 12. yeares.

before

before him. † And he walked in al the way of Ieroboam the sonne of Nabat, and in his sinnes wherwith he made Israel to sinne: that they might anger our Lord the God of Israel in their vanities. † But the rest of the wordes of Amri, and the battels he made, are not these thinges writen in the Booke, of the battels that he made are not these thinges written in the Booke of the wordes of the daies of the kinges of Israel? † And Amri slept with his fathers, and was buried in Samaria and Achab his sonne reigned for him. † But Achab the sonne of Amri reigned ouer Israel the eight and thirteth yeare of Asa the king of Iuda. And Achab the sonne of Amri reigned ouer Israel in Samiaria two and twentie yeares. † And Achab the sonne of Amri did euil in the sight of our Lord aboue al, that were before him. † Neither did it suffice him that he walked in the sinnes of Ieroboam the sonne of Nabat: besides he tooke to wife Iezabel the daughter of Ethbaul the king of the Sidonians. And he went, and serued Baal, and adored him. † And he sette an altar to Baal in the temple of Baal, which he had built in Samaria, † and he planted a groue: and Achab added in his worke, prouoking our Lord the God of Israel aboue al the kinges of Israel, that were before him. † In his daies Hiel of Bethel built Iericho: ‡ in Abiram his first borne he founded it, and in Segub his last he sette vp the gates therof: according to the word of our Lord, which he spake in the hand of Iosue the sonne of Nun.

26 27 28 29 30 31 32 33 34

‡ When Hiel began to build Iericho, his eldest sonne died, so the rest successiuely, that the last died when he finished the building: because God by the mouth of Iosue had forbid the building therof.

Iosue. 6.

CHAP. XVII.

Elias by his prayer shutteth the heauen from raining. 2. Is fed by a crow. 8 and by a Widow of Sarepta. 13. Whose potte of meale, and barrel of oyle diminisheth not. 17. Her sonne dieth, and is raysed to life.

AND Elias the Thesbite of the inhabiters of Galaad said to Achab: Our Lord liueth the God of Israel, in whose sight I stand, if there shal be these yeares dew and rayne, but according to the wordes of my mouth. † And the word of our Lord came to him, saying: † Depart from hence, and goe agaynst the East, and be hidde in the Torrent carith, which is agaynst Iordan, † and there thou shalt drinke of the torrent: and I haue commanded the rauens that they feede thee there † He therfore went, and did according to the word of our Lord: and when he was gone, he sate in the Torrent carith, which is against Iordan. † The rauens also brought him bread

1 2 3 4 5 6

and

and flesh in the morning, in like maner bread and flesh in the
7 euening, and he dranke of the torrent. † But after certayne
daies the torrent was dried: for it had not rayned vpon the
8 earth. † Therfore the word of our Lord came to him, saying:
9 † Arise, and goe into Sarepta of the Sidonians, and thou
shalt tarie there: for I haue commanded a wydow woman
10 there to feede thee. † He arose, and went into Sarepta. And
when he was come to the gate of the citie, the wydow woman appeared to him gathering stickes, and he called her, and
sayd to her: Geue me a litle water in a vessel, that I may drinke.
11 † And when she went to fetch it, he cried after her saying:
Bring me also, I beseche thee, a morsel of bread in thy hand.
12 † Who answered: Our Lord thy God liueth, I haue no bread,
but so much meale in a potte as a hand can hold, and a litle oile
in a vessel: behold I gather two stickes, that I may goe in, and
dresse it for me and my sonne, that we may eate, and die.
13 † To whom Elias sayd: feare not, but goe, and doe as thou
hast sayd: but first make for me of the same meale a litle harth
cake, and bring it to me: and for thy self and thy sonne thou
14 shalt make afterward. † For thus sayth our Lord the God of
Israel: The potte of meale shal not fayle, nor the vessel of
oile be diminished vntil the day, wherin our Lord wil geue
15 rayne vpon the face of the earth. † Who went and did accor-
ding to the word of Elias: and he did eate, and she, and her
16 house: and from that day † the pot of meale fayled not, and
the vessel of oyle was not diminished, according to the word
17 of our Lord, which he spake in the hand of Elias. † And it
came to passe after these thinges, the sonne of the woman, the
good wife of the house, fel sicke, and the sickenesse was verie
18 vehement so that there remayned no breath in him. † She
therfore sayd to Elias: What is to me and thee thou man of
God? comest thou vnto me, that myne iniquities might be re-
19 membred, and thou mightest kil my sonne? † And Elias sayd
to her: Geue me thy sonne. And he tooke him from her bo-
some, and caried him into the vpper chamber where him self
20 abode, and layd him vpon his bed. † And he cried to our
Lord, and sayd: O Lord my God, ⁂ what, the widow also with
whom I am after a sort susteyned, hast thou afflicted, that thou
21 woulde st kil her sonne? † And he stretched forth, & measured
him selfe vpon the childe three tymes, & he cried to our Lord,
and sayd: O Lord my God, let the soule of this childe, I beseche

The Epistle on Teusday in the 2. weke of Lent.

The Epistle on Friday in the 4. weke of Lent.

⁂ To this question (sayth S. Augustin) the prophet answered in spirite: No. For God killed not this childe to afflict so good a mother, but to confirme her in true religion & comforte her by raysing him from death. So Lazarus died not to remaine dead, but to be raysed to life, for Gods more glorie: *Ioan. 11. v. 4. S. Aug. li. 2. q. 5. ad Simplicia.*

thee, returne into his bodie. † And our Lord heard the voice 22
of Elias: and the soule of the child returned into him, and
he reuiued. † And Elias tooke the childe, and brought him 23
downe from the vpper chamber into the lower house, and
deliuered him to his mother, and sayd to her: Behold thy
sonne liueth. † And the woman sayd to Elias: Now, in this 24
I haue knowen that thou art a man of God, and the word of
our Lord in the mouth is true.

CHAP. XVIII.

The third yeare of famine, Elias meeting the chief gouernour of Achabs house, hardly perswadeth him to tel Achab, that he is present. 17. Achab blameth Elias; but Elias freely auoucheth that not he, but Achab troubleth Israel. 19. By a miracle foure hundred and fiftie falsprophetes are conuinced, 40. and are slaine. 41. Elias prayeth and it rayneth.

AFTER manie daies the word of our Lord came to Elias, 1
the third yeare, saying: Goe, and shew thy self to Achab,
that I may geue rayne vpon the face of the earth. † Elias ther- 2
fore went to shew himself to Achab: and there was sore fa-
mine in Samaria. † And Achab called Abdias the gouernour 3
of his house: and Abdias did feare our Lord very much † For 4
when Iezabel killed the prophetes of our Lord, he tooke an
hundred prophetes, and hid them by fiftie and fiftie in caues,
and fed them with bread and water. † Achab therfore sayd 5
to Abdias: Goe into the land to al the fountaynes of waters,
and into al valleys, if perhaps we may finde grasse, and saue
the horses and mules, and the beastes may not vtterly perish.
† And they diuided the countries betwen them, that they 6
might goe circuite about them: Achab went one way, and
Abdias an other way seuerally. † And when Abdias was in 7
the way, Elias mette him: who when he knew him, fel on
his face, and sayd: My lord, art not thou Elias? † To whom 8
he answered: I am. Goe, and tel thy lord: Elias is here. † And 9
he sayd: What haue I sinned, that thou deliuerest me thy ser-
uant into the hand of Achab, that he may kil me? † Our 10
Lord thy God liueth, there is no nation or kingdom, whither
my lord hath not sent to seeke thee: and al answering: He is
not here: he adiured al kingdomes and nations, for that thou
wast not found. † And now thou sayest to me: Goe, and tel 11
thy lord: Elias is here. † And when I am departed from thee, 12
the Spirit of our Lord wil carie thee into a place, that I know
not:

:: Abdias adored Elias as the prophete of God, and a holie man not with ciuil honour, for in the world Abdias was the greater person nor with diuine honour, for that had bene idolatrie. It was therfore religious honour, called *dulia*, due to spiritual excellencie of Gods seruantes.

not: and I entering in shal tel Achab, and not finding thee,
he wil kil me: and thy seruant feareth our Lord from his
13 infancie. † Hath it not beene told thee my lord, what I did
when Iezabel killed the prophetes of our Lord, that I hid of
the prophetes of our Lord an hundred men, by fiftie and fiftie
14 in caues, and fed them with bread and water? † And now
thou sayst: Goe, and tel thy lord: Elias is here: that he may
15 kil me? † And Elias sayd: The Lord of hostes liueth, before
16 whose face I stand, this day wil I appeare to him. † Abdias
therfore went to meete Achab, and told him: and Achab
17 came to meete Elias. † And when he had seene him, he sayd:
18 Art thou he that doest truble Israel? † And he sayd: not I
haue trubled Israel, but thou, and the house of thy father,
who haue forsaken the commandmentes of our Lord, and
19 haue folowed Baalim. † Neuertheless send now, and gather
vnto me al Israel in the mount of Carmel, and the prophetes
of Baal foure hundred fiftie, and the prophetes of the groues
20 foure hundred, which eate of Iezabels table. † Achab sent
to al the children of Israel, and gathered together the pro-
21 phetes in the mount of Carmel. † And Elias coming to al
the people, sayd: :: How long halt you on two sides? If our
Lord be God, folow him: but if Baal, folow him. And the
22 people did not answer him a word. † And Elias sayd agayne
to the people: I onlie remayne a prophete of our Lord: and
23 the prophetes of Baal are foure hundred and fiftie men. † Let
two oxen be geuen vs, and let them choose to them selues
one oxe, and cutting it into peeces let them lay it vpon wood,
but put no fyre vnder: and I wil dresse the other oxe, and wil
24 lay it vpon wood, and put no fire vnder. † Inuocate ye the
names of your goddes, & I wil inuocate the name of my Lord:
and the God that shal heare by fyre, let the same be God. And
25 al the people answering sayd: A very good propositon. † Elias
therfore sayd to the prophetes of Baal: Choose you one oxe,
and make it first, because you are manie: & inuocate the names
26 of your goddes, and put no fire vnder. † Who when they had
taken the oxe, which he gaue them, they dressed it: and they
inuocated the name of Baal from morning vntil midday,
saying: Baal heare vs. And there was no voice, nor any that
answered: and they leaped ouer the altar, that they had made.
27 † And when it was now midday, Elias iested at them, saying:
Crie with a lowder voice: for he is God, and perhaps he spea-

:: Such zelous expostulation is necessarie to al Neutrals in religion who are *neither hote nor cold, but lukewarme.* such as Angels detest *Apoc. 3.*

keth, or is in his inne, or in the way, or at the leaſt he ſlepeth, that he muſt be waked. † They cried therfore with a lowd voice, and cut them ſelues after their rite with knines and lancers, til they were al embrewed with bloud. † And after the midday was paſt, and whiles they prophecied, the time was come, when they vſed to offer ſacrifice, neither voice was heard, nor any did anſwer, nor attend them praying: † Elias ſayd to al the people: Come vnto me. And the people coming to him, he repayred the altar of our Lord, that was deſtroyed. † And he tooke twelue ſtones according to the number of the tribes of the children of Iacob, to whom the word of our Lord came, ſaying: Iſrael ſhal be thy name. † And he built of the ſtones an altar in the name of our Lord: and he made a water gutter, as it were by two furrowes round about the altar, † and he layed the wood in order, and diuided the oxe in iointes, and layd it vpon the wood, † and ſaid: Fil foure buckettes with water, and powre vpon the holocauſte, and vpon the wood. And againe he ſayd: Doe it alſo the ſecond time. Who hauing donne it the ſecond time, he ſaid: The third time alſo doe the ſame. And they did ſo the third time, † and the warers ranne about the altar, and the trough of the conduite was filled. † And when it was now time that the holocauſte ſhould be offered, Elias the prophete coming ſaid: Lord God of Abraham, and Iſaac, & Iſrael, ſhew this day that thou art the God of Iſrael, and I thy ſeruant, & that according to thy commandment I haue done al theſe thinges. † Heare me Lord, heare me: that this people may learne, that thou art our Lord God, & thou haſt conuerted their hart againe. † And the fire of our Lord fel, & deuoured the holocauſte, & the wood, and the ſtones, licking alſo the duſt, and the water, that was in the water gutter. † Which when al the people had ſeene, they fel on their face, and ſaid: Our Lord he is God, our Lord he is God. † And Elias ſaid to them: Apprehend the propheres of Baal, and let not one eſcape of them. Whom when they had taken, Elias brought them to the Torrent ciſon, and killed them there. † And Elias ſayd to Achab: Goe vp, eate, and drinke: becauſe there is ſound of much raine. † Achab went vp to eate and drinke: and Elias went vp into the toppe of Carmel, and flatte on the earth put his face betwen his knees, † and he ſaid to his ſeruant: Goe vp, and looke toward the ſea. Who when he was gone vp, and had looked, he ſaid: There is nothing.

18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43

:: When miracles are attempted for trial of the truth, the diuels powre is reſtrayned, & only the truth is teſtified: *Our Lord working vvithal, & confirming the doctrin vvith ſignes following.* Marc. vlt.

is nothing. And againe he said to him: Returne seuen tymes.
44 † And in the seuenth time: Behold a litle cloud as it were a
mans foote, came vp from the sea. Who said: Goe vp and say to
Achab: Yoke thy chariote and goe downe, lest the raine pre-
45 uent thee. † And when he turned him selfe hither and thi-
ther, behold the heauens were darkened, and cloudes, and
winde, and there fel great raine. Achab therfore going vp
46 went into Iezrahel: † and the hand of our Lord was made
vpon Elias, and his loynes girded he ranne before Achab,
vntil he came into Iezrahel.

CHAP. XIX.

Elias fleing Iezabel, in the desert eateth a harth cake and drinketh water, brought by an Angel, and so goeth fourtie dayes and nightes vnto mount Horeb. 9. Lamenting that he alone is leift of the prophetes of God. 15. God commandeth him to returne to Damascus, and anoint Hazael king of Syria, Iehu king of Israel, and Eliseus a prophet: 18. and telleth him, there remaine seuen thousand in Israel, which haue not bowed to Baal.

1 AND Achab told Iezabel al thinges that Elias had done,
and how he had killed al the prophetes with the sword.
2 † And Iezabel sent a messenger to Elias, saying: These thinges
do the goddes to me, and these adde they, if this houre to
3 morow I make not thy soule as the soule of one of them.
† Elias therfore was afraid, & rysing he went whither soeuer
his wil caried him: and he came into Bersabee of Iuda, and
4 leaft his seruant there, † and went forward into the desert,
one dayes iourney. And when he was come, and sate vnder a
iuniper tree, he desired for his soule to die, and sayd: It suffi-
ceth me Lord, take my soul: for I am not better then my fa-
5 thers. † And he cast him self downe, and slept in the shadow
of the iuniper tree: and behold an Angel of our Lord tou-
6 ched him, and sayd to him: Arise, and eate. † He looked,
and behold at his head harthbaked bread, and a vessel of
water: he therfore did eate, and drinke, and he slept againe.
7 † And the Angel of our Lord returned the second time, and
touched him, and said to him: Arise, eate: for thou hast yet
8 a great way to goe. † Who when he was risen: did eate and
drinke, & walked in the strength of that meate fourtie daies,
9 and fourtie nightes, vnto the mount of God, Horeb. † And
when he was come thither, he taried in a caue: and behold the
word of our Lord vnto him, & he said to him: What doest thou
10 here Elias? † But he answered: With zele haue I beene zelous

for our Lord the God of hostes. because the children of Israel haue forsaken thy couenant: thy altars haue they destroyed, & thy prophetes they haue slaine with the sword, & :: I alone am leaft, & they seeke my life to take it away. † And he said 11 to him: Come forth, and stand in the mount before our Lord: and behold our Lord passeth, and a great winde, and strong ouerthrowing mountaynes, and breaking rockes before our Lord: not in the winde is our Lord, and after the winde an earth quake: not in the earth quake is our Lord, † and 12 after the earth quake fire: not in the fire is our Lord, and after the fire a wistling of a gentle winde. † Which when 13 Elias had heard, he couered his face with his mantel, and coming forth stood in the doore of the caue, and behold a voyce vnto him, saying: What doest thou here Elias? † And 14 he answered: With zele haue I beene zelous for our Lord the God of hostes: because the children of Israel haue forsaken thy couenant: thyn altars they haue destroyed, and thy prophetes they haue slaine with the sword, and I alone am leaft, and they seeke my life to take it away. † And our Lord sayd 15 to him: Goe, and returne into thy way by the desert of Damascus: and when thou art come thither thou :: shalt anoint Hazael king ouer Syria, † and Iehu the sonne of Namsi thou 16 shalt anoynt king ouer Israel: and Eliseus the sonne of Saphat, which is of Abelmeula, thou shalt anoynt prophet for thee. † And it shal be, whosoeuer shal escape the sword of 17 Hazael, him Iehu shal kil: and whosouer shal escape the sword of Iehu, him shal Eliseus kil. † And I wil leaue me 18 in Israel seuen thousand men, whose knees haue not beene bowed before Baal, and euerie mouth, that hath not adored him kyssing his handes. † Elias therfore departing thence, 19 found Eliseus the sonne of Saphat, ploughing with twelue yoke of oxen, and he was one of them that ploughed with twelue yoke of oxen: and when Elias came to him, he cast his mantel vpon him. † Who forthwith leauing the oxen 20 ranne after Elias, and said: Let me kisse, I pray thee, my father, and my mother, and so I wil folow thee. And he sayd to him: Goe, and returne: for that which was my part, I haue donne to thee. † And returning from him, he tooke a yoke 21 of oxen, and killed them, and sod the flesh with the plough of the oxen, and gaue to the people, and they did eate: and rysing vp he departed, and folowed Elias, & ministred to him.

CHAP.

:: Elias knew no other at that instant in the tenne tribes, that were not partakers in idolatrie; but there were in deede seuen thousand (v. 18.) that bowed not their knees to Baal. And the whole kingdom of Iuda obserued true religion, where Asa then reigned, and after him Iosaphat: both good kinges, *chap.* 15. v. 11. 22. v. 43. 2. *Par.* 15. & 17.

:: Elias prophecied that these two should be kinges, and cast his cloke ouer Elizeus. v. 19. Elizeus declared to Hazael that he should be king. 4. *Reg* 8. an other prophet annointed Iehu. 4. *Reg.* 9.

Rom. 11.

Chap. XX.

The Syrians threatning and besieging Samaria, 13. God signifieth by a prophet to Achab, that he shal haue the victorie. 20. Which he obtaineth. 23. Also the second yeare fighting in the champaine. 31 But sauing the king of Syrians life, and making league with him, 35. one of the children of the prophetes being slaine, for not stryking When he was so commanded, 37. an other denounceth reuenge to Achab, for not killing the Syrian King.

1 MOREOVER Benadad the king of Syria, gathered together al his hoſt, & two & thirtie kinges with him, & horſes, and chariotes: and going vp fought agaynſt Samaria,
2 and beſieged it. † And ſending meſſengers to Achab the king
3 of Iſraal into the citie, † he ſaid: Thus ſaith Benadad: Thy ſiluer, and thy gold is mine: and thy wiues, and thy principal
4 children be mine. † And the king of Iſrael anſwered: According to thy word my lord king, I am thine, and al that is
5 mine. † And the meſſengers returning, ſaid: Thus ſaith Benadad, which ſent vs vnto thee: Thy ſiluer, and thy gold, and
6 thy wiues, and thy children thou shalt geue me. † To morow therfore this verie houre I wil ſend my ſeruantes to thee, and they shal ſearch thy houſe, and the houſe of thy ſeruantes: and al that pleaſeth them, they shal put in their handes, and
7 take away. † And the king of Iſrael called al the ancientes of the land, and ſaid: Marke, and ſee that he ſeeketh to intrappe vs. for he ſent to me for my wiues, and children, and for the
8 ſiluer and gold: and I ſaid not nay. † And al the ancientes, and al the people ſaid to him: Heare not, neither agree vnto
9 him. † He therfore anſwered the meſſengers of Benadad: Tel my Lord the king: Al thinges for the which thou didſt ſend to me thy ſeruant in the beginning I wil doe: but this thing
10 I can not doe. † And the meſſengers returning made report vnto him, who ſent againe, and ſayd: Theſe thinges doe the goddes to me, and theſe adde they, if the duſt of Samaria shal ſuffice for the handfulles of al the people, that foloweth me.
11 † And the king of Iſrael anſwering, ſayd: Tel him :: Let not
12 the girded glorie as the vngirded. † And it came to paſſe, when Benadad had heard this word, himſelf and the kinges dranke in pauilions, and he ſayd to his ſeruantes: Beſette the
13 citie, and they did beſette it. † And behold a prophete coming to Achab the king of Iſrael, ſaid to him: Thus ſayth our Lord: Haſt thou in dede ſene al this exceding great multitude?

:: Not at the putting on of armour, is time to boaſt of victorie, but rather at putting it of. For thoſe that are girded, and ſtrongly armed do vnwiſly in truſting their owne ſtrength, and contemning

behold,

their aduersaries: for by so doing they are often ouerthrowne. And those that distrusting themselues trust in God, one way or other alwaies preuaile A necessarie lesson, both in temporal and spirituall warfayre.

behold, I wil deliuer them into thy hand this day: that thou mayst know, that I am the Lord. † And Achab said: By whom? 14
And he said to him: Thus saith our Lord: By the seruantes of the princes of the prouinces. And he said: Who shal begin to fight? And he said: Thou. † He therfore mustered the ser- 15
uantes of the princes of the prouinces, and he found the number of two hundred thirtie two: and he mustered after them the people, al the children of Israel, seuen thousand. † And 16
they went forth at noone. But Benadad dranke al dronken in his tent, and two and thirtie kinges with him, which were come to ayde him. † The seruantes therfore of the princes 17
of the prouinces issued forth in the forefront. Benadad therfore sent. Who told him, saying: Men are come forth out of Samaria. † And he said: Whether they come for peace, take 18
them aliue: or els to fight, aliue take ye them. † The seruantes 19
therfore of the princes of the prouinces issued forth, and the rest of the armie folowed: † and euerie one stroke the man, 20
that came against him: and the Syrians fled, and Israel pursued them. Benadad also the king of Syria fled on horsebacke with his horsemen. † Moreouer the king of Israel issuing 21
forth stroke the horses and chariotes, and he stroke Syria with a great slaughter. † And a prophet coming to the king 22
of Israel, said to him: Goe, and take courage, and know, and see what thou doest: for the yeare folowing the king of Syria wil come vp against thee.) † But the seruantes of the king of 23
Syria said to him: The goddes of the mountaynes be their goddes, therfore haue they ouercome vs: but it is better that we fight against them in the champaine, & we shal ouercome them. † Thou therfore do this word: Remoue al the kinges 24
from thine armie, and put captaines for them: † and repaire 25
the number of souldiars, that are slaine of thine, and horses according to the old horses, & chariotes according to the chariotes, which thou hadst before: and we wil fight against them in the champaine, and thou shalt see that we shal ouercome them. He beleued their counsel, and did so. † Therfore after 26
a yeare was passed, Benadad mustered the Syrians, and went vp into Aphec, to fight against Israel. † Moreouer the chil- 27
dren of Israel were mustered, and taking victuals they went forth on the contrarie side, and camped against them, as it were two litle flockes of goates: but the Syrians filled the land. († And a man of God coming, said to the king of Israel: 28

Thus

Thus saith our Lord: Because the Syrians haue said: The Lord is God of the mountaines, and is not God of the Valleis: I wil
29 geue al this great multitude into thy hand, and :: you shal know that I am the Lord.) † And seuen dayes did these, and they direct their armies one against the other, and in the seuenth day was the battel fought: and the children of Israel
30 stroke of the Syrians an hundred thousand footemen in one day. † And they that remained in Aphec, fled into the citie: and the wal fel vpon seuen and twentie thousand men, that were leaft. Moreouer Benadad fleing entered the citie, into
31 a chamber that was within a chamber, † and his seruantes said to him: Behold, we haue heard that the kinges of the house of Israel are merciful: Let vs therfore put sackeclothes on our loynes, and cordes on our heades, and goe forth to
32 the king of Israel: perhaps he wil saue our liues. † They girded their loines with sackclothes, and put cordes on their heades, and came to the king of Israel, and said to him: Thy seruant saith: Let my soule liue, I beseech thee. And he said:
33 If he be yet aliue he is my brother. † Which the men tooke for good lucke: and in hast caught the word of his mouth, and said: Thy brother Benadad. And he said to them: Goe and bring him to me. Benadad therfore came out to him, and he
34 lifted him vp into his chariote. † Who said to him: The cities which my father tooke from thy father, I wil render: doe thou make thee stretes in Damascus, as my father made in Samaria, and I confederate wil depart from thee. He therfore
35 made a league, and dimissed him. † Then a certaine man of the children of the propheres sayd to his selow in the word
36 of our Lord: Strike me. But he would not strike. † To whom he said: Because thou wouldest not heare the word of our Lord, behold thou shalt depart from me, and a lion shal strike thee. And when he was departed a litle from him,
37 a lyon found him, and slew him. † But finding also an other man, he said to him: Strike me. Who stroke him, and wounded him.
38 † The prophete therfore went, and mette the king in the way, and with sprinkling of dust changed his face and
39 his eies. † And when the king passed by, he cried to the king, and said: Thy seruant went forth to fight hand stroke: and when a certaine man was fled, one brought him to me, and said: Keepe this man: who if he shal slippe away, thy life shal
40 be for his life, or thou shalt pay a talent of siluer. † And

:: Manie victories and other benefites were bestowed vpon Achab, to make him knowe God: but he cõtemning them al remained in his impietie, and finally was slaine. *ch.* 22. *v.* 38.

whiles I being trubled turned hither and thither, sodenly he appeared not. And the king of Israel sayd to him: This is thy iudgement, which thy self hast decreed. † But he forthwith wyped of the dust from his face, and the king of Israel knew him, that he was of the prophetes. † Who sayd to him: Thus

:: Foolish pittie in sparing a dangerous & common enimie is offensiffe to God, & seuerely punished by his iustice.

sayth our Lord: :: Because thou hast let goe out of thy hand a man worthie to die, thy life shal be for his life, and thy people for his people. † The king of Israel therfore returned into his house, contemning to heare, & raging came into Samaria.

41 42 43

CHAP. XXI.

Naboth for denying his vineyard to King Achab, is by quene Iezabels commandment, falsly accused, and stoned to death. 10. *Achab hastening to possesse the vineyard, Elias the prophet threatneth him manie euiles.* 23. *and so lesse to Iezabel: both being obstinate in sinne.* 27. *Yet Achab for feare of punishment, doth external workes of penance, and therby escapeth part of the temporel plagues.*

AND after these wordes, at that tyme Naboth the Iezrahelite had a vineyard, which was in Iezrahel, beside the palace of Achab the king of Samaria. † Achab therfore spake to Naboth, saying: Geue me thy vineyard, that I may make me a garden of herbes, because it is nigh, and ioyning to my house, and :: I wil geue thee for it a better vineyard: or if thou thinke it more commodious for thee, the price of siluer, so much as it is worth. † To whom Naboth answered: Our Lord be merciful to me, that I geue not the inheritance of my fathers to thee. † Achab therfore came into his house with indignation, and fretting vpon the word, that Naboth the Iezrahelite had spoken to him, saying: I wil not geue thee the inheritance of my fathers. And casting him self vpon his bed, he turned away his face to the wal, and did not eate bread. † And Iezabel his wife went in vnto him, and sayd to him: What is this matter, whereupon thy soule is greued? and why eatest thou not bread? † Who answered her: I spake to Naboth the Iezrahelite, and sayd to him: Geue me thy vineyard, taking money for it: or if it please thee, I wil geue thee a better viueyard for it. And he sayd: I wil not geue thee my vineyard. † Iezabel therfore his wife sayd to him: Thou art of great authoritie, and doest wel gouerne the kingdome of Israel: Arise, and eate bread, and be of good cheere, I wil geue thee the vineyard of Naboth the Iezrahelite. † She

1 2 3 4 5 6 7

:: If no subiects were lord of anie land, but only at the kings pleasure & kinges were proper lordes of al the landes in their kingdomes, then Achab might haue taken Naboths vineyard; especially geuing him a better, or money for it. Neither was it a vaine scruple in Naboth, to conserue his ancestors inheritance. For

8 lite. † She therfore wrote letters in the name of Achab, and
signed them with his ring, and sent to the ancientes, and the
chiefe men that were in his citie, and dwelt with Naboth.
9 † And this was the tenor of the letters: Proclame a fast, and
10 make Naboth sitte among the chiefe of the people, † and
suborne two men the children of Belial agaynst him, and let
them beare false testimony: that he hath :: blessed God and
the king: and bring him forth, and stone him, and so let him
11 die. † His citizens therfore the ancientes and chiefe men,
that dwelt with him in the citie, did as Iezabel had com-
manded them, and as it was written in the letters which she
12 sent to them: † they proclamed a fast, and made Naboth
13 sitte among the chiefe of the people. † And two men the
children of the diuel being brought forth, they made them
sitte agaynst him: but they, as deuelish men, gaue testimonie
agaynst him before the multitude: Naboth hath blessed God
and the king: for the which thing they brought him forth
14 without the citie, and killed him with stones. † And they
15 sent to Iezabel, saying: Naboth is stoned, and is dead. † And
it came to passe, when Iezabel had heard that Naboth was
stoned, and dead, she spake to Achab: Arise, and possesse the
vineyard of Naboth the Iezrahelite, who would not agree
vnto thee, and geue it taking money: for Naboth liueth not,
16 but is dead. † Which when Achab had heard, to witte, that
Naboth was dead, he arose, & went downe into the vineyard
17 of Naboth the Iezrahelite, to possesse it. † The word of our
18 Lord therfore came to Elias the Thesbite, saying: † Arise,
and goe downe to meete Achab the king of Israel, who is in
Samaria: behold he goeth downe to the vineyard of Naboth,
19 to possesse it: † and thou shalt speake to him, saying: Thus
sayth our Lord: Thou hast slayne, moreouer also thou hast
possest. And after these wordes thou shalt adde: Thus sayth
our Lord: In this place, wherein the dogges haue licked the
* *chap.* 20 bloud of Naboth, they * shal licke thy bloud also. † And
22.v.38. Achab sayd to Elias: Hast thou found me thyne enemie? Who
sayd: I haue found thee, for that thou art sold, to doe euil in
21 the sight of our Lord. † Behold I wil bring euil vpon thee,
and wil cut downe thy posteritie, and wil kil of Achab him
that pisseth agaynst the wal, and the inclosed, and the last in
22 Israel. † And I wil make thy house, as the house of Ieroboam
the sonne of Nabat, and as the house of Baasa the sonne of

both his denial is here iustified, and Achabs extortion condemned. *S. Ambrose li. 3. offic. c. 9.* counteth Naboth a Martyr. *See Annot. 1. Reg. 8.*

:: To auoide horrore of blasphemie holie scripture often vseth the terme *blessing* for *cursing*.

Ahias: because thou hast done, to prouoke me to anger, and
hast made Israel to sinne. † But of Iezabel also our Lord spake, 23
saying: The dogges shal eate Iezabel in the field of Iezrahel.
† If Achab die in the citie, the dogges shal eate him: but if 24
he die in the field, the foules of the ayre shal eate him. † Ther- 25
fore there was not such an other as Achab, who :: was sold
to wickednes, to doe euil in the sight of our Lord: for his wife Iezabel sette
him on, † and he became abominable, in so much that he 26
followed the idols, which the Amorrheites had made, whom
our Lord consumed before the face of the children of Israel.
† Therfore when Achab had heard these wordes, he rent 27
his garmentes, and couered his flesh with haercloth, and
fasted and slept in sackcloth, and walked casting downe his
head. † And the word of our Lord came to Elias the Thesbite, 28
saying: † Hast thou not seene Achab humbled before me? 29
therfore, because he hath humbled him self for my sake, I wil
not bring in the euil in his dayes, but in his sonnes daies wil I
bring the euil vpon his house.

:: So addicted as if he had sold him selfe to the diuel for some temporal profite or pleasure. In your iniquities you are solde. Isaiz. 50. 5. Aug. q. 102. ex vtro. test. S. Greg. ho. 10. in Ezech.

CHAP. XXII.

Achab King of Israel consulting and beleeuing false prophetes rather then Micheas a true prophet, accompanied with Iosaphat king of Iuda, resolueth to fight against the Syrians for Ramath Galaad. 26. Committeth Micheas to prison, 29. proceedeth to the Warre, 34. is slaine, and Ochozias succeedeth. 41. Iosaphat refuseth to traffike longer with Ochozias; dieth, and his sonne Ioram reigneth. 51. Ochozias followeth the euil steppes of his parents.

THERE passed therfore three yeares without warre 1
betwen Syria and Israel. † And in the third yeare, Iosa- 2
phat the king of Iuda went downe to the king of Israel.
(† And the king of Israel sayd to his seruantes: are you ignorant 3
that Ramoth Galaad is ours, and we neglect to take it
out of the hand of the king of Syria?) † And he sayd to Iosa- 4
phat: Wilt thou come with me to fight into Ramoth Galaad?
† And Iosaphat sayd to the king of Israel: As I am, so thou also: 5
my people and thy people are one: and my horsemen thy horse-
men. And Iosaphat sayd to the king of Israel: Aske, I beseech
thee, this day the word of our Lord. † The king of Israel 6
therfore assembled the prophetes, about foure hundred men,
and he sayd to them: Shal I goe into Ramoth Galaad to fight,
or sitte still? Who answered: Goe vp, and our Lord wil geue
it into the kinges hand. † And Iosaphat sayd: :: Is there not 7

:: The godlie King Iosaphat

here

here some prophete of our Lord, that we may aske by him?
8 † And the king of Israel sayd to Iosaphat: There is one man leaft, by whom we may aske our Lord: but I hate him, because he doeth not prophecie vnto me good, but euil, Micheas the sonne of Iemla. To whom Iosaphat sayd: Speake
9 not so ô king. † The king of Israel therfore called a certaine eunuch, and sayd to him: Make haft, and bring hither Micheas
10 the sonne of Iemla. † And the king of Israel, and Iosaphat the king of Iuda sate eche in his throne clothed with royal attyre, in a court beside the doore of the gate of Samaria, and
11 al the prophetes prophecied before them. † Sedecias the sonne of Chanaana made him self :: hornes of yron, and sayd: Thus sayth our Lord: With these shalt thou stike Syria, til
12 thou destroy it. † And al the prophetes in like maner prophecied, saying: Ascend into Ramoth Galaad, and goe prosperously, & our Lord wil deliuer it into the Kinges handes.
13 † But the messenger, that went to cal Micheas, spake to him, saying: Behold the wordes of the prophetes with one mouth preach good thinges to the king: let thy word therfore be
14 like to theirs, and speake good thinges. † To whom Micheas sayd: Our Lord liueth, what soeuer our Lord shal tel me, that
15 wil I speake. † He therfore came to the king, and the king sayd to him: Micheas, shal we goe into Ramoth Galaad to fight, or sitte stil? To whom he answered: :: Ascend, and goe prosperously, and our Lord wil deliuer it into the kinges
16 handes. † But the king sayd to him: I adiure thee agayne and agayne, that thou speake not to me but that which is true in
17 the name of our Lord. † And he sayd: I saw al Israel dispersed in the mountaynes, as sheepe not hauing a shepeheard, and our Lord sayd: These haue no maister: let euerie man returne
18 into his house in peace. († Therfore the king of Israel sayd to Iosaphat: Did I not tel thee, that he doeth not prophecie
19 me good, but alwaies euil?) † But he adding, sayd: Therfore heare the word of our Lord: I saw our Lord sitting vpon his throne, and al the hoste of heauen assisting him on the
20 right hand and on the left: † and our Lord sayd: Who shal deceiue Achab the king of Israel, that he may goe vp, and fal in Ramoth Galaad? And one sayd these maner of wordes,
21 and an other otherwise. † And there came forth a spirit, and stood before our Lord, and sayd: I wil deceiue him.
22 To whom our Lord spake: Wherein? † And he sayd: I

iustly suspecting the schismaticall false prophetes, aduiseth the other King to consult a true prophet of God.

:: Falsprophetes imitate true prophetes in some exterior thinges, to make their prophecies seme more authentical. Such hornes appeared in a prophetical vision to Zachatie the prophet. *Zach.* 1. *v.* 18.

:: The prophet geueth not this for a resolute answer, but seing the king wil goe, he prayeth he may go prosperously. And the king conceiueth no otherwise of his answer, and therfore vrgeth him to answer resolutely in the nert wordes. *I adiure thee &c.*

wil goe forth, and be a lying spirit in the mouth of al his prophetes. And our Lord sayd: Thou shalt deceiue, and shalt preuayle: :: goe forth, and doe so. † Now therfore behold out Lord hath geuen the spirite of lying in the mouth of al thy prophetes, that are here, and our Lord hath spoken euil agaynst thee. † And Sedecias the sonne of Chanaana came, and smote Micheas on the cheeke, and sayd: Hath the Spirit of our Lord leaft me, and hath it spoken to thee? † And Micheas sayd: Thou shalt see in that day, when thou shalt enter into thy chamber, :: within the chamber to be hid. † And the king of Israel sayd: Take Micheas, and let him tarie with Amon the gouernour of the citie, and with Ioab the sonne of Amelech, † and tel them: Thus sayth the king: Cast this man into prison, and feede him with bread of tribulation, and water of distresse, til I returne in peace. † And Micheas sayd: If thou returne in peace, our Lord hath not spoken in me. And he sayd: Heare al ye peoples. † Therfore the king of Israel went vp, and Iosaphat the king of Iuda into Ramoth Galaad. † The king of Israel therfore sayd to Iosaphat: Take armour, and goe into the battel, and put on thyne owne garmentes. Moreouer the king of Israel changed his habite, and went into the battel. † And the king of Syria had commanded the princes of his chariotes thirtie and two, saying: You shal not fight agaynst any lesser, or greater, but agaynst the king of Israel onlie. † When therfore the princes of the chariotes had seene Iosaphat, they suspected that he was the king of Israel, and making a violent assault they fought agaynst him: & Iosaphat cried out. † And the princes of the chariotes perceiued that he was not the king of Israel, and they ceased from him. † And a certaine man bent his bow, directing the arrow at al aduenture, and :: by chance he stroke the king of Israel betwen the lunges and the stomacke. But he sayd to his cochere: Turne thy hand, and carrie me out of the armie, because I am greuously wounded. † The battel therfore was fought that day, and the king of Israel stood in his chariote agaynst the Syrians, and he died in the euening: & the bloud of the wound ranne into the middes of the chariote, † and the herauld sounded in al the armie before the sunne sette, saying: Euerie man returne into his citie, and into his countrie. † And the king died, and was carried into Samaria: and they buried the king in Samaria,

:: The coherence of the text sheweth that God only permitted, but commanded not the diuel to deceiue Achab. So S. Augustin. *li. 2. q. vlt. ad Simplic.* S. Greg. *li. 2. c. 21. Moral.* and other fathers explicate this & like places.

:: When this false prophet heard that the king was slaine he hidde him selfe, fearing the kings sonnes, that they would kil him. *Iosephus li. 8. c. 14. Antiq.*

:: It happened by chance in respect of the archers intention, but otherwise by Gods prouidence directing his hand. So Achabs craftie perswading Iosaphat to put on his

38 in Samaria, † and washed his chariote in the poole of Samaria, and the dogges licked his bloud, and they washed the raynes of the bridle, according to the word of our Lord
39 which he had ſpoken. † But the reſt of the wordes of Achab, and al that he did, and the houſe of yuorie, that he built, and of al the cities that he built, are not theſe thinges written in the Booke of the wordes of the daies of the kinges of Iſrael?
40 † Achab therfore ſlept with his fathers, and Ochozias his
41 ſonne reigned for him. † But Ioſaphat the ſonne of Aſa began to reigne ouer Iuda the fourth yeare of Achab the king
42 of Iſrael. † Fiue and thirtie yeares old was he when he began to reigne, and fiue and twentie yeares he reigned in Ieruſalem: the name of his mother was Azuba the daughter of Sa-
43 lai. † And he walked in al the way of Aſa his father, and he declined not from it: and he did that which was right in the
44 ſight of our Lord. † But yet he tooke not away the excelſes: for as yet the people did ſacrifice, and burnt incenſe in the
45 excelſes. † And Ioſaphat had peace with the king of Iſrael.
46 † But the reſt of the wordes of Ioſaphat, and his workes, which he did, and his battels, are not theſe thinges written in the Booke of the wordes of the daies of the kinges of Iuda?
47 † Yea and the remnant of the effeminate, which remayned
48 in the daies of Aſa his father, he tooke out of the land. † Nei-
49 ther was there then a king appoynted in Edom. † But king Ioſaphat had made nauies on the ſea, which should ſaile into Ophir for gold: and they could not goe, becauſe they were
50 broken in Aſiongaber. † Then ſayd Ochozias the ſonne of Achab to Ioſaphat: Let my ſeruantes goe with thy ſeruantes
51 in the ſhippes. And Ioſaphat would not. † And Ioſaphat ſlept with his fathers, and was buried with them in the Citie of
52 Dauid his father: and Ioram his ſonne reigned for him. † And Ochozias the ſonne of Achab began to reigne ouer Iſrael in Samaria, in the ſeuenteenth yeare of Ioſaphat the king of Iuda,
53 and he reigned ouer Iſrael two yeares. † And he did euil in the ſight of our Lord, and walked in the way of his father and his mother, and in the way of Ieroboam the ſonne of Nabat,
54 who made Iſrael to ſinne. † He ſerued alſo Baal, and adored him, and prouoked our Lord the God of Iſrael, according to al thinges which his father had done.

kinglie attyre. (v. 30.) him ſelf fighting in vulgar armour, ſaued him not from iuſt reuenge.

THE

THE ARGVMENT OF THE FOVRTH BOOKE OF KINGES.

THis *fourth booke prosecuteth the historie of the two Kingdomes of Iuda and Israel, to the seuerall captiuities of them both. Shewing manie speciall vertues and heroical actes of good Kinges, Prophetes, and other godlie persons: and diuers crimes of the Wicked. For in Iuda were some good kinges, highly commended; some euil, whom God spared in this world for Dauids sake. So that in both sortes King Dauids seede continued in his throne, and royal state (first in the twelue tribes, afterward in two) nere foure hundred fourscore yeares. And after the captiuitie (as wil appeare in the age ensuing) it was conserued in honour and estimation, til Christ our Sauiour. But in the Kingdome of Israel (or tenne tribes) which stood about two hundred fiftie yeares, was great change, by raysing and extirpating royal families. All their kinges were bad, yet partly were set vp by God himself, partly suffered to reigne; and in both Kingdomes, were true and false prophetes, God vsing the ministerie of al, to his owne glorie, the good of his Church, and punishment of others, and sometimes of themselues. So this booke may be diuided into two partes. In the seuentene former chapters, are recorded ioyntly and mixtly the principal thinges donne in both kingdomes, til the captiuitie of the tenne tribes. The other eight chapters conteine other thinges donne in Iuda, vntil their captiuitie in Babylon.*

The kingdom of Iuda conserued in Dauids seede.

Many royal families begũne and destroyed in the kingdom of Israel.

This booke diuided into two partes.

THE FOVRT BOOKE OF KINGES: ACCORDING TO THE HEBREWES, THE SECOND OF MALACHIM.

CHAP. I.

Ochozias King of Israel consulting Beelzebub, for his sickness, is blamed by Elias, and sortold, that he shal die. 9. Fire from heauen deuoureth two capitaines with each of them fiftie men. 13. The third by his more modestie escapeth the like danger. 15. With him Elias cometh to the King. 17. The same King dieth, and his brother Ioram succedeth.

The first part. Of thinges donne in both kingdomes, with the declination and ruine of Israel.

AND Moab moued warre against Israel, after that 1
Achab was dead. † And Ochozias fel through the 2
lanchions of his vpper chamber which he had in
Samaria, and was sicke: and he sent messengers,
saying to them: Goe, consult Beelzebub the god
of Accaron, whether I may liue of this my infirmitie. † And 3
an Angel

an Angel of our Lord spake to Elias the Thesbite, saying: Arise, and goe vp to meete the messengers of the king of Samaria, and thou shal say to them: What is there not a God in Israel, that ye goe to consult Beelzebub the god of Accaron? † Wherfore thus saith our Lord: From the bed on which thou art ascended, thou shalt not goe downe, but dying thou shalt die. And Elias went away. † And the messengers returned to Ochozias. Who said to them: Why are you returned? † But they answered him: A man metre vs: and sayd to vs: Goe, and returne to the king, that sent you, and you shal say to him: Thus saith our Lord: Doest thou therfore send to consult Beelzebub the god of Accaron, because there was no God in Israel? Therfore from the bed, which thou art vpon, thou shalt not goe downe, but dying thou shalt dye. † Who said to them: What shape and habite had that man, which metre you, and spake these wordes? † But they said: A hearie man, and girded about his raines with a girdle of lether: Who said: :: It is Elias the Thesbite. † And he sent vnto him a captaine of fiftie men, and the fiftie that were vnder him. Who went vp and sayd to him sitting in the toppe of the mount: Man of God, the king hath commanded that thou come downe. † And Elias answering, sayd to the captaine of fiftie men: If I be a man of God, :: let fyre come downe from heauen, and deuoure thee, and thy fiftie. Fyre therfore came downe from heauen, and deuoured him and the fiftie men that were with him. † And he sent againe vnto him an other captaine of fiftie men, and his fiftie with him. Who spake to him: Man of God, Thus saith the king: Make hast, come downe. † Elias answering said: If I be a man of God, let fyre come downe from heauen, and deuoure thee, and thy fiftie. Fyre therfore came downe from heauen, and deuoured him, and his fiftie. † Agayne he sent a third captaine of fiftie men, and the fiftie that were with him. Who when he was come, bowed his knees toward Elias, and prayed him and sayd: Man of God despise not my life and the liues of thy seruantes that are with me. † Behold fyre came downe from heauen, and hath deuoured the two first captaynes of fiftie men, and the fifties, that were with them: but now I beseech the that thou haue mercie on my life. † And an Angel of our Lord spake to Elias, saying: Goe downe with him, feare not. He therfore arose, and went

:: Elias was knowen by his much hayre, and distinct habite, from ordinary men.

:: In zele of iustice Elias procured fire from heauen to burne these proud captaines and their men, as he procured fire to burne the holocaust, and then slew the falsprophetes, 3. Reg. 18. apud. Aug. li. 2. c. 29. de mirabil. S. Script.

downe with him to the king, † and spake to him: Thus saith 16
our Lord: Because thou hast sent messengers to consult Beelzebub the god of Accaron, as though there were not a God in Israel, of whom thou mightest aske the word, therfore from the bed, which thou art ascended vpon, thou shalt not descend, but dying thou shalt die. † He died therfore accor- 17
ding to the word of our Lord which Elias spake, & Ioram his brother reigned for him, in the second yeare of Ioram the sonne of Iosaphat the king of Iuda: for he had no sonne.
† But the rest of the wordes of Ochozias, which he wrought, 18
are not these written in the Booke of the wordes of the daies of the kinges of Israel?

CHAP. II.

Eliseus will not part from Elias. 7. Fiftie disciples folow them to Iordan. 8. The Water is diuided by Elias cloke, and they two passe the drie chanel. 9. Elias is assumpted in a firie chariote, and his duble spirite is geuen to Eliseus, 13. Who returning by like miraculous meanes ouer Iordan, the disciples receiue and honour him as their religious Superiour. 18. They seeke Elias, but find him not. 19. Eliseus amendeth the waters by casting in salt. 23. Boyes are torne by beares for mocking Eliseus.

AND it came to passe, when our Lord would take vp 1
Elias by a hurle winde into * heauen, Elias and Eliseus
went from Galgal. † And Elias sayd to Eliseus: Sitte here, 2
because our Lord hath sent me as far as Bethel. To whom
Eliseus sayd: Our Lord liueth, and thy soule liueth, I wil not
leaue thee. And when he was come downe to Bethel, † the 3
children of the prophetes, that were in Bethel, went forth to
Eliseus, and sayd to him: Doest thou know, that this day our
Lord wil take thy maister from thee? Who answered: I also
know it: hold your peace. † And Elias sayd to Eliseus: Sitte 4
here, because our Lord hath sent me into Iericho. And he
sayd: Our Lord liueth, & thy soule liueth, I wil not leaue thee.
And when they were come to Iericho, † the children of the 5
prophetes, that were in Iericho, came to Eliseus, and sayd to
him: Doest thou know that this day our Lord wil take away
thy maister from thee? And he sayd: I also know it, hold your
peace. † And Elias sayd to him: Sitte here, because our Lord 6
hath sent me as farre as Iordan. Who sayd: Our Lord liueth,
and thy soule liueth, I wil not leaue thee: They went therfore
both together, † & fiftie men of the children of the prophetes 7
folowed

* ayre or lowre heauen.

a Which Elias was carried being taken vp into the ayre, is vncertain: but certaine that he yet liueth, and must dye. As S. Augustin teacheth. li. 9. c. 6. de Gen. ad lit. See Annot. in Gen. 6. & Apocalyp. 11.

folowed them, who also stood ouer agaynst them, farre of:
8 but they two stood vpon Iordan. † And Elias tooke his mantel, and folded it together, and smote the waters, which were diuided into two partes, and they both passed ouer by the drie
9 land. † And when they were ouer, Elias sayd to Eliseus: Aske what thou wilt haue me to doe for thee, before I be taken from thee. And Eliseus sayd: I beseech thee that in me may
10 be :: thy duble spirit. † who answered: Thou hast asked a hard thing: Neuertheless if thou see me, when I shal be taken from thee, thou shalt haue that thou hast asked: but if
11 thou see me not, thou shalt not haue it. † And when they went forward, and going talked together, behold a fyrie chariote, and fyrie horses parted them two asunder: and Elias
12 ascended by a hurle winde into heauen. † And Eliseus saw him, and cried: My father, my father, the chariote of Israel, and the guider therof. And he saw him no more: and he tooke
13 his garmentes, and rent them in two peeces. † And he tooke vp the mantel of Elias, that was fallen to him: and returning
14 he stood vpon the banke of Iordan, † and with the mantel of Elias, that fel downe to him, he smote the waters, and they were not diuided. And he sayd: Where is the God of Elias, now also? and he smote the waters, and they were diuided
15 this way and that way, and Eliseus passed ouer. † And the children of the prophetes, that were in Iericho, ouer agaynst him seing him, sayd: The spirit of Elias hath rested vpon Eliseus. And coming to meete him, :: adored him flatte to the
16 ground, † and they sayd to him: Behold, there are with thy seruantes fiftie strong men, that can goe, and seeke thy maister, lest perhaps the spirit of our Lord hath taken him, and cast him vpon one of the mountaines, or into one of the val-
17 leis. Who sayd: Send not. † And they forced him, til he agreed, and sayd: Send. And they sent fiftie men. Who when
18 they had sought three daies, found not. † And they returned to him: but he dwelt in Iericho, and he sayd to them: Did I
19 not say to you: Send not? † The men also of the citie sayd to Eliseus: Behold the habitation of this citie is verie good, as thy selfe my lord perceiueſt: but the waters are very il, and
20 the ground barren. † But he sayd: Fetch me a new vessel,
21 and put salt into it. Which when they had brought, † going out to the fountayne of the waters, he cast salt into it, and sayd: Thus sayth our Lord: I haue amended these waters, and

:: He desired not duble spirite to his master, but the duble spirite of prophecying, and of working miracles, which Elias had, 7. 15.

:: They adored him for his holines, and because God had geuen him the spirit of so great a prophete, not for wordlie, but spiritual excelencie, & therfore not with ciuil but religious honour.

death shal no more be in them, nor barrennesse. † The wa- 22
ters therfore were amended vntil this day, according to the
word of Eliseus, which he spake. † And from thence he went 23
vp into Bethel: & when he went vp by the way, little laddes
came forth out of the citie, and mocked him, saying: Come
vp baldhead, come vp baldhead. † Who when he had looked 24
backe, he saw them, & cursed them in the name of our Lord:
and two beares came forth out of the forest, & tore of them
two and fourtie boyes. † and from thence he went into the 25
mount of Carmel, and from thence he turned into Samaria.

CHAP. III.

Ioram king of Israel accompianed with the kinges of Iuda & Edom, fighteth against the king of Moab, for not paying tribute according to their league. 9. wanting waters. 16. Eliseus procureth sufficient without raine: and prophesieth victorie. 21. The king of Moab deceiued by a vision is ouerthrowen in the fielde. 26. then being besieged immolateth his first begotten sonne: and the Israelites leaue the siege.

AND Ioram the sonne of Achab reigned ouer Israel in 1
Samaria: the eighteenth yeare of Iosaphat the king of
Iuda. And he reigned twelue yeares. † And he did euil before 2
our Lord, but not as his father and mother: for he tooke away
the statues of Baal, which his father had made. † Neuertheles 3
in the sinnes of Ieroboam the sonne of Nabat, who made
Israel to sinne, he stucke fast, and departed not from them.
† Moreouer Mesa the king of Moab, nourished manie 4
sheepe, and he payed to the king of Israel an hundred thousand lambes, and a hundred thousand rammes with their
fleeces. † And when Achab was dead, he brake the league, 5
which he had made with the king of Israel. † Therfore king 6
Ioram went forth that day out of Samaria, and mustered al
Israel. † And he sent to Iosaphat the king of Iuda, saying: 7
The king of Moab is reuolted from me, come with me against
him to battel. Who answered: I wil come vp: he that is mine,
is thine: my people, thy people: & my horses thy horses. † And
he said: What way shal we goe vp? but he answered: By the 8
desert of Idumea. † Therfore the king of Israel, and the king 9
of Iuda, and the king of Edom went forward, and compassed
seuen daies iourney, neither was there water for the armie,
and the beastes, that followed them. † And the king of Israel 10
said: Alas alas alas, our Lord hath gathered vs three kinges
together,

together, that he might deliuer vs into the handes of Moab.
11 † And Ioſaphat ſaid: Is there not here a prophet of our Lord, that we may beſech our Lord by him? And one of the ſeruantes of the king of Iſrael anſwered: Here is Eliſeus the ſonne of Saphat, which powred water vpon the handes of
12 Elias. † And Ioſaphat ſayd: The word of our Lord is with him. And the king of Iſrael went downe to him, and Ioſaphat
13 the king of Iuda, and the king of Edom. † And Eliſeus ſaid to the king of Iſrael: What is to me and thee? goe to the prophetes of thy father, and thy mother. And the king of Iſrael ſaid to him: Why hath our Lord gathered together theſe three kinges, that he might deliuer them into the handes of Moab?
14 † And Eliſeus ſaid to him: The Lord of hoſtes liueth, in whoſe ſight I ſtand, If I did not reuerence the face of Ioſaphat the king of Iuda, I would not certes haue harkened to
15 thee, nor looked on thee. † But now bring me hither a plaier on inſtrumentes. And when the player ſang, the hand of our
16 Lord came vpon him, and he ſaid: † Thus ſaith our Lord:
17 Make the chanel of this torrent diches and diches. † For thus ſaith our Lord: You shal not ſee winde, nor raine: and this chanel shal be filled with waters, & you shal drinke, and your
18 families, & your beaſtes. † And this is a ſmal thing in the ſight of our Lord: moreouer he wil deliuer alſo Moab into your
19 handes. † And you ſhal ſtrike euerie fenſed citie, and euerie principal citie, and :: shal cut downe al fruiteful trees, and shal ſtoppe vp al fountaines of waters, and euerie goodlie
20 field you shal couer with ſtones. † It came to paſſe therfore in the morning, when they vſed to offer the ſacrifice, and behold, water came by the way of Edom, and the ground was
21 filled with waters. † But al the Moabites hearing that the kinges were come vp to fight againſt them, they called together al that were girded with a belt vpon them, and they
22 ſtoode in the borders. † And ryſing early in the morning, and the ſunne being now riſen ouer againſt the waters, the Moabites ſaw the waters ouer againſt them red, as it were
23 bloud, † and ſaid: It is the bloud of the ſword: the kinges haue fought among them ſelues, and are ſlaine one of an
24 other: now goe on forward to the pray, Moab. † And they went forward into the campe of Iſrael: Moreouer Iſrael ryſing vp, ſtroke Moab: but they fled before them. They
25 therfore that had ouercome, came and ſtroke Moab, † and deſtroyed

:: It was forbid *Deut.* 20. to cut downe fruict trees in the land of Chanaan, which the Iſraelite ſhould poſſeſſe, but the land of Moab perteyned not to them and ſo it was not prohibited to anoy that countrie vpon iuſt defence.

destroyed the cities: & euerie principal field they filled euerie man casting stones: and they stopt vp al the fountaines of waters: and cut downe al trees that bare fruite, so that there remained onlie brike walles: and the citie was besette of the slingers, and for a great part therof was strooken. † Which 26 when the king of Moab had seene, to witte, that the enemies had preuayled, he tooke with him seuen hundred men that drew sword, to breake in vpon the king of Edom: and they could not. † And taking his first begotten sonne, that should 27 haue reigned for him, he offered him an holocaust vpon the wal: and there was great indignation in Israel, and forthwith they retyred from him, and returned into their countrie.

CHAP. IIII.

Eliseus so multiplieth a poore widowes oyle, that she payeth her debtes, and liueth of the rest. 8. *By his prayers a Sunamite woman hath a sonne.* 18. *Which dying he rayseth to life.* 38. *He taketh away the bitternes of coloquintida, which by chance was put in the potte,* 42. *and feedeth manie with few loaues.*

AND a certayne woman of the wiues of the prophetes 1 cried to Eliseus, saying: Thy seruant my husband is dead, and thou knowest that thy seruant was one that feared God, & behold the creditour is come to take away my two sonnes to serue him. † To whom Eliseus sayd: What wilt thou that 2 I doe for thee? Tel me, what hast thou in thy house? But she answered: I thy handmaid haue nothing in my house, but a litle oyle, to anoynt me withal. † To whom he sayd: Goe, 3 borrow of al thy neighbours emptie vessels not a few. † And 4 goe in, and shut thy doore, when thou art within, thou and thy sonnes: and powre therof into al these vessels: and when they shal be ful, thou shalt take them away. † The woman 5 therfore went, and shut the doore vpon her, and vpon her sonnes: they brought her vessels, and she powred in. † And 6 when the vessels were ful, she sayd to her sonne: Bring me yet a vessel. And he answered: I haue none. And the oile stood. † And she came, and told the man of God. And he sayde, 7 Goe, sel the oyle, and pay thy creditour: and thou and thy sonnes liue of the rest: † And there came a certayne day, 8 and Eliseus passed by Sunam: and there was there a great woman, which held him to eate bread: and when he passed often that way, he turned in to her to eate bread. † Who 9

The Epistle on Teusday in the third weke of Lent.

sayd

sayd to her husband: I perceiue that this is a holie man of
10 God, which passeth by vs often. † Let vs therfore make him
a litle chamber, and sette him a litle bed in it, and a table, and
a stoole, and a candlesticke, that when he cometh to vs he may
11 tarie there. † There came therfore a certayne day, and coming
12 he turned in to the chamber, and rested there. † And he sayd
to Giezi his seruant: Call this Sunamite. Who when he had
13 called her, and she stoode before him, † he sayd to his ser-
uant: Speake to her: Behold thou hast diligently ministred
to vs in al thinges, what wilt thou that I doe for thee? hast
thou any busines, and wilt thou that I speake to the king, or
the general of the warrefare? Who answered: I dwel in the
14 middes of myne owne people. † And he sayd: What wil she
then that I doe for her? And Giezi sayd: Aske not: for she
15 hath no sonne, and her husband is old. † He therfore cōman-
ded him to cal her: who when she was called, and stoode be-
16 fore the doore, † he sayd to her: At this tyme, this self same
houre, if life accompanie, thou shalt haue a sonne in thy
wombe. But she answered: Doe not I beseech thee my lord,
17 man of God, doe not lie to thy handmayd. † And the wo-
man conceiued, and brought forth a sonne in that time,
18 and in the self same houre, that Eliseus had sayd. † And
the childe grewe. And vpon a cerraine day, when going
19 forth he went to his father, vnto the reapers, † he sayd
to his father: My head aketh, my head aketh. But he said
20 to his seruant, take him, and bring him to his mother, † who
when he had taken him, and brought him to his mother, she
21 sette him vpon her knees vntil noone, and he dyed. † And
she went vp, and laid him vpon the bed of the man of God,
22 and shut the doore: and going forth † called her husband,
and sayd: Send with me, I beseech thee, one of the seruantes,
and an asse, that I may runne to the man of God, and returne.
23 † Who sayd to her: For what cause doest thou goe to him?
The Calendes be not to day, nor the Sabbath. Who answered:
24 I wil goe. † And she sadled the asse, and commanded her
seruant: driue, and make hast, make no stay in going. And doe
25 that which I command thee. † She therfore went forward, The Epistle on
and came to the man of God into mount Carmel: and when Thursday in
the man of God saw her ouer against him, he said to Giezi his the 4. weke of
26 seruant: Behold that Sunamite. † Goe therfore to meete her, Lent.
and say to her: Is al wel about thee, and about thy husband,

and

and about thy sonne? Who answered: Wel. † And when she was come to the man of God into the mount, she caught his feet: and Giezi came to remoue her. And the man of God said: Let her alone, for her soule is in anguish, and our Lord hath hid it from me, and hath not told me. † Who said to him: Did I aske a sonne of my Lord? Did I not say to thee: Mocke me not? † And he said to Giezi: Girde thy loynes, and take my staffe in thy hand, & goe. If a man meete thee, salute him not: and if any man salute thee, answer him not: and thou shalt put my staffe vpon the face of the childe. † Moreouer the mother of the childe said: Our Lord liueth, and thy soul liueth, I wil not leaue thee. He arose therfore, and folowed her. † But Giezi was gone before them, and had put the staffe vpon the face of the childe, & there was not voice, nor sense: and he returned to meete him, and told him, saying: :: The childe is not risen. † Eliseus therfore went into the house, and behold the childe lay dead on his bed: † and going in he shut the doore vpon him, & vpon the childe & prayed to our Lord. † And he went vp, and lay vpon the childe: and he put his mouth vpon his mouth, & his eies vpon his eies & his handes vpon his handes: and he bowed him self ouer him, and the childes flesh was warmed. † But he returning, walked vp and downe in the house, once hither & thither: & he went vp, and lay vpon him: and the childe gaped seuen tymes, and opened his eies. † And he called Gierzi, & said to him: Call this Sunamite. Who being called, went in vnto him: Who said: Take thy sonne. † She came, and fel at his feete, and adored vpon the ground: and tooke her sonne, and went out, † and Eliseus returned into Galgal. And there was a famine in the land, and the children of the prophetes dwelt before him; and he sayd to one of his seruantes: Sette on a greate potte, and seeth broth for the children of the prophetes. † And one went out into the field to gather wilde herbes: and he found as it were a wilde vine, and gathered of it the colocynthides of the field, and filled his mantel, and returning cut it into the potte of broth, for he knew not what it was. † They therfore powred it to their felowes, to eate: and when they had tasted of the broth, they cried, saying: Death is in the potte, man of God. And they could not eate. † But he sayd: Bring meale, and when they had brought it, he cast it into the potte, and said: powere in for the multitude, that they may eate. And there

27 28 29 30 31 33 34 35 36 37 38 39 40 41

:: God sent his law by his seruant, and it auailed not to mankinde dead in sinnes. But he coming & accommodating himself to our infirmitie, participating our death we are quickned. So S. Augustine mystically applieth this figuratiue miracle to Christ and his Church *li. 11. c. 35 cont. Faust. Manich.* and manie like thinges of the old Testament he sheweth to be figures of the new.

42 there was no more anie bitternesse in the potte. † And a certaine man came from Baalsalisa bringing to the man of God loaues of the first fruites, twentie barley loaues, and new wheate in his scrippe. But he said: Geue to the people, that
43 they may eate. † And his seruant answered him: How much is this, that I should sette it before an hundred men? Agayne he said: Geue to the people, that they may eate: for thus
44 saith our Lord: They shal eate, and there shal be leaft. † He therfore sette it before them: who did eate, and there was leaft according to the word of our Lord.

CHAP. V.

Naaman the generall captaine of Syria is clensed of leprosie, by washing himself as Eliseus appointeth him seuen times in Iordan. 15. professeth his belief in one God promising to serue him. 20. Giezi taketh giftes of Naaman, 25. and is stricken with leprosie.

1 NAAMAN the General of the warfare of the king of Syria, was a great man with his lord, and honorable: for by him our Lord gaue health to Syria: and he was a vali- The Epistle on Munday in the 3. weke of Lent.
2 ant man and rich, but a leper. † Moreouer out of Syria there were come forth robbers, and had led away captiue out of the Land of Israel a litle girle, which wayted vpon the wife of
3 Naaman. † Who said to her maistresse: I would my lord had bene with the prophete, that is in Samaria: surely he would
4 haue cured him from the leprosie, which he hath. † Naaman therfore went into his lord, and told him saying: Thus and
5 thus hath the wench of the Land of Israel spoken. † And the king of Syria sayd to him: Goe, & I wil send letters to the king of Israel. Who when he was sette forward, and had taken with him ten talentes of siluer, and six thousand peces of gold, and
6 ten change of rayment, † he brought the letters to the king of Israel, in these wordes: When thou shalt receiue this letter, know that I haue sent to thee Naaman my seruant, that thou
7 mayest cure him of his leprosie. † And when the king of Israel had read the letters, he rent his garmentes, and said: Am I God, that I can kil, and geue life, because this man hath sent to me, that I should cure a man of his leprosie? marke, and
8 see that he seeketh occasions against me. † Which when Eliseus the man of God had heard, to witte, that the king of Israel had rent his garmentes, he sent to him, saying: Why hast thou rent thy garmentes? let him come to me and let him

know that there is a prophet in Israel. † Naaman therfore 9
came with horses and chariotes, and stood at the doore of the
house of Eliseus: † and Eliseus sent a messenger to him, saying: 10
Goe and be washed seuen times in Iordan, and thy flesh shal
receiue health, and thou shalt be cleane. † Naaman being 11
angrie departed, saying: I thought he would come out to me,
and standing would inuocate the name of the Lord his God,
and touch with his hand the place of the leprosie, and cure
me. † What are not Abana, and Pharphar the riuers of Dama- 12
scus, better then al the waters of Israel, that I may be washed
in them, and be made cleane? Therfore when he had turned
him self, and went away with indignation, † his seruantes came 13
vnto him, & spake to him: Father, & if the prophet had sayd a
great thing to thee, certes, thou shouldest haue done it: how
much more wheras now he sayd vnto thee: Be washed, and
thou shalt be cleane? † He went downe, & washed in Iordan 14
seuen times according to the word of the man of God, and his
flesh was restored, as the flesh of a litle childe, & he was made 15
cleane. † And returning to the man of God with al his trayne,
he came, and stood before him, & sayd: In very deede I know
that there is no other God in al the earth, but only in Israel. I
besech the therfore to take a benediction of thy seruant. † But 16
he answered: Our Lord liueth, before whom I stand, I wil not
take it. And when he would haue forced him, he did in no-
wise agree. † And Naaman sayd: As thou wilt, but I besech 17
thee: graunt vnto me thy seruant, that I may take of :: the
earth the burden of two mules: for thy seruant wil no more
make holocaust, or victimes to strange goddes, but to the
Lord. † But this onlie is it, for which thou shalt besech the 18
Lord for thy seruant, when my maister shal goe into the tem-
ple of Remmon, to adore: and he leaning vpon my hand, if I
shal adore in the temple of Remmon, he adoring in the same
place, that the Lord pardon me thy seruant for this thing.
† Who sayd to him: " Goe in peace. He therfore went from 19
him in the spring time of the earth. † And :: Giezi the seruant 20
of the man of God sayd: My maister hath spared Naaman this
Syrian, that he tooke not of him the things which he brought:
Our Lord liueth, I wil runne after him, and wil take some
thing of him. † And Giezi folowed at the backe of Naaman: 21
whom when he saw running toward him, he lept downe from
his chariote to mete him, and said: Are al thinges wel? † And 22
he sayd:

::In respect of Gods special electing and sanctifying the land of Chanaan, by his true religion, Naaman rightly estemed that earth fitter for an altar then the earth of his owne countrie

:: Giezi prefigured Iudas the false Apostle of Christ. and al those

he said: Wel, my maister hath sent me to thee, saying: Euen now there are come to me two yong men from mount Ephraim, of the children of the prophetes: geue them a talent of siluer, 23 and two change of rayment. † And Naaman sayd: It is better that thou take two talentes. And he forced him, & bound the two talentes of siluer in two bagges, and the duble rayment, & layd it vpon two of his seruantes, who also caried it before 24 him. † And when he was come now in the euening, he tooke it out of their hand, & layd it vp in the house, & dismissed the 25 men, and they departed. † And himself going in, stood before his maister. And Eliseus said: From whence comest thou Giezi? Who answered: Thy seruant hath not gone any whither. 26 † But he sayd: Was not my hart present, when the man returned out of his chariote to meete thee? Now therfore thou hast receiued siluer, and taken rayment, to bye oliuetes, and vineyardes, and sheepe, and oxen, and seruantes, and hand- 27 maides. † But the leprosie also of Naaman shal cleaue to thee, and to thy seede, for euer. And he went out from him a leper as it were snow.

that buy or sel spiritual thinges for money who by their auarice lose Gods grace, and gaine infamie in this world, and eternal damnation in the next. *S. Aug. ser. 208. de tempore.*

ANNOTATIONS.

CHAP. V.

19 *Goe in peace.*] Sheismatiques, as they are commonly (but improperly) now called in England, which being in mind and iudgement Catholiques, goe sometimes to Protestantes common prayers, or sermons, draw an excuse of their fact, from this warrant of the Prophet, permitting a Nobleman of Syria to goe and serue his king in the temple, when he adored an Idol. But whosoeuer wil duly consider this example, shal find great difference in respect of the times, places, persons, and of the very doubtes proposed, betwen this mans case and ours. For before Christs Gospel was promulgate, neither al Articles of faith were so expresly taught, nor the external profession therof so strictly commanded, as now they are in time of more grace, which geueth more ayde to mans weaknes, wherin also more perfection is required, and therfore our Sauiour exacteth of al *to confesse him*, and his Religion, *before men: els he wil denie* Mat. 10. *them before his Father.* Likewise in the place, where this Nobleman dwelt, his presence in the temple, and seruice to the king, could not be accounted a reuolt from true religion, which was neuer professed there, nor be scandalous to anie man being al Infidels: but in a christian countrie, where al beare the name of Christians, especially where men are at controuersie about the true Christian religion, al that frequent, or repaire to the same assemblies, for publique seruice of God, are reputed to be of the same religion; or els dissemblers, as it were Rom. 1. to haue no care of religion, knowing God, and not glorifying him as God. 2. Pet. 1. and reuolting from the truth which they had lerned. The difference also of persons is great. For this Nobleman hauing before his conuersion serued his king, in the office of sustayning him, when he bowed to the Idol, if he should haue refused to do the same, it would rather haue bene supposed, that he disdained

The case of going to hereticall seruice, and Naamans going to the temple of an idol differ in diuers respectes.

Difference of times.

Of places.

Of persons.

his Maister, or shewed disloyaltie, then thought, that he refrayned for religion: wheras in our case, verie few do such temporal seruice, about the king in the church: and such as doe carrie the sword, scepter, or the like, are accounted of that religion, which is there practised; except they manifest the contrarie, as this man did, and our men commonly do not. Yea if anie do say they are Catholiques, and yet goe to the Protestantes church, they are counted of that rank, S. Paul speaketh of, which *confesse they know God, but denie him in their deedes.* Tit. 2. And those which refuse such an office, can not be iudged disloyal, because it is sufficiently knowne, that Catholiques refuse of mere conscience. An other most especial difference is in the thinges demanded. This Syrian promising expresly before the Prophet, and his owne great trayne, that he would neuer againe serue false goddes, and that he would serue the onlie true God, and for that purpose caried earth with him, to make an Altar for Sacrifice, and returning home preached the miracle wrought in himself, desired not to doe anie thing, whereby he might seme to serue an Idol: but that when the king leaning vpon him, should adore Remmon, he might bow with his maister, not adoring the Idol, for he resolued and promised the contrarie, but adoring God Almightie, in whom now he beleued. And this the Prophet approued, in that time, place, and person to be lawful. But those that now in England goe to Protestants seruice, or sermons, do neither publikly renounce al heresies, nor professe to frequent Masse, the true Sacrifice of the Christian Church, nor auouch the erecting of an Altar, but goe to church, to shew them selues obedient to the Parlament law, which abandoned the true Diuine Seruice, and in place therof appointed & commanded al to be present, at a new forme of common prayer, thereby making it a distinctiue signe of conformitie, and participation in that religion, which these dissemblers in their consciences know to be false.

The thinges demanded differ much.

D. Bristous Motiuo. 23.

Personal presence at heretical seruice in England, a distinctiue signe of conformity to heresie.

This example therfore doth in no sorte warrant their going to the heretical church: but contrariwise admonisheth al to take resolution in our case (as Naaman did in his) of our Eliseus, or spiritual Superior, and if he should say: Goo in peace, then might they pleade an excuse, but he sayth: None can goe without incurring greuous sinne, and eternal damnation. The case being so much different from Naamans. It is in deede more like to that of Eleazarus, and other Machabees, who were commanded *by eating swynes flesh, to depart from the law of God, and their fathers.* Which by no meanes was lawful to doe, nor to make shew of doing it, but rather to dye, as they did most gloriously.

A case very like so ours

2. Machab. 6. 7.

CHAP. VI.

Eliseus maketh iron to swimme vpon the Water: 8. leadeth the king of Syria his men (sent to apprehend him) blindly into Samaria. 20. Where their eyes being opened, they are curtously intertained, and freely dismissed. 24. The Syrians besieze Samaria. 26. For extreme famine a mother eateth her child. 31. And the king commandeth to kil Eliseus.

AND the children of the prophetes sayd to Eliseus: Behold the place, wherin we dwel before thee is streite for vs. † Let vs goe as far as Iordan, and take out of the wood euerie man some timber, that we may build there a place to dwel in. Who said: Goe: † And one of them sayd: Come therfore thou also with thy seruantes. He answered: I wil come

1 2 3

4 come. † And he went with them. And when they were
5 come to Iordan they cut wood. † And it chaneed, that when
one had cut downe timber, the head of the axe fel into the
water: and he cried out, and said: Alas alas alas my lord, this
6 same also I :: did borow. † And the man of God sayd: where
fel it? and he shewed him the place: he therfore cut of a pece
7 of wood, and cast it thither: and the yron did swimme, † and
he said: Take it vp. Who stretched forth his hand, and tooke
8 it. † And the king of Syria fought against Israel, and tooke
counsel with his seruantes, saying: In that and that place let
9 vs lay embushementes. † Therfore the man of God sent to
the king of Israel, saying: Beware thou passe not into such a
10 place: because the Syrians are there in embushementes. † The
king of Israel therfore sent to the place, which the man of
God had told him, and preuented him, and looked wel to him
11 self there not once or twise. † And the hart of the king of
Syria was trubled for this thing. And calling together his
seruantes, he sayd: Why doe you not tel me who is the betrayer
12 of me to the king of Israel? † And one of his seruantes sayd:
Not so my lord king, but Eliseus the prophet, which is in
Israel, telleth the king of Israel al wordes, whatsoeuer thou
13 shalt speake in thy priuy chamber. † And he sayd to them:
Goe, and see where he is: that I may send, and take him. And
14 they told him, saying: Behold in Dothan. † He therfore sent
thither horses and chariotes, and the force of his armie: who when they were come in the night, they besette the
15 citie. † And the seruant of the man of God rising early,
went out, and saw an armie round about the citie, and horses
and chariotes: and he told him, saying: Alas alas alas my lord,
16 what shal we doe. † But he answered: Feare not: for there are
17 more with vs then with them. † And when Eliseus had
prayed, he sayd: Lord open the eies of this man, that he may
see. And our Lord opened the eies of the seruant, and :: he
behold: and loe the mountaine ful of horses, and of firie cha-
18 riotes round about Eliseus. † But the enemies went downe
to him: moreouer Eliseus prayed to our Lord, saying: Strike,
I beseech thee, this people with blindenesse. And our Lord
smote them, that they saw not, according to the word of Eli-
19 seus. † And Eliseus sayd to them: This is not the way neither is
this the citie: folow me, & I wil shew you the man, whom you
20 seeke. He therfore led them into Samaria: † and when they

:: His grief was great, because he had not meanes to recompence the losse to the owner.

:: A husbandman, in yorkshire called Ketle had the gift to see euil spirites, wherby he often detected & hinded their bad purposes. *Nauc. brig. li. 2. c. 22. Rer. Anglic.*

were entered into Samaria, Eliseus said: Lord open the eies of these men, that they may see. And our Lord opened their eies, and they saw them selues to be in the middes of Samaria. † And the king of Israel said to Eliseus, when he had sene them: Shal I strike them, my father? † And he said: Thou shalt not strike them: for thou didst not take them with thy sword, and thy bow, that thou mayst strike them: but :: set bread and water before them, that they may eate and drinke, and goe to their maister. † And a great preparation of meates was sette before them, and they did eate and drinke, and he dismissed them, and they went away to their maister, and the robbers of Syria came no more into the Land of Israel. † And it came to passe after these thinges, Benadad the king of Syria gathered together al his armie, and went vp, and besieged Samaria. † And there was a great famine in Samaria: and so long it was besieged, til the head of an asse was sold for foure score siluer peeces, & the fourth part of a cabe of pigeons dung, for fiue siluer peeces. † And when the king of Israel passed by the wall, a certayne woman cried out to him, saying: Saue me my lord king. † Who sayd: No, our Lord saue thee: how can I saue thee? of the floore, or of the presse? And the king sayd to her: What ayleth thee? Who answered: † This woman sayd to me: Geue thy sonne, that we may eate him to day, & my sonne we wil eate to morrow. † We therfore boyled my sonne, and did eate him. And I sayd to her the next day: Geue thy sonne, that we may eate him. Who hath hid her sonne. † Which when the king had heard, he rent his garmentes, and passed by the wal. And al the people saw the heare cloth, which he ware next vpon his flesh. † And the king sayd: These thinges doe God to me, and these adde he, if the head of Eliseus the sonne of Saphat shal stand vpon him this day. † But Eliseus sate in his house, and the ancientes sate with him. He therfore sent a man before: and before that messenger came, he sayd to the ancientes: Doe you know that this murderers sonne hath sent to cut of my head? See therfore, when the messenger shal come, shut the doore, and suffer him not to enter in: for behold the sound of his maisters feete is behinde him. † Whiles he was yet speaking to them, the messenger appeared, which came to him. And he sayd: Behold, this so great euil is of our Lord: what shal I looke for more of our Lord?

:: By bread and water is vnder stood ordinarie meate and drinck. v. 23.

CAHP.

CHAP. VII.

Eliseus prophecieth plentie of corne the next day, and death to a chief man that wil not beleue it. 3. Foure Lepers going to yeld themselues to the Syrians, 6. Who by Gods prouidence are frighted and fled away, 9. bring newes therof to Samaria, 12. Which by trial is found true, 16. And so there is plentie of corne, and the incredulous nobleman is trod to death, With presse of multitude in the gate, as the prophet fortold.

1 AND Eliseus sayd: Heare ye the word of our Lord: Thus
sayth our Lord: At this time to morow a bushel of
floure shal be at one stater, and two bushels of barley at one
2 stater, in the gate of Samaria, † One of the Dukes, vpon
whose hand the king leaned, answearing the man of God,
sayd: If our Lord shal make fludgates in heauen, :: can that
possibly be which thou speakest? Who sayd: Thou shalt see it
3 with thine eies, and shalt not eate therof. † There were
therfore foure men lepers, beside the entrance of the gate:
who sayd one to an other: What meane we to be here til we
4 die? † Whether we enter into the citie, we shal die for famine: or whether we tarie here, die we must: come therfore,
and let vs runne away to the campe of Syria. If they spare vs,
we shal liue: but if they wil kil vs, we shal die neuertheless.
5 † They arose therfore in the euening, to come to the campe
of Syria. And when they were come to the beginning of the
6 campe of Syria, they found no man there. † For our Lord
had made them in the campe of Syria to heare the sound of
chariotes, and horses, and of a verie great armie: and they
sayd one to an other: Behold the king of Israel hath for wages
hyred agaynst vs the kinges of the Hetheites, and of the Ægy-
7 ptians, and they are come vpon vs. † They arose therfore, and
fled in the darke, and leaft their tentes, and their horses and
asses in the campe, and fled desirous to saue their liues only.
8 † Therfore when these lepers were come to the beginning
of the campe, they entered into one tabernacle, and did eate
and drinke: and they tooke thence siluer, and gold, and
rayment, and went, and hid it: againe they returned to an
other tabernacle, and from thence likewise taking away they
9 hid it. † And they said one to an other: We doe not wel: for
this is a day of good tydinges. If we shal hold our peace, and
wil not tel vntil morning, we shal be blamed of a heinous
offence: Come, let vs goe, and make report in the kinges
court.

:: Discourse of mans reason can not reach to the powre of God, who can do al that he wil, and wil doe al that he saith: therfore the incredulous are iustly punished. v. 20.

court. † And when they were come to the gate of the citie, 10
they told them saying: We went to the campe of Syria, and
found no man there, but horses, and asses tyed, and the tentes
pitched. † The porters therfore went, and told it to the king 11
within his palace. † Who arose in the night, & sayd to his ser- 12
uants: I tel you what the Syrians haue done to vs: They
know that we suffer great famine, and therfore they are gone
out of the campe and lie hid in the fieldes, saying: When they
shal come forth out of the citie, we wil take them aliue, and
then we may enter into the citie. † But one of his seruantes 13
answered: Let vs take fiue horses that are remaining in the
citie (because they onlie are in the whole multitude of Israel
for the other are consumed) and sending, we may trie. † They 14
brought therfore two horses, and the king sent into the
campe of the Syrians, saying, Goe ye, and see. † Who went 15
after them as far as Iordan: and behold al the way was ful
of rayment, and vessels, which the Syrians had cast away,
when they were amased, and the messengers returning told
the king. † And the people going forth spoyled the campe of 16
Syria: and a bushel of floure became at one stater, and two
bushels of barley at one stater, according to the word of
our Lord. † Moreouer the king appoynted that duke 17
on whose hand he leaned, to stand at the gate: whom the
multitude trode in the entrance of the gate, & he died, accor-
ding as the man of God had spoken, when the king came
downe to him † And it came to passe according to the word of 18
the man of God, which he spake to the king, when he sayd:
Two bushels of barley shal be at one stater, and a bushel of
floure at one stater, this verie tyme to morow in the gate of
Samaria: † when that duke answered the man of God, and 19
sayd: Although our Lord would make sludgates in the heauen,
can this be done which thou speakest? And he said to him:
Thou shalt see with thine eies, and shal not eate therof. † It 20
chanced therfore to him as it was foretold, and the people
trode him in the gate, and he died.

CHAP. VIII.

After seuen yeares famine foretold by Eliseus, the Sunamite woman returning home, recouereth her landes and reuenewes. 7. Eliseus foresheweth the death of Benadad king of Syria, and cruel reigne of Hazael. 16. Ioram reigning in Iuda, the Idumeans reuolt from him. also Lobna. 23. He dieth, and his sonne Ochozias succeedeth.

AND

1 AND Eliseus spake to the woman, whose sonne he reste-
red to life, saying: Arise, goe thou and thy house, and
soiourne whersoeuer thou shalt finde: for our Lord hath
called a famine, and it shal come vpon the land seuen yeares.
2 †Who arose, & did according to the word of the man of God:
& going with her housshould, she soiourned in the land of the
3 Philistijms many dayes. †And when the seuen yeares were en-
ded, the woman returned out of the Land of the Philisthijms:
and she went forth to speake to the king for her house, and for
4 her landes. † And the king spake with Giezi the seruant of
the man of God, saying: Tel me al the meruelous thinges that
5 Eliseus hath done. † And when he had told the king how he
had raysed a dead man, the woman appeared, whose sonne he
had reuiued, crying to the king for her house, and her landes.
And Giezi sayd: My lord king, this is the woman, and this is
6 her sonne, whom Eliseus raysed. † And the king asked the
woman: who told him. And the king gaue her an eunuch,
saying: Restore her al thinges that are hers, and al the reue-
newes of the landes, from the day, that she leaft the land vntil
7 this present. † Eliseus also came to Damascus, and Benadad
the king of Syria was sicke: and they told him, saying: The
8 man of God cometh hither. † And the king sayd to Hazael:
Take with thee presentes, and goe to meete the man of God,
and consult the Lord by him, saying: Can I escape of this
9 myne infirmitie? † Hazael therfore went to meete him, ha-
uing with him presentes, and al good thinges of Damascus,
the lodes of fourtie camels. And when he stood before him,
he sayd: Thy sonne Benadad the king of Syria hath sent me
10 to thee, saying: Can I recouer of this mine infirmitie? † And
Eliseus sayd to him: Goe, tel him: :: Thou shalt be healed:
11 but our Lord hath shewed me that dying he shal die. † And
he stood with him, and was trubled so far that he blushed:
12 and the man of God wept. † To whom Hazael sayd: Why
doeth my lord weepe? But he sayd: Because I know what
euils thou wilt doe to the children of Israel. Their fensed ci-
ties thou wilt burne with fyre, and their yongmen thou wilt
kil with the sword, and their litle ones thou wilt dash in pee-
13 ces, and wemen with childe thou wilt diuide. † And Hazael
sayd: What am I thy seruant a dog, that I should doe this
great thing? And Eliseus sayd: Our Lord hath shewed me
14 that thou shalt be king of Syria. †Who when he was departed

:: This was true in some sense, sicknes ending when death came.

from Eliſeus, came to his maiſter, who ſayd to him: What ſayd Eliſeus to thee? But he anſwered: He told me: Thou ſhalt recouer health. † And when the next day was come, he tooke 15
a couerlette, and powred water theron, and ſpred it vpon his face: who being dead, Hazael reigned for him. † In the fifth 16
yeare of Ioram the ſonne of Achab the king of Iſrael, and of Ioſaphat the king of Iuda, reigned Ioram the ſonne of Ioſaphat the king of Iuda. † He was two and thirtie yeares old 17
when he began to reigne, and he reigned eight yeares in Ieruſalem. † And he walked in the waies of the kinges of Iſ- 18
rael, as the houſe of Achab had walked: for :: the daughter of Achab was his wife: and he did that which is euil in the ſight of our Lord. † But our Lord would not deſtroy Iuda, 19
for Dauid his ſeruant, as he had promiſed him, to geue him a lampe to him, and to his children alwaies. † In his daies re- 20
uolted Edom, from being vnder Iuda, and made to it ſelf a king. † And Ioram came to Seira, and al the chariotes with 21
him: and he aroſe in the night, and ſtroke the Idumeans, that had beſet him, and the captaynes of the chariotes, and the people fled into their tabernacles. † Edom therfore reuolted 22
from being vnder Iuda, vntil this day. Then Lobna alſo reuolted at that time. † But the reſt of the wordes of Ioram, and 23
al that he did, are not theſe thinges written in the Booke of the wordes of the kinges of Iuda? † And Ioram ſlept with 24
his fathers, and was buried with them in the Citie of Dauid, and Ochozias his ſonne reigned for him. † In the twelfth 25
yeare of Ioram the ſonne of Achab the king of Iſrael, reigned Ochozias the ſonne of Ioram the king of Iuda. † Two and 26
twentie yeares old was Ochozias when he began to reigne, and he reigned one yeare in Ieruſalem: the name of his mother was Athalia the daughter of Amri the king of Iſrael. † And he walked in the waies of the houſe of Achab: and 27
he did that which is euil before our Lord, as the houſe of Achab: for he was the ſonne in lawe of the houſe of Achab. † He went alſo with Ioram the ſonne of Achab, to fight a- 28
gaynſt Hazael the king of Syria in Ramoth Galaad, and the Syrians wounded Ioram: † Who returned to be cured, in 29
Iezrahel: becauſe the Syrians wounded him in Ramoth fighting agaynſt Hazael the king of Syria. Moreouer Ochozias the ſonne of Ioram the king of Iuda, went downe to viſite Ioram the ſonne of Achab into Iezrahel, becauſe he was ſicke there.

:: Athalia v. 26. is called the daughter of Amri. VVherfore it ſemeth that either ſhe was the adopted daughter of her brother Achab, or is there called the daughter of her grandfather.

CHAP.

CHAP. IX.

Iehu is anointed king of Israel, 7. to destroy the house of Achab and Iezabel. 14. He presently killeth Ioram king of Israel, 27. Likwise Ochozias king of Iuda. 30. also Iezabel, who is eaten by dogges.

1 AND Eliseus the prophete called one of the children of the prophetes, and sayd to him: Girde thy loynes, and take this litle boxe of oyle in thy hand, and goe into Ramoth
2 Galaad. † And when thou shalt come thither, thou shalt see Iehu the sonne of Iosaphat the sonne of Namsi: and going in thou shalt rayse him out of the middes of his brethren, and
3 shalt bring him into an inner chamber. † And holding the litle boxe of oyle, thou shalt powre vpon his head, and shalt say: Thus sayth our Lord: I haue anoynted thee king ouer Israel. And thou shalt open the doore, and flee, and shalt not
4 stay there. † The yongman therfore the childe of a prophete
5 went into Ramoth Galaad, † and entered in thither: and behold the captaynes of the armie sate, and he sayd: I haue a word to thee o prince: And Iehu sayd: to whom of vs al? But
6 he sayd: To thee o prince. † And he arose, and went into the chamber: but he powred oyle vpon his head, and sayd: Thus sayth our Lord the God of Israel: I haue anoynted thee king
7 ouer the people of the Lord of Israel, † and thou shalt strike the house of Achab thy maister, and I wil reuenge the bloud of my seruantes the prophetes, and the bloud of al the ser-
8 uantes of the Lord of the hand of Iezabel † And I wil destroy al the house of Achab, and wil kil of Achab him that pisseth agaynst a wal, and the shut vp, and the meanest in Is-
9 rael. † And I wil make the house of Achab, as the house of Ieroboam the sonne of Nabat, and as the house of Baasa the
10 sonne of Ahias. † Iezabel also the dogges shal eate in the field of Iezrahel, neither shal there be anie to burie her. And
11 he opened the doore, and fled. † And Iehu went forth to his maisters seruantes. Who said to him: Are al thinges wel? Why came this madde man to thee? Who sayd to them: You know
12 the man, and what he spake. † But they answered: It is false, but rather doe thou tel vs. Who sayd to them: Thus and thus he spake to me: and he sayd: Thus sayth our Lord, I haue
13 anoynted thee king ouer Israel. † They therfore made hast, and euerie man taking his mantel layd it vnder his feete, after the similitude of a iudgement seate, & they sounded the

trumpet, and sayd: Iehu hath the kingdom. † Iehu therefore the sonne of Iosaphat the sonne of Namsi conspired agaynst Ioram: Moreouer Ioram had besieged Ramoth Galaad, he, and al Israel agaynst Hazael the king of Syria: † and was returned to be cured in Iezrael of the woundes, for the Syrians had wounded him, fighting against Hazael the king of Syria. And Iehu sayd: If it please you, let no man goe forth fugitiue out of the citie, lest he goe, and tel in Iezrahel. † And he mounted, and went into Iezrahel: for Ioram was sicke there, and Ochozias the king of Iuda was come downe to visite Ioram. † The watchman therfore, that stood vpon the toure of Iezrahel, saw the troupe of Iehu coming, & said: I see a troupe. And Ioram said: Take a Chariote, and send to meete them, and let him that goeth say: Are al thinges wel? † He went therfore, that was gotten vp into the chariote, to meete him, and sayd: Thus saith the king: Are al thinges peaceable? And Iehu sayd: What hast thou to doe with peace? passe, and folow me. The watchman also told, saying: The messenger came to them, & returneth not. † He sent also the second chariote of horses: and he came to them, and said: Thus sayth the king: Is there peace? And Iehu sayd: What hast thou to doe with peace? passe, and folow me. † And the watchman told, saying: He is come as far as they, & returneth not: and it is the pace as it were the pace of Iehu the sonne of Namsi, for he goeth amayne. † And Ioram sayd: Make readie the chariote. And they made readie his chariote, and Ioram the king of Israel went forth, and Ochozias the king of Iuda, ech in their chariotes, and they went forth to meete Iehu, and found him in the field of Naboth the Iezrahelite. † And when Ioram had seene Iehu, he sayd: Is there peace Iehu? But he answered: What peace? The fornications of Iezabel thy mother, and her manie sorceries are in their vigour. † And Ioram turned his hand, and fleing sayd to Ochozias: Treason Ochozias. † Moreouer Iehu bent his bow with his hand, and stroke Ioram betwen the shoulders: and the arrow went out throug his hart, and immediatly he fel in his chariote. † And Iehu sayd to captaine Badacer: Take him, throwe him forth in the field of Naboth the Iezrahelite: for I remember when I and thou sitting in a chariote did folow Achab this mans father, that our Lord lifted vp this burden vpon him, saying: † If not for the bloud of Naboth, and for the

14 15 16 17 18 19 20 21 22 23 24 25 26

§ VVhen Naboth was falsly accused & vniustly stoned

the bloud of his children, which I saw yesterday, sayth our Lord, I requite thee not in this field sayth our Lord. Now therfore take him, and throw him into the field according to
27 the word of our Lord. † But Ochozias the king of Iuda seing this, fled by the way of the house of the garden: and Iehu pursewed him, and said: This man also strike ye in his chariote. And they stroke him in the going vp of Gauer, which is beside Ieblaam: who fled into Mageddo, and died
28 there. † And his seruantes layd him vpon his chariote, and caried him into Ierusalem: and they buried him there in his
29 sepulchre with his fathers in the Citie of Dauid. † In the eleuenth yeare of Ioram the sonne of Achab, reigned Ocho-
30 zias ouer Iuda, † and Iehu came into Iezrahel. Moreouer Iezabel hearing of his entrance, paynted her face with stibicke stone, and decked her head, and beheld through the
31 window † Iehu coming at the gate, and sayd: Can there be
32 peace to Zambri, that killed his maister? † And Iehu lifted vp his face to the window, and sayd: What is she? And two
33 or three eunuches bowed them selues to him. † But he sayd to them: Cast her downe headlong, & they threw her downe and the wal was sprinkled with the bloud, and the hoofes of
34 the horses trode her. † And when he was entered in, to eate, and to drinke, he sayd: Goe, and see that cursed woman, and
35 burie her: because she is a kinges daughter. † And when they went to burie her, they found nothing but the skul, and the
36 feete, and the extreme partes of the handes. † And returning they told him. And Iehu sayd: It is the word of our Lord, which he spake by his seruant Elias the Thesbite, saying: In the field of Iezrahel shal the dogges eate the flesh of Iezabel,
37 † and the flesh of Iezabel shal be as dung vpon the face of the earth in the field of Ieztahel, so that they which passe by shal say: Is this that same Iezabel?

to death, as if he had blaphemed God, and cursed the king, for his pretended crimes, his sonnes were also slaine, and his landes and goodes confiscate: which appeareth by the kings presentgoing to possesse the vinyard. 3. Reg. 21.

CHAP. X.

The Samaritanes fearing the force of Iehu, choose no other king, but offer him their seruice: 6. and by his commandment kil the late kings seuentie sonnes. 12. Fourtie two brothers of Ochazias late king of Iuda are slaine. 15. Iehu making league with Ionadab, vtterly destroyeth Achabs house. 18. by a stratagem killeth al the worshippers of Baal, 26. burneth his statua, & turneth his temple into a iakes: 28. but maintaineth Ieroboams golden calues. 32. The Assyrians afflict Israel. 34. Iehu dieth, and his sonne Ioachaz reigneth.

AND Achab had seuentie sonnes in Samaria: Iehu therfore wrote letters, and sent into Samaria to the chiefe of the citie, and to the ancientes, and to them that brought vp Achabs children, saying: † As sowne as you shal receiue these letters, ye that haue your maisters sonnes, and chariotes, and horses, and fensed cities, and armour, † choose the better, and him that shal please you of your maisters sonnes, and set him vpon his fathers throne, and fight for the house of your lord. † They were sore afrayd, and sayd: Behold two kinges could not stand before him, and how shal we be able to resist? † The ouerseers therfore of the house, and the rulers of the citie, and the ancientes, and the tutors sent to Iehu, saying: We are thy seruantes, whatsoeuer thou shalt command we wil doe, neither wil we make vs a king: Doe thou whatsoeuer pleaseth thee. † And he wrote letters to them agayne, the second tyme, saying: If you be mine, and obey me, take the heades of your maisters sonnes, and come to me this verie houre to morow into Iezrahel. Moreouer the kinges sonnes, seuentie men were brought vp with the chiefe of the citie. † And when the letters were come to them, they tooke the kinges sonnes, and slew seuentie men, and put their heades in baskets, and sent them to him into Iezrahel. † And a messenger came, & told him, saying: They haue brought the heades of the kinges sonnes. Who answered: Lay them in two heapes by the entrance of the gate vntil morning. † And when it was light, he went forth, and standing sayd to al the people: You are iust: If I haue conspired agaynst my maister, and haue slayne him, who hath strooken al these? † See therfore now there hath not fallen of the wordes of our Lord on the ground, which our Lord spake vpon the house of Achab, and our Lord hath done that which he spake in the hand of his seruant Elias. † Iehu therfore smote al that were leaft of the house of Achab in Iezrahel, and al his nobles, and familiars, and prieftes, til there remayned no reliques of him. † And he arose, and came into Samaria: and when he was come to the cabbin of the shepeheardes in the way, † he found the brethren of Ochozias the king of Iuda, and he sayd to them: What are you? Who answered: We are the brethren of Ochozias, and are come downe to salute the kinges sonnes, and the queenes sonnes. † Who sayd: Take them aliue. Whom when they had taken aliue, they killed them in a cesterne beside

1 2 3 4 5 6 7 8 9 10 11 12 13 14

side the cabbin, two and fourtie men, and he leaft not any of
15 them. † And when he was gone thence, he found :: Iona- :: This Iona-
dab the ſonne of Rechab coming to meete him, and he bleſ- dab inſtituted
ſed him. And he ſayd to him: Is thy hart right as my hart with a peculiar rule
thy hart? And Ionadab ſayd: It is. If it be ſo, quoth he, geue of religious
me thy hand. Who gaue him his hand. But he lifted him vp to abſtinence:
16 him into the chariote, † and ſayd to him: Come with me, which his po-
and ſee my zele for our Lord. And being ſette in his chariote, ſterity dulyob
17 † he brought him into Samaria. And he ſtroke al that were ſerued. *Ierem.*
leaft of Achab in Samaria, til there was not one, according *35.*
18 to the word of our Lord, which he ſpake by Elias. † Iehu
therfore aſſembled al the people, and ſayd to them: Achab
worshipped Baal a litle, but :: I wil worshipe him more. :: Iehu ſinned
19 † Now therfore cal to me al the prophetes of Baal, and al his in feaning, and
ſeruantes, and al his prieſtes: let there be none but that he cauſing others
come, for I haue a great ſacrifice to Baal: He that ſhal be to ſacrifice to
wanting ſhal not liue. Moreouer Iehu did this craftely, that Baal, his zele
20 he might deſtroy the worshippers of Baal. † And he ſayd: wanting both
21 Sanctifie a ſolemne day to Baal. And he called † and ſent diſcretion and
into al the borders of Iſrael, and al the ſeruantes of Baal came: equitie. for *euil*
there was leaft not one that came not. And they entered into *muſt not be done*
the temple of Baal: and the houſe of Baal was filled, from *that good may*
one end to the other. † And he ſayd to them that were ouer *come therof.*
22 the garmentes: Bring forth garmentes for al the ſeruantes of *Rom. 3.*
23 Baal. And they brought them forth garmentes. † And Iehu
going in, and Ionadab the ſonne of Rechab into the temple
of Baal, ſayd to the worshippers of Baal: Search, and ſee leſt
perhaps there be any with you of the ſeruantes of the Lord,
24 but that there be the ſeruantes of Baal onlie. † They therfore
went in to make victimes and holocauſtes: but Iehu had pre-
pared him without foureſcore men, and ſayd to them: Who-
ſoeuer shal eſcape of theſe men, whom I wil bring into your
25 handes, his life shal be for the life of him. † And it came to
paſſe, when the holocauſte was ended, Iehu commanded his
ſouldiars and captaynes: Goe in, and ſtrike them, let none
eſcape. And the ſouldiars and captaynes ſtroke them in the
edge of the ſword, and caſt them forth: and they went into
26 the citie of the temple of Baal, † and brought forth the ſtatue
27 out of Baals temple, and burnt it, † and brake it in peeces.
They deſtroyed alſo the temple of Baal, and made a iakes for
28 it vntil this day. † Iehu therfore deſtroyed Baal out of Iſrael:

† but

† but yet from the sinnes of Ieroboam the sonne of Nabat, 29
who made Israel to sinne, he departed not, neither forsooke
he the golden calues, that were in Bethel, and Dan. † And 30
our Lord sayd to Iehu: :: Because thou hast diligently done
that which was right, and that pleased in mine eies, and hast
done al thinges that were in my hart, against the house of
Achab: thy children shal sitte vpon the throne of Israel to the
fourth generation. † Moreouer Iehu obserued not to walke 31
in the law of our Lord the God of Israel in al his hart: for he
departed not from the sinnes of Ieroboam, who had made
Israel to sinne. † In those daies our Lord began to be wearie 32
of Israel: and Hazael smote them in al the costes of Israel,
† from Iordan agaynst the East quarter, al the land of Galaad, 33
and Gad, and Ruben, and Manasses, from Aroer, which is
vpon the Torrent Arnon, and Galaad, and Basan. † But the 34
rest of the wordes of Iehu, & al that he did, and his strength,
are not these thinges writen in the Booke of the wordes of
the dayes of the kinges of Israel? † And Iehu slept with his 35
fathers, and they buried him in Samaria: and Ioachaz his
sonne reigned for him. † And the dayes which Iehu reigned 36
ouer Israel, be eight and twentie yeares in Samaria.

* *Moral good workes* done in state of mortal sinne not meriting eternal life, are often rewarded temporally. *S. Aug. cont. mend. c. 2.*

CHAP. XI.

Athalia killing al the kinges progenie (except Ioas, who is saued by his aunt) vsurpeth the kingdome. 4. But the seuenth yeare Ioiada the high priest crowneth Ioas king. 13. causeth Athalia to be slaine, 17. and maketh couenant betwen God, the king, and the people.

BVT Athalia the mother of Ochozias seing her sonne 1
dead, arose, and :: slew al the kinges seede. † But Iosaba 2
king Iorams daughter, the sister of Ochozias, taking Ioas
the sonne of Ochozias, stole him out of the middes of the
kinges children, that were slaine, and his nurce out of the
bedchamber: and hid him from the face of Athalia, that
he should not be slaine. † And he was with her sixe yeares 3
secretly in the house of our Lord. Moreouer Athalia reigned
ouer the land. † And in the seuenth yeare :: Ioiada sent and 4
taking the centurions, and the souldiars brought them in to
him into the temple of our Lord, and made a couenant with
them: and adiuring them in the house of our Lord, shewed
them the kinges sonne: † and commanded them, saying: 5
This is the thing, which you must doe. † Let the third part 6
of you

:: Ambition cause of much cruelties.

:: Our Saui our calleth this high priest Zacharias; which signifieth *blessed of our Lord*, for the iustice which he did towards Athalia and Ioas. *S. Hieron. li. 4. in Matth. c. 23.*

of you goe in on the Sabbath, and keepe the watch of the kinges house. And let a third part be at the gate Sur: & let a third part be at the gate behind the dwelling of the shildebearers: and you shal keepe the watch of the house of Messa.
7 † But let two partes of you al that goe forth on the Sabbath, keepe the watch of the house of our Lord about the king.
8 † And you shal gard him round about, hauing weapons in your hands: & if anie man shal enter the precinct of the temple, let him be slaine: and you shal be with the king coming in
9 & going out. † And the centurions did according to al thinges, that Ioiada the priest had commanded them: & euerie one taking their men, that went in on the Sabbath, with them that
10 went out in the Sabbath, came to Ioiada the priest. † Who gaue them the speares, & the weapons of king Dauid, which
11 were in the house of our Lord. † And they stood euerie one hauing their weapons in their hand, on the right side of the temple, vnto the leaft side of the altar, & of the temple, about
12 the king. † And he brought forth the kinges sonne, and put vpon him the diademe, and the couenant: and they made him king, and anoynted him: and clapping with the hand, sayd:
13 God saue the king. † And Athalia heard the voice of people running: and she going in to the multitudes into the temple
14 of our Lord, † saw the king standing vpon the tribunal seate according to the maner, and the singers, and trumpettes nere him, and al the people of the land reioysing, and sounding the trumpettes: and she rent her garmentes, and cried: A conspiracie, a conspiracie. † But Ioiada commanded the centurions,
15 that were ouer the armie, and sayd to them: Lead her forth without the precinct of the temple, and whosoeuer shal follow her, let him be striken with the sword. For the priest had
16 sayd: Let her ⁂ not be slaine in the temple of our Lord. † And they layd handes on her: and threw her by the way of the entrance of the horses, beside the palace, and she was slaine
17 there. † Ioiada therfore made a couenant betwen our Lord, and the king, and betwen the people, that it should be the people of our Lord, and betwen the king and the people.
18 † And al the people of the land entered into the temple of Baal, and destroyed his altars, and his images they brake in peces stoutly: Mathan also the priest of Baal they slew before the altar. And the priest sette gardes in the house of our Lord.
19 † And he tooke the centurious, and the legions of Cerethi

⁂ Great respect is to be had of holie places. Wherof cometh the priuilege of Sanctuaries.

and Phelethi, and al the people of the land, and they brought the king from the house of our Lord: and they came by the way of the gate of the shildebearers into the palace, and he sate vpon the throne of the kinges. † And al the people of 20 the land reioyſed, and the citie was quiet: but Athalia was slaine with the sword in the kinges house. † And Ioas was 21 seuen yeares old, when he began to reigne.

CHAP. XII.

Ioas willeth the priestes to repaire what needeth in the temple, receiuing al the money offered there. 6. Which they not performing, the high priest prouideth that al is amended, 16. the priestes receiuing only the money due to themselues. 17. Hazael king of Syria taking Geth, and threatning Ieruſalem is pacified with money. 19. Ioas is traitarously slaine by his seruantes, and his sonne Amasias reigneth.

IN the seuenth yeare of Iehu reigned Ioas: and he reigned 1 fourtie yeares in Ieruſalem. The name of his mother was Sebia of Berſabee. † And Ioas did right before our Lord al 2 the daies, that Ioiada the priest taught him. † But yet the ex- 3 celses he tooke not away: for the people immolated & burnt incense in the excelses. † And Ioas sayd to the priestes: Al 4 the money of the sanctified thinges, which is brought into the temple of our Lord by the passengers, which is offered for the :: price of a soule, and which of their owne accord, and of their owne free hart they bring into the temple of our Lord: † let the priestes take it according to their order, and mayn- 5 teine reparations of the house, if they shal see any thing that needeth reparation. † Therfore vntil the three and twenteth 6 yeare of king Ioas, the priestes did not make reparations of the temple. † And king Ioas called Ioiada the high priest and 7 the priestes, saying to them: Why make you not the reparations of the temple? Take you therfore money no more according to your order, but render it to the reparation of the temple. † And the priestes were prohibited to take money 8 anie more of the people, and to make the reparations of the temple. † And Ioiada the high priest tooke * a treasurie, and 9 opened a hole in the toppe, and sette it by the altar at the right hand of them that goe into the house of our Lord, and the priestes that kept the doores, did cast into it al the money, that was brought to the temple of our Lord. † And when 10 they saw that there was very much money in the treasurie, the kinges

:: That is, the ordinarie oblation for ech particular person. *Exod.* 30.

* *a chest or almes boxe.*

kinges scribe, and the high priest went vp and powred it out,
and counted the money, that was found in the house of our
11 Lord: † and they gaue it according to number and measure
into their hand, which did ouersee the maisons of the house
of our Lord: who bestowed it on carpenters, and on masons,
12 such as wrought in the house of our Lord, † and made repa-
rations: and on them that hewed stones, and that they should
bye trees, and stones, that were hewed, so that the reparation
of the house of our Lord was accomplished in al thinges,
13 which had neede of cost to vphold the house. † But yet there
were not made of the same money the watter portes of the
temple of our Lord, and the fleshhookes, and censars, and
trumpers, and euerie vessel of gold and siluer, of the money,
14 that was brought into the temple of our Lord. † For it was
geuen them that did the worke, that the temple of our Lord
15 might be repayred: † and there was no account made with
those men, that receiued the money to distribute it to the
16 craftes men, but vpon their fidelitie they bestowed it. † But
the money for offence, & the money for sinnes, they brought
not into the temple of our Lord, because it was the priestes.
17 † Then Hazael the king of Syria went vp, and fought agaynst
18 Geth, and tooke it: and directed his face to goe vp to Ierusa-
lem. † For which cause Ioas the king of Iuda tooke al the
sanctified thinges, which Iosaphat, and Ioram, and Ochozias
his fathers the kinges of Iuda had :: consecrated, and which ::Dedicated to
him self had offered: and al the siluer, that could be found in holie vse.
the treasures of the temple of our Lord, and in the kinges pa-
lace: and sent it to Hazael the king of Syria, and he retyred
19 from Ierusalem. † But the rest of the wordes of Ioas, and al
that he did, are not these thinges written in the Booke of the
20 wordes of the daies of the kinges of Iuda? † And his seruantes
arose, and conspired among them selues, and stroke Ioas in
21 the house of Mello in the descent of Sella. † For Iosachar the
sonne of Semaath, and Iozabad the sonne of Somer his ser-
uantes, stroke him, and he died: and they buried him with
his fathers in :: the citie of Dauid, and Amasias his sonne
reigned for him.

:: He was buried in the citie but not in the sepulcher of the kinges. 2 Paral. 24 for his impietie in the latter part of his life.

CHAP. XIII.

Joachaz King of Israel is afflicted by the Syrians, 4. and deliuered. 6. Yet destroyeth not idolatrie. 8. dieth, and his sonne Ioas followeth his euil steppes. 14. Eliseus being sicke willeth the king to shoote, 18. and to strike the

earth, Who striking thrise, is told that he shal thrise strike the Syrians. 20. Eliseus dieth, and a dead man is reuiued touching his bones. 22. Ioas receiueth that which the Syrians had taken from Israel.

IN the three and twenteth yeare of Ioas the sonne of Ochozias the king of Iuda, reigned Ioachaz the sonne of Iehu ouer Israel in Samaria, seuentene yeares. † And he did euil before our Lord, and folowed the sinnes of Ieroboam the sonne of Nabat, who made Israel to sinne, and declined not from them. † And the furie of our Lord was wrath-gaynst Israel, and he deliuered them into the hand of Hazael the king of Syria, and into the hand of Benadad the sonne of Hazael, alwaies. † But Ioachaz besought the face of our Lord, and our Lord heard him: for he saw the distresse of Israel, that the king of Syria had broken them: † and our Lord gaue a sauiour to Israel, and they were deliuered out of the hand of the king of Syria: and the children of Israel dwelt in their tabernacles as yesterday and the day before. † But yet they departed not from the sinnes of Ieroboam who made Israel to sinne, but they walked in them: for the grone also remayned in Samaria. † And there were leaft to Ioachaz of the people but fiftie horsemen, and ten chariotes, and ten thousand footmen: for the king of Syria had slaine them, and had brought them as dust by threshing in the barne floore. † But the rest of the wordes of Ioachaz, and al that he did, and his strength, are not these thinges writen in the Booke of the wordes of the daies of the kinges of Israel? † And Ioachaz slept with his fathers, & they buried him in Samaria: and Ioas his sonne reigned for him. † In the seuen and thirteth yeare of Ioas the king of Iuda reigned Ioas the sonne of Ioachaz ouer Israel in Samaria sixtene yeares, † and he did that which is euil in the sight of our Lord, he declined not from al the sinnes of Ieroboam the sonne of Nabat, who made Israel to sinne, but he walked in them. † But the rest of the wordes of Ioas, and al that he did, and his strength, how he fought agaynst Amasias the king of Iuda, are not these thinges writen in the Booke of the wordes of the dayes of the kinges of Israel? † And Ioas slept with his fathers: but Ieroboam sate vpon his throne. Moreouer Ioas, was buried in Samaria with the kinges of Israel. † And Eliseus was sicke of an infirmitie, wherof also he died: and Ioas the king of Israel went downe

to him.

to him, and wept before him, and sayd: My father, my father,
15 the charlote of Israel and the garder therof. † And Eliseus
sayd to him: fetch a bow and arrowes. And when he had
16 brought him a bow, and arrowes, † he sayd to the king of
Israel: Put thy hand vpon the bow. And when he had put
17 his hand, Eliseus put his handes ouer the kinges handes, † and
sayd: Open the east window. And when he had opened it,
Eliseus sayd: Shote an arrow. And he shot. And Eliseus sayd:
The arrow of the saluation of our Lord, and the arrow of
saluation agaynst Syria: and thou shalt strike Syria in Aphec,
18 til thou consume it. † And he sayd: Take vp the arrowes.
Who when he had taken them agayne, he sayd to him: Strike
the earth with a iauelin. And when he had striken three ti-
19 mes, and stood stil, † the man of God was angrie with him,
& sayd: :: If thou hadst striken fiue or six or seuen times, thou
hadst striken Syria euen to destruction: but now three times
20 shalt thou strike it. † Eliseus therfore died, and they buried
him. And the rouers of Moab came into the land the same
21 yeare. † And certayne persons burying a man, saw the ro-
uers, and threw the bodie in the sepulchre of Eliseus. Which
when it had touched the bones of Eliseus, the man reuiued,
22 and stood vpon his feete. † Hazael therfore the king of Syria
23 afflicted Israel al the daies of Ioachaz: † and our Lord had
mercie on them, and returned to them for his couenant,
which he had with Abraham, and Isaac, and Iacob: and he
would not destroy them, nor vtterly cast them away, vntil
24 this present time. † And Hazael the king of Syria died, and
25 Benadad his sonne reigned for him. † Moreouer Ioas the
sonne of Ioachaz, tooke the cities out of the hand of Bena-
dad the sonne of Hazael, which he had taken out of the hand
of Ioachaz his father by the right of warre, three times did
Ioas strike him, and he deliuered the cities to Israel.

:: It was reuei-
led to the pro-
phet that so
often as the
king should
strike the
earth, so often
he should
haue victories
against the Sy-
rians, but not
how often he
would strike
on the earth.

CHAP. XIIII.

Amasias king of Iuda killeth those that had slaine his father; 7. and striketh Edom. 8. Prouoking Ioas king of Israel to warre, receiueth a contemptible answer: 11. prouoking againe is beaten in battle, and Ierusalem is ransacked. 15. Ioas dieth and his sonne Ieroboam foloweth the bad steppes of the first Ieroboam; yet recouereth manie places lost before. and dying his sonne Zacharias reigneth.

IN the second yeare of Ioas the sonne of Ioachaz the king of Israel reigned Amasias the sonne of Ioas the king of Iuda. † Fiue and twentie yeares old was he when he began to reigne: and nine and twentie yeares he reigned in Ierusalem, the name of his mother was Ioadan of Ierusalem. † And he did right before our Lord, but yet not as Dauid his father. He did according to al thinges, which Ioas his father did: † but this onlie that he tooke not away the excelses: for yet the people immolated, and burnt incense in the excelses. † And when he obtayned the kingdom, he smote his seruantes, which had slaine the king his father: † but their children that killed him, he did not put to death, according to that which is written in the booke of the law of Moyses, as our Lord commanded, saying: The fathers shal not die for the children, neither shal the children die for the fathers: but euerie one shal die in his owne sinne. † He smote Edom in the Vail of Salt pittes ten thousand, and tooke the rocke in battel, and called the name therof, Iectehel vntil this present daye. † Then Amasias sent messengers to Ioas the sonne of Ioachaz, the sonne of Iehu the king of Israel, saying: Come, :: let vs see one an other. † And Ioas the king of Israel sent agayne to Amasias the king of Iuda saying: A thistle of Libanus sent to a cedar tree, which is in Libanus, saying: Geue thy daughter to my sonne to wife. And the beastes of the forest, that are in Libanus, passed and trode the thistle. † Thou striking hast preuayled ouer Edom, and thy hart hath puffed thee vp: be content with the glorie, and sit in thy house: Why prouokest thou euil, that thou mayst fal and Iuda with thee. † And Amasias agreed not. And Ioas the king of Israel went vp, and they saw eche other, he and Amasias the king of Iuda in Bethsames a towne of Iuda. † And Iuda was strooken before Israel, and euerie man fled into their tabernacles. † But Ioas the king of Israel did take Amasias the king of Iuda the sonne of Ioas, the sonne of Ochozias, in Bethsames, and brought him into Ierusalem: and he brake downe the wal of Ierusalem, from the gate of Ephraim vnto the gate of the corner, fowre hundred cubites. † And he tooke al the gold, and siluer, and al the vessel, that were found in the house of our Lord, and in the kinges treasures, and hostages, and returned into Samaria. † But the rest of the wordes of Ioas which he did, and his strength, wherwith he fought against

Amasias

1 2 3 4 5 6 Deut. 24. 7 8 9 10 11 12 13 14 15

* Amongst kinges being at variance, seing one an other inporteth, as much as to fight a battle.

Amasias the king of Iuda, are not these thinges writen in the
16 Booke of the wordes of the daies of the kinges of Israel? † And
Ioas slept with his fathers, and was buried in Samaria with the
17 kinges of Israel: & Ieroboam his sonne reigned for him. † And
Amasias the sonne of Ioas the king of Iuda liued, after that
Ioas the sonne of Ioachaz the king of Israel was dead, fifetene
18 yeares. † But the rest of the wordes of Amasias, are not
these thinges writen in the Booke of the wordes of the daies
19 of the kinges of Iuda? † And there was a conspiracie made
against him in Ierusalem: but he fled into Lachis. And they
20 sent after him into Lachis, and killed him there. † And they
caried him away vpon horses, and he was buried in Ierusalem
21 with his fathers in the Citie of Dauid. † And al the people of
Iuda tooke Azarias sixtene yeares old, and made him king for
22 his father Amasias. † He built Ælath, and restored it to Iuda,
23 after that the king slept with his fathers. † In the fifteenth
yeare of Amasias the sonne of Ioas the king of Iuda, reigned
Ieroboam the sonne of Ioas the king of Israel in Samaria, one
24 and fourtie yeares: † and he did that which is euil before
our Lord. He departed not from al the sinnes of Ieroboam
25 the sonne of Nabat, who made Israel to sinne. † He restored
the borders of Israel from the entrance of Emath, vnto the Sea
of the wildernesse, according to the word of our Lord the
God of Israel, which he spake by his seruãt Ionas the sonne of
Amathi, the prophete, who was of Geth, which is in Opher.
26 † For our Lord saw the affliction of Israel exceding bitter,
and that they were consumed vnto the imprisoned & meanest
27 persons, and that there was none to helpe Israel. † Neither
did our Lord determine that he would destroy the name of
Israel from vnder heauen, but he saued them in the hand of
28 Ieroboam the sonne of Ioas. † But the rest of the wordes of
Ieroboam, and al that he did, and his strength, wherwith he
fought, and how he restored Damascus, and Emath to Iuda in
Israel, are not these thinges writen in the Booke of the wor-
29 des of the daies of the kinges of Israel? † And Ieroboam slept
with his fathers the kinges of Israel, and Zacharias his sonne,
reigned for him.

CHAP. XV.

Azarias beginneth wel, 4. afterward (for offering incense on the altar. 2. Paralip. 26.) is strooken with leprosie, cast out of the temple, and from conuersation with the people, his sonne Ioathan ruling the kingdom. 8. Sellum killeth

killeth Zacharias king of Israel and reigneth in his place. 14. *After one moneth Manahem killeth Sellum & reigneth also wickedly.* 19. *Maketh league with the Syrians.* 22. *dieth and his sonne Phaceia reigneth.* 25. *Phacee killeth him, and reigneth.* 29. *The Assyrians spoyle the countrie, and carie away manie captiues.* 30. *Osee killeth Phacee and reigneth.* 32. *In the meane time Ioathan regning in Iuda is infested with enemies.* 38. *dieth, and his sonne Achaz reigneth.*

IN the seuen and twenteth yeare of Ieroboam the king of Israel reigned :: Azarias the sonne of Amasias the king of Iuda. † He was sixtene yeares old, when he began to reigne, and two and fiftie yeares he reigned in Ierusalem: the name of his mother was Iechelia of Ierusalem, † And he did that which was liked before our Lord, according to al thinges that his father Amasias did. † But the excelses he destroyed not: as yet the people sacrificed, and burnt incense in the excelses. † And our Lord stroke the king, and he was :: a leper vntil the day of his death, and he dwelt in a free house a part: but Ioathan the kinges sonne gouerned the palace, and iudged the people of the land. † But the rest of the wordes of Azarias, and al that he did, are not these thinges writen in the Booke of the wordes of the daies of the kinges of Iuda? † And Azarias slept with his fathers: and they buried him with his ancetors :: in the citie of Dauid, and Ioathan his sonne reigned for him. † In the eight and thirteth yeare of Azarias the king of Iuda, reigned Zacharias the sonne of Ieroboam ouer Israel in Samaria sixe monethes: † and he did that which is euil before our Lord, as his fathers had done: he departed not from the sinnes of Ieroboam the sonne of Nabat, who made Israel to sinne. † And Sellum the sonne of Iabes conspired against him: and smote him openly, killed him, and reigned for him. † But the rest of the wordes of Zacharias, are not these writen in the Booke of the wordes of the dayes of the kinges of Israel? † This is the word of our Lord, which he spake to Iehu, saying: Thy children shal sit vnto the fourth generation vpon the throne of Israel. And so it came to passe. † Sellum the sone of Iabes reigned the nine and thirteth yeare of Azarias the king of Iuda: and reigned one moneth in Samaria. † And Manahem the sonne of Gadi went vp from Thersa: and he came into Samaria, and smote Sellum the sonne of Iabes in Samaria, and slew

:: Otherwise called Ozias. 2. *Paral.* 26. *Mat.* 1.

:: This punishment was inflicted vpon him, for his presumption to offer incēse on the altar. 2. *Paralip.* 26.

:: He was buried honorably *in the citie of Dauid*, that is, nere to the walles, but in the filde, because he was a leper euen to his death. 2. *Paral.* 26.

15 and slew him, & reigned for him. † But the rest of the wordes
of Sellum, & his conspiracie, wherwith he wrought treason,
are not these thinges written in the Booke of the wordes of
16 the dayes of the kinges of Israel? † Then Manahem stroke
Thapsa and al that were in it and the borders therof from
Thersa, for they would not open vnto him: and he slew al
17 wemen therof that were withchilde, and ripped them. † In
the nine and thirteth yeare of Azarias the king of Iuda, reig-
ned Manahem the sonne of Gadi ouer Israel ten yeares in Sa-
18 maria. † And he did that which was euil before our Lord: he
departed not from the sinnes of Ieroboam the sonne of Na-
19 bat, who made Israel to sinne al his dayes. † Phul also the king
of the Assyrians came into the land, and Manahem gaue to
Phul a thousand talentes of siluer, that he should ayde him, &
20 establish his kingdom. † And Manahem put a taxe of siluer
vpon Israel, on them that were mightie and riche to geue the
king of the Assyrians, fiftie sicles of siluer euerie man: and the
king of the Assyrians returned, and taried not in the land.
21 † But the rest of the wordes of Manahem, and al that he did,
are not these thinges written in the Booke of the wordes of
22 the daies of the kinges of Israel? † And Manahem slept with
23 his fathers: and Phaceia his sonne reigned for him. † In the
fifteth yeare of Azarias the king of Iuda reigned Phaceia the
24 sonne of Manahem ouer Israel in Samaria two yeares: † and
he did that which was euil before our Lord: he departed not
from the sinnes of Ieroboam the sonne of Nabat, who made
25 Israel to sinne. † And Phacee the sonne of Romelia, his cap-
taine conspired against him, and stroke him in Samaria, in
the towre of the kinges house beside, Argob and beside Arie,
and with him fiftie men of the children of the Galaadites,
26 and he slewe him, and reigned for him. † But the rest of the
wordes of Phaceia & al that he did, are not these thinges writ-
ten in the Booke of the wordes of the daies of the kings
27 of Israel. † In the two and fifteth yeares of Azarias the king
of Iuda reigned Phacee the sonne Romelia ouer Israel in Sa-
28 maria twentie yeares. † And he did that which was euil be-
fore our Lord: he departed not from the sinnes of Ieroboam
29 the sonne of Nabat, who made Israel to sinne. † In the dayes
of Phacee the king of Israel came Theglathphalasar the king
of Assur, & :: tooke Aion, and Abel the house of Maachar and
Ianoe, and Cedes, and Asor, and Galaad, and Galilee, and al

:: Some men of Ruben, Gad, Manasses, and Nephtali, were caried captiues into Assyria.

the land of Nepthali: and transported them vnto the Assyrians. † And Osee the sonne of Ela conspired, and lay in wayte against Phacee the sonne of Romelia, and stroke him, and slew him: and he reigned for him the twentith yeare of Ioatham the sonne of :: Ozias. † But the rest of the wordes of Phacee, and al that he did, are not these things written in the Booke of the wordes of the dayes of the kings of Israel? † In the second yeare of Phacee the sonne of Romelia the king of Israel, reigned Ioatham the sonne of Ozias the king of Iuda. † Fiue and twentie yeares old was he when he began to reigne, and sixtene yeares he reigned in Ierusalem: the name of his mother was Ierusa, the daughter of Sadoc. † And he did that which was liked before our Lord; according to al things, which Ozias his father had done, did he worke. † Howbeit the excelses he tooke not away: as yet the people immolated, and burnt incense in the excelses, he built the highest gate of the house of our Lord. † But the rest of the wordes of Ioatham, and al that he did, are not these things written in the Booke of the words of the dayes of the kings of Iuda? † In those dayes our Lord began to send into Iuda Rasin the king of Syria, and Phacee the sonne of Romelia. † And Ioatham slept with his fathers, and was buried with them in the citie of Dauid his father, and Achaz his sonne reigned for him.

:: Otherwise callad Azarias. 4. 4.

30 31 32 33 34 35 36 37 39

CHAP. XVI.

Achaz king of Iuda besides other idolatrie, sacrificeth his owne sonne to idoles. 5. The kinges of Israel and Syria besiegeing Ierusalem, the Assyrians are hyred to relieue it. 10. Achaz causeth Vrias to make an altar like to one in Damascus, 14. in place of Gods altar: 17. remoueth diuers other things perteyning to diuine seruice, 19. dieth, and his sonne Ezechias reigneth.

IN the seuenteth yeare of Phacee the sonne of Romelia reigned Achaz the sonne of Ioatham king of Iuda. † Twentie yeares old was Achaz when he began to reigne, and he reigned sixtene yeares in Ierusalem: he did not that which was pleasing in the sight of our Lord his God, as Dauid his father. † But he walked in the way of the kings of Israel: moreouer also he consecrated his sonne, making him passe through fire according to the idols of the Gentils: which our Lord destroyed before the children of Israel. † He immolated also

1 2 3 4

also victimes, and burnt incense in the excelses, and on the
5 hilles, and vnder euery tree full of greene leaues. † Then
went vp Rasin the king of Syria, and Phacee the sonne of
Romelia the king of Israel into Ierusalem to fight: & when
they besieged Achaz, they were not able to ouercome him.
6 † At that time Rasin the king of Syria restored Aila to Syria,
and threw out the Iewes out of Aila: and the Idumeians came
7 into Aila, and dwelt there vnto this day. † And Achaz sent
messengers to Theglathphalasar the king of the Assyrians,
saying: I am thy seruant, and thy sonne: come vp, and saue
me out of the hand of the king of Syria, and from the hand
of the king of Israel, which are risen together against me.
8 † And when he had gathered together the siluer and gold,
that could be founde in the house of our Lord, and in the
kings treasures, he sent giftes to the king of the Assyrians.
9 † Who also agreed to his wil: for the king of the Assyrians
went vp into Damascus, and wasted it: and he transferred
10 the inhabitants therof to Cyrene, but Rasin he slew. † And
king Achaz went forth to meete Theglathphalasar the king
of the Assyrians into Damascus, and when he had seene the
altar of Damascus, king Achaz sent to Vrias the priest a pa-
terne of it, and a similitude according to al the worke therof.
11 † And Vrias the priest built an altar, according to al things,
which king Achaz had commanded, from Damascus, so did
the priest Vrias, whilest king Achaz came from Damascus.
12 † And when the king was come from Damascus, he saw the
altar and worshipped it: and went vp and immolated holo-
13 caustes, and his sacrifice, † and offered libamentes, and
powred the bloud of the pacifiques, which he had offered
14 vpon the altar. † Moreouer the altar of brasse that was be-
fore our lord, he remoued from the face of the temple, and
from the place of the altar, and from the place of the temple
of our Lord: and he sett it at the side of the altar toward the
15 North. † King Achaz also comanded Vrias the priest, saying:
Vpon the greater altar offer the morning holocaust, and the
euening sacrifice, and the kings holocaust, and his sacrifice,
and the holocaust of the whole people of the land, and their
sacrifices, and their libamentes: and al the bloud of the
holocaust, and al the bloud of the victime thou shalt powre
out vpon it: but the altar of brasse shalbe prepared readie at
16 my pleasure † Vrias therfore the priest did according to al

things, which king Achaz had commanded him. † And king Achaz tooke the engrauen feete, and the lauatorie that was vpon them: and he tooke downe the * sea from the oxen of brasse, that held it vp, and put it vpon the pauement paued with stone. † The * Musach also of the Sabbath, which he had built in the temple: and the entrie of the king outward he turned into the temple of our Lord because of the king of the Assyrians. † But the rest of the wordes of Achaz, which he did, are not these written in the Booke of the wordes of the dayes of the kinges of Iuda? † And Achaz slept with his fathers, and was buried with them in the citie of Dauid, and Ezechias his sonne reigned for him. 17 18 19 20

* the great vessel.
* the place where the king offered.

CHAP. XVII.

Salmanasar king of Assyrians maketh Osee king of Israel tributarie, and perceiuing his endeuour to be reuolted therof, imprisoneth him; after three yeares siege taketh Samaria, and carieth the people captiue into Assiria. 7. All which God permitteth for diuers great sinnes here recited. 25. The new inhabitantes of the countrie not knowing God, are deuoured by lions. Whereupon a true priest is sent to instruct them. 29. but they leauing the rites of true religion do mixt the same with idolatrie.

IN the twelfth yeare of Achaz king of Iuda, reigned Osee the sonne of Ela in Samaria ouer Israel nine yeares. † And he did euil before our Lord: but not as the kinges of Israel, that had bene before him. † Against him came vp Salmanasar king of the Assyrians, and Osee was made seruant to him, and payd him tributes. † And when the king of the Assyrians had found, that Osee endeauoring to rebel had sent messengers to Sua the king of Ægypt, that he might not pay tributes to the king of the Assyrians, as euery yeare he was accustomed, he besieged him, and cast him bounde into prison. † And he ranged through al the land: and going vp to Samaria, he besieged it three yeares. † And in the ninth yeare of Osee, the king of Assyrians tooke Samaria, and transferred Israel vnto the Assyrians: and he put them in Hala, and in Habor beside the riuer of Gozan, in the cities of the Medes. † For it came to passe, when the children of Israel had sinned to our Lord their God, which brought them out of the land of Ægypt, and out of the hand of Pharao the king of Ægypt, they worshipped strange goddes. † And they walked according to the rite of the Gentiles, which our Lord had consumed in the sight of the 1 2 3 4 5 6 7

the children of Israel, and of the kings of Israel: because they
9 had done in like maner. † And the children of Israel offended
our Lord their God with wordes not right: & built them ex-
celses in al their cities from the Towre of watchmen vnto the
10 fenced citie. † And they made them statues & groues on euerie
11 high hil, and vnder euerie thicke woddie tree: † and burnt
there incense vpon the altars after the maner of the Gentiles,
which our Lord remoued from their face: and they did wic-
12 ked things, prouoking our Lord. † And they worshipped
the filthes, wherof our Lord commanded them, that thou
13 should not doe this thing. † And our Lord testified in Israel
and in Iuda by the hand of al the Prophetes and Seers, saying:
Returne from your most wicked wayes, and keepe my pre-
cepts, and ceremonies according to al the law, which I com-
manded your fathers: and as I haue sent to you in the hand
14 of my seruantes the Prophetes. † Who heard not, but harde-
ned their necke according to the necke of their fathers, who
15 would not obey our Lord their God. † And they cast away
his ordinances, and the couenant that he made with their fa-
thers, and the testifications, wherwith he contested them: and
they followed vanities, and did vainly: and they followed the
Gentiles, that were round about them, concerning which
our Lord had commanded them, that they should not doe as
16 they did. † And they forsooke al the preceptes of our Lord
their God: and made to them selues two molten calues, and
groues, and adored al the hoste of heauen: and they serued
17 Baal, † and consecrated their sonnes, and their daughters
through fyre: and they gaue themselues to deuinations, and
soothsayings: and they deliuered vp themselues to doe euil
18 before our Lord, :: that they might prouoke him. † And our
Lord was wrath with Israel vehemently, and tooke them
away from his sight, and there remayned but the tribe of Iuda
19 onlie. † But neither Iuda it self kept the commandementes
of our Lord their God: but walked in the errours of Israel,
20 which it had wrought. † And our Lord reiected al the seede
of Israel, and afflicted them, & deliuered them into the hand
21 of the spoylers, til he threwe them away from his face: †euen
now from that time, when Israel was rent from the house of
Dauid, and made Ieroboam the sonne of Nabat their king:
for Ieroboam seperated Israel from our Lord, and made them
22 sinne a great sinne. † And the children of Israel walked in

:: That is, consequently they did prouoke him. 4.Reg. 14.7.9.

al the ſinnes of Ieroboam, which he had done: and they departed not from them, † vntil our Lord tooke away Iſrael from his face, as he had ſpoken in the hand of al his ſeruantes the Prophetes: and Iſrael was tranſported out of their land vnto the Aſſyrians, vntil this day. † And the king of the Aſſyrians brought from Babylon, and from Cutha, and from Auah, and from Emath, and from Sepharuaim: and placed them in the cities of Samaria for the children of Iſrael: who poſſeſſed Samaria, and dwelt in the cities therof. † And when they began to dwel there, they feared not our Lord: and our Lord ſent lions vpon them, which killed them. † And it was told the king of the Aſſyrians, and ſayd. The nations, which thou haſt transferred, and made to dwel in the cities of Samaria, know not the ordinances of the God of the land: and the Lord hath ſent lions vpon them: and behold they kil them, for that they know not the rite of the God of the land. † And the king of the Aſſyrians commanded, ſaying: Bring thither one of the prieſtes, which you brought thence captiue, and let him goe, and dwel with them: and let him teach them the ordinances of the God of the land † Therfore when one of thoſe prieſts, which were led captiue from Samaria, was come, he dwelt in Bethel, and taught them how they ſhould worship our Lord. † And euerie Nation framed their owne god, and put them in the highe temples, which the Samaritanes had made, Nation and Nation in their cities, where they dwelt. † For the men of Babylon made Socorhbenoth: and the Cutheites made Nergel: and the men of Emath made Aſima. † Moreouer the Heueites made Nebahaz & Tharthac. And they that were of Sepharuaim burnt their children in fyre, to Adramelech, and Anamelech the goddes of Sepharuaim. † and neuetheles they :: worſhipped our Lord. And they made to themſelues of the vileſt perſones prieſtes of the excelſes, and they placed them in the highe temples. † And when they worſhipped our Lord, they ſerued alſo their owne goddes according to the cuſtome of the Nations out of the which they were tranſported to Samaria: † vntil this preſent day they folow the old maner: they feare not our Lord, neither keepe they his ceremonies, and iudgements, and law, and the commandemet, which our Lord commanded the children of Iacob, whom he ſurnamed Iſrael: † and he had made a couenant with them, & had commanded them,

23 24 25 26 27 28 29 30 31 32 33 34 35

:: Not truly worſhipped but made ſhew to worſhippe. For true worſhip of God admitteth not worſhip of anie falſe god. v. 34.

them, saying: Feare not strange goddes, and adore them not,
36 neither worship them, and immolate not to them. † But the Lord your God, which brought you out of the Land of Ægypt in great strength, and a stretched out arme, him feare ye, and
37 him adore, and to him doe ye immolate. † The ceremonies also, and iudgementes, and law, and the commandment, that he wrote you, kepe ye, that you may doe them alwaies: and
38 feare not strange goddes. † And the couenant, that he made
39 with you, forget not: neither doe ye worship strange goddes, † but feare our Lord your God, and he wil deliuer you out of
40 the hand of al your enemies. † But they heard not, but did
41 according to their old custome. † These Nations therfore were fearing of our Lord but neuertheless seruing their idols also: for both their children and nephewes, as their fathers did, soe doe they vntil this present day.

CHAP. XVIII.

Ezechias destroyeth al places of idolatrie in Iuda, breaking also the brasen serpent, made by Moyses, because the people offered imense to it. 9. The captiuitie of the ten tribes is repeted. 13. Ezechias not able to resist the Assyrians payeth much money to them. 17. They neuertheles send forces against Ierusalem, reproch the king, blaspheme God, and terrifie the people.

1 IN the third yeare of Osee the sonne of Ela king of Israel, The second part.
2 reigned Ezechias the sonne of Achaz king of Iuda. † Fiue and twentie yeares old was he when he began to reigne: and he reigned nine and twentie yeares in Ierusalem: the name
3 of his mother was Abi the daughter of Zacharias. † And he did that which was good before our Lord, according
4 to al thinges which Dauid his father had done. † He destroyed the excelses, and brake the statuees in peeces, and cut downe the groues, and brake the brasen serpent, which Moyses had made: for vntil that time the children of Israel
* a peece of brasse. :: burnt incense to it: and he called the name therof * Nohestan. † He trusted in our Lord the God of Israel: therfore
5 after him there was not the like to him in al the kings of Iuda, yea neither among them that were before him:
6 † and he cleaued to our Lord, and departed not from his steppes, and he did his commandmentes, which our Lord
7 commanded Moyses. † Wherfore our Lord also was with him, and in al things, to the which he proceded, he behaued himselfe wisely. He rebelled also agaynst the king of the Assyrians

Actes of other kinges til the captiuitie of Iuda.

:: This image of a serpent not only when it wrought miraculous health, but also long after was worthely reserued in memorie of the benefite: but when the

people offered sacrifice vnto it, which is proper to God only, good Ezechias did laudably breake it. And to shew that there was no deitie in it: called it *Nohestan*, that is, a peece of brasse. And so in the Catholique Church when anie holie Relique or Image is abused, it is taken away, or therwise corrected. *See. S. Aug. li. 10. c. 8. ciuit. Ser. 14 de verb. Apost. & 101. de temp.*

Assyrians, and serued him not. † He stroke the Philisthians as farre as Gaza, & al the borders, from the Towre of watchmen vnto the fensed citie. † In the fourth yeare of king Ezechias, which was the seuenth yeare of Osee the sonne of Ela the king of Israel, came vp Salmanasar the king of the Assyrians into Samaria, and assaulted it. † and tooke it. For after three yeares, in the sixt yeare of Ezechias, that is, the ninth yeare of Osee the king of Israel, Samaria was taken: † and the king of the Assyrians transported Israel vnto the Assyrians, and placed them in Hala, and in Habor riuers of Gozan in the cities of the Medes: † because they heard not the voice of our Lord their God, but transgressed his couenant: al things, that Moyses the seruant of our Lord commanded, they heard not, neither did they it. † In the fourteenth yeare of king Ezechias, came vp Sennacherib the king of Assyrians to al the fensed cities of Iuda: and tooke them. † Then sent Ezechias the king of Iuda messengers to the king of the Assyrians into Lachis, saying: I haue sinned, retyre from me: and al that thou shalt put vpon me, I will beare. Therfore the king of the Assyrians put a taxe vpon Ezechias the king of Iuda, three hundred talents of siluer, and thirtie talents of gold. † And Ezechias gaue al the siluer that was found in the house of our Lord, and in the kinges treasures. † At that time Ezechias brake the doores of the temple of our Lord, and the plates of gold, which he had fastened on them, and gaue them to the king of the Assyrians. † But the king of the Assyrias sent Tharthan, and Rabsaris, and Rabsaces from Lachis to king Ezechias with a strong powre to Ierusalem: who when they were come vp they came to Ierusalem, and stoode beside the conduite of the vpper poole, which is in the way of the fullers field. † And they called the king: and there went out to them Eliacim the sonne of Helcias gouernour of the house and Sobna the Scribe and Ioahe the sonne of Asaph, the * register. † And Rabsaces sayd to them: Speake to Ezechias: Thus sayth the great king, the king of Assyrians: What is this confidence, that thou doest stay vpon? † Perhaps thou hast taken counsel, to prepare thy selfe to battle. Wherin hast thou confidence, that thou darest to rebel? † Dost thou hope in Ægypt a staffe of reede and broken, vpon which if a man leane, broken into splinters it wil enter into his hand, and pearce it? so is Pharao the king of Ægypt

8 9 10 11 12 13 14 15 16 17 18 19 20 21

* or recorder.

22 of Ægypt, to al that haue confidence in him. † But if you
wil say to me: We haue confidence in our Lord God: is not
this he, whose excelses and altars Ezechias hath taken away:
and he commanded Iuda and Ierusalem: Before this altar
23 shal you adore in Ierusalem? † Now therfore passe to my
lord the king of the Assyrians, and I wil geue you two thou-
sand horses, and see whether you be able to haue ryders for
24 them. † And how can you resiste before one prince of the
least seruantes of my lord? Hast thou confidence in Ægypt
25 for the chariotes and horsemen? † Why am I come vp with-
out the wil of the Lord to destroy it? The Lord sayd to me:
26 Goe vp to this land, :: and destroy it. † And Eliacim the sonne
of Helcias, and Sobna, and Ioahe sayd to Rabsaces: We
pray thee that thou speake to vs thy seruantes in Syryake:
for we vnderstand this tongue: and speake not to vs in the
Iewes language, the people hearing it, which is vpon the
27 wal. † And Rabsaces answered them, saying: What did my
lord send me to thee, that I should speake these wordes, and
not rather to the men that sit vpon the wal, that they may
eate their owne dung, and drinke their vrine with you?
28 † Rabsaces therfore stood, and cryed out with a lowd voyce
in the Iewes language, and sayd: Heare ye the wordes of the
29 great king, the king of the Assyrians. † Thus sayth the king:
Let not Ezechias seduce you: for he shal not be able to deli-
30 uer you out my hand. † Neither let him geue you confidence
vpon the Lord, saying: Our Lord deliuering wil deliuer vs,
and this citie shal not be geuen into the hand of the king of
31 the Assyrians. † Doe not heare Ezechias. For thus sayth the
king of the Assyrians: Doe with me that which is profitable
for you, and come forth to me: and euery man shal eate of
his vineyard, and of his figge tree: and you shal drinke wa-
32 ters of your owne cesternes, † til I come, and transporte you
into a land, that is like to your land, into a fruiteful land,
and plentiful of wyne, a land of bread and of vineyardes, a
land of oliuetes, and of oyle and honie, and you shal liue, and
shal not die. Heare not Ezechias, who deceiueth you, saying:
33 Our Lord wil deliuer vs. †:: Did the goddes of Nations deliuer
34 their land from the hand of the king of Assyrians? † Where
is the God of Emath & Arphad? Where is the God of Sephar-
uaim, of Ana, and Aua? did they deliuer Samaria out of my
35 hand? † What are they among al the goddes of nations, which

:: He fasly ad-
deth of his
owne that *he
should destroy it.*
For Isaias pro-
phecied the
contrarie, that
the Assyrians
campe should
be destroyed.
Isaie. 37. and
so it came to
passe *ch.* 19. *v.*
35. 2. *Pharal* 32.

:: Paganes and
Heretikes are
foolish & im-
pudent to com
pare their false
goddes and
phancies with
God almigh-
tie and Catho-
lique Reli-
gion.

haue deliuered their countrey out of my hand, that the Lord
can deliuer Ieruſalem out of my hand? † The people therfore 36
held their peace, and did not anſwer him any thing: for they
had receiued the kings commandement that they ſhould not 37
anſwer him. † And Eliacim the ſonne of Helcias, gouernour
of the houſe, and Sobna the ſcribe, and Ioahe the ſonne of
Aſaph regiſter came to Ezechias, their garments rent, and told
him the wordes of Rabſaces.

CHAP. XIX.

Ezechias in affliction requeſteth the prayers of Iſaias the prophet. 6. Who aſſureth him of Gods helpe. 8. The king of the Aſſyrians ſtil threatneth and blaſphemeth. 15. Ezechias praieth, 20. and God hearing the prayers of the one, and blaſphemies of the other, 28. promiſeth to protect Ieruſalem. 35. An Angel in one night killeth an hundred fourſcore and fiue thouſand of the Aſſyrians campe, their king returneth to Niniue, is there ſlaine by two of his owne ſonnes, and an other ſonne reigneth in his place.

VVHICH thinges when Ezechias the king had heard, 1
he rent his garmentes, and was couered with ſack-
cloth, and entered into the houſe of our Lord. † And he ſent 2
Eliacim the gouernour of the houſe, and Sobna the ſcribe,
and the ancientes of the prieſtes couered with ſackclothes,
to Iſaias the prophete the ſonne of Amos. † Who ſayd to 3
him: Thus ſaith Ezechias: This day is a day of tribulation, and
rebuke, and of blaſphemie: the children are come to the
birth, and the woman in trauel hath not ſtrength. † If per- 4
haps our Lord thy God wil heare al the wordes of Rabſaces,
whom the king of the Aſſyrians his maiſter hath ſent to vp-
brayd the liuing God, and reproue with wordes, which our
Lord thy God hath heard: and make thou prayer for the rem-
nantes that are found. † The ſeruantes therfore of king 5
Ezechias came to Iſaie. † And Iſaie ſayd to them: Thus shal 6
you ſay to your maiſter: Thus ſayth our Lord: Feare not for
the wordes, which thou haſt heard, with which the ſer-
uantes of the king of the Aſſyrians haue blaſphemed me.
† Behold I wil ſend into him a ſpirit, and he shal here a meſ- 7
ſage, and shal returne into his country, and I wil ouerthrow
him with the ſword in his country. † Rabſaces therfore 8
returned, and found the king of Aſſyrians expugning Lobna:
for he heard that he was departed from Lachis. † And when 9
he had heard of Tharaca the king of Æthiopia, ſaying:
Behold,

Behold, he is come forth to fight againſt thee: and went
10 againſt him, he ſent meſſengers to Ezechias, ſaying: † Say
this to Ezechias the king of Iuda: Let not thy God ſeduce
thee, in whom thou haſt confidence: neither ſay thou: Iеru-
ſalem ſhal not be deliuered into the handes of the king of the
11 Aſſyrians. † For thou thy ſelf haſt heard what the kinges of
the Aſſyrians haue done to al the countries, how they haue
12 ſpoyled them: canſt thou therfore onlie be deliuered? † Why
haue the goddes of the Nations deliuered al thoſe, whom my
fathers haue deſtroyed, to witte, Gozan, & Haran, and Reſeph,
and the children of Eden, which were in Thelaſſar? † Where
13 is the king of Emath, and the king of Arphad, and the king of
14 the citie of Sepharuaim, of Ana and Aua? † Therfore when
Ezechias had receiued the letters of the hand of meſſengers, &
had read them, he went vp into the houſe of our Lord, & layd
15 them open :: before our Lord, † & prayd in his ſight, ſaying:
Lord God of Iſrael, which ſitteſt vpon the cherubins, thou art
the only God of al the kinges of the earth: thou madeſt heauen
16 and earth: † Incline thine eare, and heare: open Lord thine
eies, and ſee: and heare al the wordes of Sennacherib, who
17 hath ſent to vpbrayd vnto vs the liuing God. † In verie deede
Lord, the kinges of the Aſſyrians haue deſtroyed Nations,
18 and the countries of al. † And they haue caſt their goddes
into fire: for they were not goddes, but the workes of mens
19 handes of wood and ſtone, and they deſtroyed them. † Now
therfore O Lord our God, ſaue vs from his hand, that al the
kingdomes of the earth may know, that thou art the Lord
20 the onlie God. † And Iſaie the ſonne of Amos ſent to Eze-
chias, ſaying: Thus ſaith our Lord the God of Iſrael: That
which thou haſt beſought me concerning Sennacherib the
21 king of the Aſſyrians, I haue heard. † This is the word, that
our Lord hath ſpoken of him: The :: virgine daughter of Sion
hath diſpiſed thee, and ſcorned thee: Behinde thy backe hath
22 the daughter of Ieruſalem wagged her head. † Whom haſt
thou vpbrayded, and whom haſt thou blaſphemed? againſt
whom haſt thou exalted thy voice, and lifted vp thine eies
23 in high? againſt the holie one of Iſrael. † By the hand of thy
ſeruantes thou haſt vpbrayded our Lord, and haſt ſayd: In the
multitude of my chariotes haue I climed the height of mou-
taynes, in the toppe of Libanus, and haue cut downe high
cedars therof, and the choſen firretrees of it. And I haue

:: Before the Arke & Propiatorie being the ſpecial place of prayer.

:: Though manie in the kingdom of Iuda fel to idolatrie, yet in reſpect of the reſt publikly profeſſing true faith and religion the Church is ſtil called a virgin and deſpiceth and idolaters blaſphemers, and falſe goddes.

:: A pleasant hill in the forrest.

entered into the borders therof, & the forrest of the :: carmel
therof † haue I cut downe. And I haue drunke strange wa- 24
ters, and haue dried vp with the steppes of my feete al the
waters inclosed. † Why, hast thou not heard what I haue 25
done from the begining? From ancient daies I haue made
that thing, and now I haue brought it to effect: and fensed
cities shal be into ruine of litle hilles bickering together.
† And they that sitte in them, weake of hand, they haue 26
trembled and are confounded, they became as the grasse of
the field, and the greene herbe of the roofes of houses, which
withered before it came to ripenesse. † Thy habitation, and 27
thy going out, and thy coming in, and thy waye I haue kno-
wen before, & thy furie against me. † Thou hast bene madde 28
against me, & thy pride hath ascended into myn eares: I ther-
fore wil put a ring in thy nostrels, and a bitte in thy lippes,
and wil bring thee back into the way, by the which thou
camest. † And to thee Ezechias this shal be a signe: Eate this 29
yeare what thou shalt finde: & in the second yeare, the things
that growe of themselues: moreouer in the third yeare sawe
ye and reape: plant ye vineyardes, and eate the fruite of them.
† And whatsoeuer shal be leaft of the house of Iuda, shal take 30
roote downeward, and beare fruit vpward. † For out of Ieru- 31
salem there shal remmantes goe forth, and that which is to
be saued from the mounte of Sion: the zeale of the Lord of
hostes shal doe this. † Wherfore thus sayth our Lord of the 32
king of the Assyrians: He shal not enter into this citie, nor
shoote arrowe into it, neither shal shield occupie it, nor muni-
tion compasse it. † By the way, that he came, he shal returne: 33
and into this citie he shal nos enter, sayth our Lord. † And 34
I wil protect this citie. and wil saue it for my self, and for Da-
uid my seruant. † It came to passe therfore in that night, an 35
Angel of our Lord came, and stroke in the campe of the Assy-
rians an hundred eightie fiue thousand. And when he was
risen early, he sawe al the bodies of the dead, † and Sênna- 36
cherib the king of the Assyrians departing went away, and
taried in Niniue. † And when he adored in the temple of 37
Nesroch his god, Adramelech and Sarasar his sonnes stroke
him with the sword, and they fled into the land of the Arme-
nians, and Asarhaddon his sonne reigned for him.

CHAP.

CHAP. XX.

Ezechias being sick is told by Isaias that he shal die: but praying to God obtayneth fiftenne yeares longer life, 8. and in confirmation therof receiueth a signe in Achaz dial, returning back tenne lines. 12. To the Assyrians bringing him presents, he sheweth al his treasures. 16. Which Isaias reproouing prophecieth the captiuitie of Iuda. 20. Ezechias dieth, and his sonne Manasses reigneth.

1 IN those dayes Ezechias was sick euen to death: and Isaie the sonne of Amos the prophete, came and sayd to him: Thus sayth our Lord God: Take order with thy house, for
2 thou shalt die, and shalt not liue. † Who turned his face to the
3 wal, and prayed our Lord, saying: † I beseech thee Lord, remember I pray thee how I haue walked before thee in truth, and in a perfect hart, and haue done that which is liked be-
4 fore thee. Ezechias therfore wept with great weeping. † And before Isaie was gone out of the middes of the court, the
5 word of our Lord came to him, saying: † Returne, and tel Ezechias the prince of my people: Thus sayth our Lord the God of Dauid thy father: I haue heard thy prayer, and seene thy teares: and behold I haue healed thee, the third day thou
6 shalt goe vp to the temple of the Lord. † And I wil adde to thy daies fiftene yeares: yea & out of the hand of the king of Assyrians I wil deliuer thee, and this citie, & I wil protect this
7 citie for my sake, and for Dauid my seruant. † And Isaie said: Fetch me a bunch of figges. Which when they had brought,
8 and had layd it vpon his sore, he was cured. † And Ezechias had sayd to Isaie: What signe shal there be, that our Lord wil heale me, and that I shal goe vp the third day to the temple
9 of our Lord? † To whom Isaie sayd: This shal be the signe from our Lord, that our lord wil doe the word, which he hath spoken: Wilt thou that the shadow goe forward ten lines, or
10 that it goe backe soe many degrees. † And Ezechias sayd: It is an easie matter for the shadow to goe forward ten lines, neither wil I that this be done, but that it returne back ten
11 degrees. † Isaie therfore the prophet inuocated our Lord, and brought backe the shadow by :: the lines, by the which it was now gone downe in the dial of Achaz, backward ten
12 degrees. † In that time Berodach Baladan, the sonne of Baladan, the king of the Babilonians sent letters and giftes to Ezechias: for he had heard that Ezechias had bene sicke.

:: If these tenne lines importe so manie houres, then the dial going forwardes againe, by like

degrees, this day was increased by twentie houres, and soe was longer then that in which Iosue procured stay of the sunne the space of one day, to witte of twelue houres. *Iosue.* 10. as S. Dyonise thinketh. *Epist: ad Policarp: See Glossa ord: in Iosue.*

† And Ezechias reioyſed in their coming, and he shewed them the houſe of aromatical ſpices, and gold and ſiluer, and diuerſe precious, odours, oyntementes alſo, and the houſe of his veſſels, and al that he had in his treaſures. There was not any thing which Ezechias shewed them not in his houſe, and in al his powre. † And Iſaie the prophete came to king Ezechias, and ſayd to him: What ſayd theſe men? or from whence came they to thee? To whom Ezechias ſaid: From a far counttie they came to me out of Babylon. † But he anſwered: What ſaw they in thy houſe? Ezechias ſayd: They ſaw al things whatſoeuer are in my houſe: there is nothing that I haue not shewed them in my treaſures. † Iſaie therfore ſaid to Ezechias, heare the word of our Lord: † Behold the daies shal come, & al things shal be taken away, that are in thy houſe, and that thy fathers haue layd vp vntil this day, into Babylon: there shal not anie thing remayne, ſayth our Lord. † Yea of the children alſo that come forth of thee, whom thou shalt beget shalbe taken away, and they shal be eunuches in the palace of the king of Babylon. † Ezechias ſaid to Iſaie: The word of our Lord which thou haſt ſpoken is good: be there peace and truth in my daies. † But the reſt of the wordes of Ezechias, and al his ſtrength, and how he made a poole, and a conduite, and brought waters in to the citie, are not theſe things writen in the Booke of the wordes of the daies of the kinges of Iuda? † And Ezechias ſlept with his fathers, and Manaſſes his ſonne reigned for him.

13 14 15 16 17 18 19 20 21

CHAP. XXI.

For the enormious impietie of Manaſſes, 10. God threatneth deſtruction of the kingdom. 16. He ſpilleth innocent bloud, 18. dieth, and his ſonne Amon reigneth alſo wickedly: 23. is ſlaine by his ſeruantes, and his ſonne Ioſias reigneth.

TWELVE yeares old was Manaſſes, when he began to reigne, & he reigned fiue and fiftie yeares in Ieruſalem: the name of his mother was haphſiba. † And he did euil in the ſight of our Lord, acording to the idols of the Nations, which our Lord deſtroyed from the face of the children of Iſrael. † And he was turned, and built the exceſſes, which Ezechias his father had deſtroyed: and he ſette vp altars to Baal, and made groues, as Achab the king of Iſrael had done: and he adored al the hoſt of heauen, and worshipped it.

1 2 3

† And

4 † And he built altars in the house of our Lord, of the which
5 our Lord sayd: In Ierusalem I wil put my name. † And he built altars to al the host of heauen in the two courtes of the
6 temple of our Lord. † And he made his sonne passe through fyre: and he vsed soothsaying, and obserued diuinations, and made pithones, and multiplied inchanters, to doe euil before
7 our Lord, and to prouoke him. † He sette also the idol of the groue, which he had made in the temple of our Lord: concerning the which our Lord spake to Dauid, and to Salomon his sonne: In this temple, and in Ierusalem, which I haue chosen out of al the tribes of Israel, I wil put my name for
8 euer. † And I wil noe more make the foote of Israel to be moued out of the land, which I gaue to their fathers: yet so if in worke they shal keepe al things, that I haue commanded them, al the law which my seruantes Moyses commanded
9 them. † But they heard not: but were seduced by Manasses, to doe euil :: aboue the Nations, which our Lord destroyed
10 before the face of the children of Israel. † And our Lord spake in the hand of his seruantes the prophetes, saying:
11 † Because Manasses the king of Iuda hath done these most wicked abominations, passing al thinges that the Amorrheites did before him, and hath made Iuda also to sinne in
12 his filthes: † therfore thus sayth our Lord the God of Israel: Behold I wil bring in euils vpon Ierusalem and Iuda: that
13 whosoeuer shal heare it, both his eares shal tingle. † And I wil stretch out vpon Ierusalem the corde of Samaria, and the weight of the house of Achab: and I wil wipe out Ierusalem, as tables are wont to be wiped out, and wyping out I wil turne it, and draw often the pencil vpon the face therof.
14 † :: But I wil leaue remnantes of mine inheritance, and wil deliuer them into the handes of their enemies: and they shalbe
15 vnto waste, and vnto spoile to al their aduersaries: † because they haue done euil before me, and haue continewed prouoking me, from the day that their fathers came out of Æ-
16 gypt, vntil this day. † Moreouer Manasses shed also innocent bloud exceding much til he filled Ierusalem euen to the mouth: beside his sinnes, wherin he made Iuda to sinne, to
17 doe euil before our Lord. † But the rest of the wordes of Manasses, and al that he did, and his sinne, which he sinned, are not these thinges written in the Booke of the wordes of
18 the dayes of the kinges of Iuda? † And Manasses slept with his

:: the Iewes sinned more greuously reuolting from the Law of God and contemning the admonitions of holie prophetes, then the nations that had neither law nor prophetes to instruct them.

:: God stil preserued some in true religion, though they also suffered tribulations with the wicked for the general sinnes of the king and people. *Psal.* 88. *v.* 35. Yea this king Manasses in captiuitie became vertuous and recouered his kingdom. 2. *Paralip.* 33.

his fathers, and was buried in the garden of his house, in the garden of Oza: and Amon his sonne reigned for him.
† Two and twentie yeares old was Amon when he began 19
to reigne: two yeares also he reigned in Ierusalem: the
name of his mother was Messalemeth the daughter of Ie-
teba. † And he did euil in the sight of our Lord, as Manasses 20
his father had done. † And he walked in al the way, by the 21
which his father had walked: and he serued the filthes, which
his father had serued, and he adored them, † and forsooke 22
our Lord the God of his fathers, and walked not in the
way of our Lord. † And his seruantes lay in wayte agaynst 23
him, and slewe the king in his house. † But the people of 24
the land stroke al them, that had conspired agaynst king
Amon: and made Iosias his sonne their king for him. † But 25
the rest of the wordes of Amon which he did, are not these
writen in the Booke of the wordes of the dayes of the kinges
of Iuda? † And they buried him in his sepulchre, in the 26
garden of Oza: and Iosias his sonne reigned for him.

CHAP. XXII.

Iosias repayreth the temple, and Diuine seruice. 8. *The booke of law is found* 11. *Wherupon they consult our Lord,* 15. *and are foretold that much euil shal fal vpon them,* 18. *but the good king shal dye in peace.*

EIGHT yeares old was Iosias when he began to reigne, he reigned one and thirtie yeares in Ierusalem: the name of his mother was Idida, the daughter of Hadaia of Besecath.
† And he did that which was liked before our Lord, and 2
walked in al the waies of Dauid his father: he declined not
to the right hand, or to the lefte. † And in the eightenth yeare 3
of king Iosias, the king sent Saphan the sonne of Assia,
the sonne of Messulam, the scribe of the temple of our Lord,
saying to him: † Goe to Helcias the high priest, that the 4
money may be gathered into a summe, which hath beene
brought into the temple of our Lord, which the porters of
the temple haue gathered of the people, † and let it be geuen 5
to the workemen by the ouerseers of the house of our Lord:
who also shal destribute it to them that worke in the temple
of our Lord, to make the reparations of the temple: † that 6
is, to the carpenters and masons, and to them that mend bro-
ken places: and that timber may be bought, and stones out of
the quarries to repayre the temple of our Lord. † Yet let not 7
the

the money which they receiue be accounted to them, but let
8 them haue it in their powre, and vpon their fidelitie. † And
Helcias the highe prieſt ſayd to Saphan the ſcribe: I haue
found the Booke of the law in the houſe of our Lord: and
Helcias gaue the volume to Saphan, who alſo did reade it.
9 † Saphan alſo the ſcribe came to the king, and reported vnto
him that which he had commanded, and ſayd: Thy ſeruantes
haue gathered into a ſumme the money, which is found in the
houſe of our Lord: and they haue geuen it to be diſtributed
to the workemen, by the ouerſeers of the workes of the
10 temple of our Lord. † Saphan alſo the ſcribe told the king,
ſaying: Helcias the prieſt hath geuen me a Booke. Which
11 when Saphan had read before the king, † and the king had
heard the wordes of the law of our Lord, he rent his gar-
12 mentes. † And he willed Helcias the prieſt, and Ahicam
the ſonne of Saphan, and Achobor the ſonne of Micha,
and Saphan the Scribe, and Aſaia the kinges ſeruant, ſaying:
13 † Goe and conſult our Lord for me, and for the people, and
for al Iuda, concerning the wordes of this volume, which is
found: for the great wrath of our Lord is kindled againſt vs:
becauſe our fathers haue not heard the wordes of this Booke,
14 to doe al that is writen for vs. † Helcias therfore the prieſt,
and Ahicam, and Achabor, and Saphan, and Aſaia went to
Holda a propheteſſe the wife of Sellum the ſonne of Thecua,
the ſonne of Araas keeper of the garmentes, who dwelt in
15 Ieruſalem in the :: ſecond: and they ſpake to her. † And ſhe
anſwered them: Thus ſayth our Lord the God of Iſrael: Tel
16 the man, that ſent you to me: † Thus ſayth our Lord: Be-
hold, I wil bring euils vpon this place, and vpon the inha-
bitantes therof, al the wordes of the law which the king of
17 Iuda hath read: † becauſe they haue forſaken me, and haue
ſacrificed to ſtrange goddes, prouoking me in al the workes
of their handes: and my indignation ſhal be kindled in this
18 place, and ſhal not be quenched. † But to the king of Iuda,
that ſent you to conſult our lord, thus you ſhal ſay: Thus
ſayth our Lord the God of Iſrael: For that thou haſt heard
19 the wordes of the volume, † and thy hart is ſtriken with
feare, and thou art humbled before the Lord, hearing the
wordes againſt this place, and the inhabitantes therof, to
witte that they ſhould become a wonder and a curſe: and
haſt rent thy garmentes, and wept before me, and I haue

:: VVithin the ſecond wall the citie hauing three wals. 3. Reg. 3.

heard it, sayth our Lord: † therfore I wil gather thee to thy 20
fathers, and thou shalt be gathered to thy sepulchre in peace,
that thy eies may not see al the euils, which I wil bring in
vpon this place.

CHAP. XXIII.

Iosias reading the law before the people, they al promise to serue God. 4. Al thinges belonging to Idolatrie are cast forth of the temple, 8. and other places of Iuda. 15. He also destroyeth the altar in Bethel (not remouing the bones of a prophet) 19. and other altares in Samaria: killeth the false priestes. 21. And maketh a notorious great Pasch. 26. Yet God threatneth the captiuitie of Iuda for their sinnes. 29. Iosias is slaine in battle by the king of Ægypt: and his sonne Ioachaz reigneth. Who after three monethes is deposed by the king of Ægypt, and his brother Eliacim, henceforth called Ioakim, made king.

AND they reported to the king that which she had sayd. 1
Who sent: and al the ancientes of Iuda and Ierusalem
were assembled to him. † And the king went vp to the temple 2
of our Lord, and al the men of Iuda, and al that dwelt in Ieru-
salem with him priestes and prophetes, and al the people from
litle to great: and in hearing of al he read al the wordes of the
Booke of the couenant, which was found in the house of our
Lord. † And the king stood vpon the steppe: and made a coue- 3
nant with our Lord, to walke after our Lord, & kepe his pre-
ceptes, and testimonies and ceremonies, with al their hart, and
with al their soule, and to performe the wordes of this coue-
nant, which were writen in that booke: & the people agreed
to the couenant: † And the king willed Helcias the high 4
priest, & the priestes of the second order, & al the porters, that
they should cast out of the temple of our Lord al the vessels,
that had bene made to Baal, and in the groue, and to al the host
of heauen: & he burnt them without Ierusalem in the Valley
cedron, and caried the dust of them into Bethel. † And he 5
destroyed the Southsayers, which the kinges of Iuda had ap-
pointed to sacrifice in the excelses in the cities of Iuda, and
round about Ierusalem: and them that burnt incense to Baal,
and to the Sunne, and to the Moone, and to the twelue signes,
and to al the host of heauen. † And he caused the groue to 6
be caried forth out of the house of our Lord without Ieru-
salem in the Valley cedron, & he burnt it there, and brought
it into dust, and threw it vpon the sepulchres of the common
people. † He destroyed also the litle houses of the effeminates, 7
which

which were in the house of our Lord, for the which the
8 wemen woue as it were litle houses of the groue. † And he gathered together al the priestes of the cities of Iuda: and he contaminated the excelses, where the priestes did sacrifice from Gabaa vnto Bersabee: and he destroyed the altars of the gates in the entrance of the doore of Iosue chief of the citie, which was on the left hand of the gate of the citie.
9 † Howbeit the priestes :: of the excelses went not vp to the altar of our Lord in Ierusalem: but only they did eate azimes
10 in the middes of their brethren. † He contaminated also Topheth, which is in the Valley of the sonne of Ennom: that no man should consecrate his sonne or daughter by fyre
11 to Moloch. † He tooke away also the horses, which the kinges of Iuda had geuen to the Sunne, in the entrance of the temple of our Lord, beside the chamber of Nathanmelech the eunuch, who was in Pharurim: and the chariotes
12 of the Sunne he burnt with fire. † The altars also that were vpon the roofes of the vpper chamber of Achaz, which the kinges of Iuda had made, and the altars which Manasses had made in the two courtes of the temple of our Lord, the king destroyed: and he ranne from thence, and sprinkled the
13 ashes of them into the Torrent cedron. † The excelses also that were in Ierusalem on the right side of the Mount of offence, which Salomon the king of Israel had built to Astaroth the idol of the Sidonians, and to Chamos the scandal of Moab, and to Melchom the abomination of the children
14 of Ammon, the king destroyed. † And he brake in peces the statues, and cut downe the grones: and he filled their places
15 with the bones of dead men. † Moreouer the altar also, that was in Bethel, and the excelse, which Ieroboam the sonne of Nabat had made, who made Israel to sinne: and that altar, and excelse he destroyed, and burnt, and brake into
16 powder, and the groue also he burnt. † And Iosias turning, saw there sepulchres, that were in the mount: and he sent and tooke the bones out of the sepulchres, and burnt them vpon the altar, and polluted it according to the word of our Lord, which the man of God spake, who had foretold these
17 thinges. † And he sayd: What title is that, which I see? And the citizens of that citie answered: It is the sepulchre of the man of God, which came from Iuda, and foretold these thinges
18 which thou hast done vpon the altar of Bethel. † And he sayd:

3. Reg. 11.

3. Reg. 13.

:: Because they had offered sacrific to false goddes and in vnlawful places they were suspended from offering anie more sacrifice at al.

Let him alone, let no man moue his bones. And his bones remayned vntouched with the bones of the prophet, that came out of Samaria. † Moreouer al the temples of the ex- 19
celses, which were in the cities of Samaria, which the kinges of Israel had made to prouoke our Lord, Iosias tooke away: and he did to them according to al the workes, which he had done in Bethel. † And he slew al the priestes of the excelses, 20
that were there vpon the altars: and he burnt mens bones vpon them: & turned into Ierusalem. † And he commanded 21
al the people, saying: Make a Phase to our Lord your God, according as it is writen in the booke of this couenant. † For 22
:: there was not such a Phase made from the daies of the Iudges, which iudged Israel, and of al the daies of the kinges of Israel, and of the kinges of Iuda, † as in the eighteenth 23
yeare of king Iosias this Phase was made to our Lord in Ierusalem. † Yea and the Pythones, and Southsayers, and the 24
images of idols, and the filthes, and the abominations, that had bene in the land of Iuda and Ierusalem, Iosias tooke away: that he might establish the wordes of the law, that were writen in the Booke, which Helcias the priest found in the temple of our Lord. † There was no king before him like to 25
him, that returned to our Lord in al his hart, & in al his soule, and in al his powre according to al the law of Moyses: neither after him did there arise the like to him. † But yet our Lord 26
was not auerted from the wrath of his great furie, wherwith his furie was wrath agaynst Iuda: for the prouocations, wherwith :: Manasses had prouoked him. † Our Lord therfore 27
sayd Iuda also wil I take away from my face, as I haue taken away Israel: and I wil reiect this citie, which I chose Ierusalem, and the house, wherof I sayd: My name shal be there. † But the rest of the wordes of Iosias, and al that he did, are 28
not these thinges writen in the Booke of the wordes of the daies of the kinges of Iuda? † In his dayes came vp Pharao 29
Nechao the king of Ægypt, agaynst the king of Assyrians to the riuer Euphrates: and Iosias the king went to meete him: and was slaine in Mageddo, when he had seene him. † And 30
his seruantes caried him dead from Mageddo: & they brought him into Ierusalem, and buried him in his sepulchre. And the people of the land tooke Ioachaz the sonne of Iosias: and they anoynted him, and made him king for his father. † Three and 31
twentie yeares old was Ioachaz when he began to reigne, and he reigned

:: Iosephus writeth that this godlie king gaue thir tie thousand lambes and kiddes to the poore people for their Pasch & three thousand oxen for Holocaustes. The priestes also & Leuites added more of their owne. *li. 10. Antiq. c. 5.*

:: Albeit Manasses repented, and was restored to Gods fauour, & to his kingdome. 2. *Paral. 3.* Yet his sinnes were temporally punished, both in himself, and his posteritie.

he reigned three monethes in Ieruſalem: the name of his
32 mother was Amital, the daughter of Ieremie of Lobna. † And
he did euil before our Lord, according to al thinges which
33 his fathers had done. † And Pharao Nechao bound him in
Rebla, which is in the land Emath, that he ſhould not reigne
in Ieruſalem: and he ſette a penaltie vpon the land, an hun-
34 dred talentes of ſiluer, and a talent of gold. † And Pharao
Nechao made Eliacim king the ſonne of Ioſias, for Ioſias his
father: and turned his name Ioakim. Moreouer he tooke
Ioachaz and brought him into Ægypt, and he died there.
35 † And Ioakim gaue the ſiluer and the gold to Pharao, when
he had taxed the land vpon euerie man, that it might be payd
according to the precept of Pharao: and he exacted of euerie
man according to his abilitie, as wel ſiluer as gold of the peo-
36 ple of the land: to geue vnto Pharao Nechao. † Fiue and
twentie yeares old was Ioakim, when he begau to reigne:
and he reigned eleuen yeares in Ieruſalem: the name of his
37 mother was zebida the daughter of Phadaia of Ruma. † And
he did euil before our Lord according to al thinges, which his
fathers had done.

CHAP. XXIIII.

Ioakim ſerueth the king of Babylon three yeares. 2. Manie rouers infeſt his countrie. 5. He dieth, and his ſonne Ioachim reigneth 10. The king of Babylon carieth king Ioachim, and al the chief perſones, and treaſures into Babylon, 17. appointing Matthanias, whom he nameth Sedecias, king of Iuda. 20. Who reuolteth from the king of Babylon.

1 IN his daies came vp Nabuchodonoſor the king of Baby-
lon, and Ioakim was made his ſeruant three yeares: and
2 he rebelled agaynſt him againe. † And our Lord ſent in vpon
him the rouers of the Chaldees, and the rouers of Syria, and
the rouers of Moab, & the rouers of the children of Ammon:
and he ſent them into Iuda, to deſtroy it, according to the
word of our Lord, which he had ſpoken by his ſeruantes the
3 propheres. † And this by the word of our Lord was done
againſt Iuda, to take it away before him for al the ſinnes of
4 Manaſſes which he did, † and for the innocent bloud, that
he had ſhed, & filled Ieruſalem with the bloud of innocentes:
5 & for this thing God would not be made propitious. † But the
reſt of the wordes of Ioakim, and al that he did, are not theſe
thinges writen in the Booke of the wordes of the daies of

the kinges of Iuda? And Ioakim :: slept with his fathers: † and Ioachin his sonne reigned for him. † And the king of Ægypt added no more to come out of his countrie: for the king of Babylon had taken al that had beene the kinges of Ægypt, from the riuer of Ægypt, vnto the riuer Euphrates. † Eightene yeares old was Ioachin when he began to reigne, and he reigned three monethes in Ierusalem: the name of his mother was Nohesta the daughter of Elnathan of Ierusalem. † And he did euil before our Lord, according to al thinges which his father had done. † At that time came vp the seruantes of Nabuchodonosor the king of Babylon into Ierusalem, and the citie was compassed with fortes. † And Nabuchodonosor the king of Babylon came to the citie with his seruantes to assault it. † And Ioachin the king of Iuda went forth to the king of Babylon, he and his mother, and his seruantes, and his nobles, and his eunuches: and the king of Babylon receiued him the eight yeare of his reigne. † And he brought forth from thence al the treasures of the house of our Lord, and the treasures of the kinges house: and he cut in peces al the golden vessel, which Salomon the king of Israel had made in the temple of our Lord, according to the word of our Lord. † And he transported al Ierusalem, and al the princes, and al the strong men of the armie, ten thousand into captiuitie: and euerie artificer and incloser: and nothing was left, sauing the poore sorte of the people of the land. † He transported also Ioachin into Babylon, and the kinges mother, and the kinges wiues, and his eunuches: and the iudges of the land he led into captiuitie from Ierusalem into Babylon. † And al the strong men, seuen thousand, and the artificers, and inclosers a thousand, al valiant men and warries: and the king of Babylon led them captiues into Babylon. † And he appointed Matthanias his vncle for him: and called his name Sedecias. † One and twentie yeares old was Sedecias when he began to reigne, and he reigned eleuen yeares in Ierusalem: the name of his mother was Amital, the daughter of Ieremie of Lobna, † And he did euil before our Lord, according to al thinges which Ioakim had done. † For our Lord was wrath against Ierusalem and against Iuda, til he cast them away from his face: and Sedecias :: reuolted from the king of Babylon.

6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

:: Not dying in peace, for he was slaine by Nabuchodonosor, *Iosephus li. 10. c. 8. Ant.* And his bodie was cast out of the citie, according as Ieremie prophecied *c. 22. with the burial of an asse shal he be buried. &c.*

:: In this he greuosly offended hauing sworne to serue him. And therfore Ezechiel. c. 17. fortelleth the miserie that wil fal vpon him. *shal he that broke couenant escape? &c.*

CHAP.

Chap. XXV.

Nabuchodonosor king of Babylon besieging Ierusalem two yeares, the souldiars pressed with famine flee away. King Sedecias also fleeth, 5. is taken and brought before Nabuchodonosor. 7. All his sonnes are slaine in his sight: his eyes are put out, and he is caried into Babylon: the Temple, the kinges palace, and other houses burned; the Walles destroyed, the people caried captiue 12. except poore husbandmen. 13. All vessel of brasse, siluer, and gold broken and transported. 18. Saraias high priest, and other principal men are slaine. 22. Godolias made gouernernour, 25. is slaine by Ismael. 27. Ioachin is deliuered from prison, and exalted by a new king of Babylon.

1 AND it came to passe in the ninthe yeare of his reigne, the tenth moneth, the tenth day of the moneth, came Nabuchodonosor the king of Babylon, himselfe and al his armie vnto Ierusalem, and they besette it: and built rampires
2 rond about it. † And the citie was shut vp & trenched about
3 vntil the eleuenth yeare of king Sedecias, † the ninth day of the moneth: and there was a sore famine in the citie, neither
4 was there bread for the people of the land. † And a breach was made into the citie: and al the men of warre fled in the night by the way of the gate, which is betwen the duble wal toward the kinges garden (moreouer the Chaldees besieged the citie round about) Sedecias therfore fled by the way, that
5 leadeth to the champayne of the wildernes. † And the armie of the Chaldees pursewed the king, and ouertooke him in the plaine of Iericho: and al the warriers, that were with him,
6 were disperssed, and forsooke him. † They therfore hauing taken the king, brought him to the king of Babylon into
7 Reblatha, who spake iudgement with him. † And he slewe the sonnes of Sedecias before his face, and he :: put out his eies, and bound him with cheynes, and :: brought him into
8 Babylon. † The fifth moneth, the seuenth day of the moneth, that is, the ninetenth yeare of the king of Babylon, came Nabuzardan the General of the armie, the seruant of the king of
9 Babylon into Ierusalem. † And he burnt the house, of our Lord, the kings house, and the houses of Ierusalem, & euerie
10 house he burnt with fyre. † And al the armie of the Chaldees, which was with the General of the souldiars, destroyed the
11 walles of Ierusalem round about. † And Nabuzardan the General of the armie, transported the remnant of the people that remained in the citie, and the fugitiues, that were fled to the king of

:: Certaine false prophetes perswaded the king and the people not to beleue the prophetes, which forwarned them of these calamites, because (sayd they) they contradicte one an other, Ieremie saying (*h. 32. & 34.*) *the eyes of Sedecias should see the eyes of Nabuchodonosor, and should be led into Babylon:* and Ezechiel saying (*c. 12. v. 13.*) *that he should not see Babylon.*

:: Both saying most truly: for he was caried thither after his eyes were put out. *Iosephus. li. 10. Antiq. c. 10.*

king of Babylon, and the reſt of the comon people. † And of 12
the poore of the land he leift dreſſers of vineyardes and huſ-
bandmen. † And the braſen pillers, that were in the temple of 13
our Lord, and the feete, and the ſea of braſſe, which was in the
houſe of our Lord, the Chaldees brake, and tranſported al the
braſſe into Babylon. † The pottes alſo of braſſe, and maſars, 14
and forkes with three teeth, and cuppes, and litle mortars,
and al the veſſel of braſſe, in the which they miniſtred, they
tooke away. † Moreouer alſo the cenſars, and phials: thoſe 15
that were of gold: and that were of ſiluer the General of
the warfare tooke, † that is, two pillers, one ſea, and the 16
feete which Salomon had made in the temple of our Lord:
there was :: no weight of the braſſe of al the veſſels. † One pil- 17
ler had eightene cubites in height: and the litle head of braſſe
vpon it was three cubites in height: and the nette, and the
pomegranates vpon the litle head of the piller, al of braſſe:
the ſecond alſo had the like adorning. † Alſo the general of the 18
armie tooke Saraias the chiefe prieſt, and Sophonias the ſe-
cond prieſt, and three porters. † And of the citie one Eu- 19
nuch, which was captayne ouer the men of warre: and fiue
men of them, that wayted before the king, whom he found
in the citie, and Sopher the captaine of the armie who proued
the yong ſouldiars of the people of the land: and threeſcore
men of the common people, which were found in the citie.
† Whom Nabuzardan the General of the armie taking, 20
brought them to the king of Babylon into Reblatha. † And 21
the king of Babylon ſtroke them, and ſlew them in Reblatha
in the land of Emath: and Iuda was tranſported out of their
land. † And he made Godolias the ſonne of Ahicam the 22
ſonne of Saphan Gouernour ouer the people, that was leift in
the land of Iuda, which Nabuchodonoſor the king of Ba-
bylon had leift. † Which when al the captaynes of the ſoul- 23
diars had heard, they and the men that were with them, to
witte, that the king of Babylon had appoynted Godolias,
there came to Godolias into Maſpha Iſmael the ſonne of Ma-
thanias, and Iohanan the ſonne of Carée, and the Saraia the
ſonne of Thanehumeth a Netophathite, and Iezonias the
ſonne of Maachathi, they and their felowes. † And Go- 24
dolias ſware to them and to their companions, ſaying: Be
not afrayd to ſerue the Caldees: tarie in the countrie, and
ſerue the king of Babylon, and it ſhal be wel with you † But 25

:: There was ſo exceding much, that they wel could not, or did not weigh it.

it came

it came to passe in the seuenth moneth, there came Ismahel the sonne of Nathanias, the sonne of Elisama of the kinges seede, and ten men with him: and stroke Godolias, who also died: yea the Iewes also & the Chaldees, that were with him
62 in Maspha. † And al the people rysing vp from litle to great, & the captaynes of the souldiars, came into Ægypt fearing the
72 Caldees. † But it came to passe in the seuen and thirteth yeare of the Transmigration of Ioachin the king of Iuda, in the twelfth moneth, the seuen and twenteth day of the moneth: Euilmerodach the king of Babylon, in the yeare, that he began to reigne, :: lifted vp the head of Ioachin the king of
28 Iuda out of prison. † And he spake vnto him courteously: and he sette his throne aboue the throne of the kinges, that
29 were with him in Babylon. † And he changed his garmentes, which he had in the prison, and he did eate bread alwayes in
30 his sight, al the dayes of his life. † A certayne prouision also he appointed for him without intermission, which was also geuen him of the king day by day, al the daies of his life.

:: By Gods special prouidence king Ioachin (other wise called Iechonias. 2. Par. 3. & Mat. 1.) is exalted, and set ouer al the Iewes; vnto whom others succede in like authoritie. and so is fulfilled the prophecie of Iacob. Gen. 49. *The scepter shal not be taken from Iuda, nor a duke of his thegh til he come that is to be sent.*

THE ARGVMENT OF PARALIPOMENON.

PARALIPOMENON, *that is*, A supplement of thinges ommitted, *called by the Hebrewes* Dibre hajamim, The wordes of the dayes, *or Chronicle, is an Abridgement briefly shewing, besides diuers other genealogies, from the beginning of the World, the faith and religion both of the progenitors, and offspring of the Patriarch Iacob, Whose progenie God chose and made his peculiar people; and in that nation more particularly recounting the Actes of king Dauid, and other kinges of his line, til they were led captiue into Babylon.* A booke of such and so great importance (*sayeth S. Hierom.*) as whosoeuer without it arrogateth the know-
Epist. ad Paulin. ledge of Scriptures, may mocke himselfe. *The author is Vncertaine, but probably it semeth to be gathered by* Esdras, *out of other bookes and traditions, for the perfecting of the old Testament: and is Vndoubtedly canonical Scripture. In hebrew it is al one booke, but being large, is With the Greekes and Latines parted into two. And the first booke may be diuided into three principal partes. The first nine chapters conteyne diuers genealogies, first by the only right line from Adam to Noe, then by diuers lines of Noes progenie, but most specially of Iacobs twelue sonnes. In the tenth chapter the reiection, and death of king Saul is repeted. The other ninetene chapters are al of Dauid; to Wit, of his election to be king, and inunction, his vertues, his faultes also, and his special actes, concerning Gods seruice, gouernment of the people; and prouision made for building Gods Temple.*

The signification of the name; and the contents of this booke.

Diuided into two bookes.

The first booke into three partes:

THE FIRST BOOKE OF PARALIPOMENON.

IN HEBREW, DIBRE HAIAMIM.

CHAP. I.

The first part. Genealogies partly of other progenies of Adam, but specially of Iacobs issue.

The genealogie of Adam in the right line to Noe, and his three sonnes, Sem, Cham, and Iaphet. 5. The generations of Iaphet, 8. of Cham, 17. and of Sem. 24. The right line of Sem to Abraham. 26. Abrahams generations by the line of Ismael, 32. by the sonnes of Cetura, 34. and by the line of Isaac; and his sonne Esau; 43. With their kinges, 51. and dukes.

ADAM, :: Seth, Enos, † Cainan, Malaleel, 1 2
Iared, † Henoch, Mathusale, Lamech, † Noe, 3 4
Sem, Cham, and Iapheth. † The sonnes of 5
Iapheth: Gomer, and Magog, & Madai, and
Iauan, Thubal, Mosoch, Thiras. † Moreouer 6
the sonnes of Gomer: Ascenez, and Riphath,
and Thogorma. † And the sonnes of Iauan: Elisa and Tharsis, 7
Cethim and Dodanim. † The sonnes of Cham: Chus, and 8
Mesraim, and Phut, & Chanaan. † And the sonnes of Chus: 9
Saba, and Heuila, Sabatha, & Regma, and Sabathaca. More-
ouer the sonnes of Regma: Saba, and Dadan. † And Chus 10
begat Nemrod: this began to be mightie in the earth. † But 11
Mesraim begat Ludim, and Anamim, and Laabim, & Neph-
tuim, † Phetrusim also, and Casluim: from whom came Phi- 12
listhijm, & Caphthorim. † But Chanaan begat Sidon his first- 13
borne, the Hetheite also, † and the Iebusite, and the Amor- 14
rheite, & the Gergesite, † & the Heueite, and the Araceite, 15
and the Sineite. † The Aradium also, and the Samareite, and 16
the Hamatheite. † The sonnes of Sem: Aelam, and Assur, and 17
Arphaxad, & Lud, and Aram, and Hus, and Hul, and Gether,
and Mosoch. † And Arphaxad begat Sale, who also begat 18
Heber. † Moreouer to Heber were borne two sonnes, the 19
name of one was Phaleg, because in his daies the earth was
diuided; and the name of his brother Iectan. † And Iectan 20
begat Elmodad, and Saleph, & Asarmoth, and Iare, † Adoram 21
also

:: Adam had two other sonnes before Seth, but Cains race was vtterly extinguished by the flood, and Abel had no children.

22 also, and Vsal, and Decla, † Hebal also, and Abimael, and
23 Saba, moreouer † also Ophir, and Heuila, and Iobab. All these
24 are the sonnes of Iactan: †:: Sem, Arphaxad, Sale, † Heber
25 Phaleg, Ragau, † Serug, Nachor, Thare, † Abram, this is
26 :: Abraham. † And the sonnes of Abraham, Isaac & Ismael.
27 † And these are the generations of them. The firstbegoten
28 of Ismael, Nabaioth, and Cedar, and Adbeel, and Mabsam,
29 † and Masma, and Duma, Massa, Hadad, and Thema, † Ietur,
30 Naphis, Cedma. these are the sonnes of Ismahel. † And the
31 sonnes of Cetura Abrahams concubine, which she bare: Zam-
32 ran, Iecsan, Madan, Madian, Iesboc, and Sue. Moreouer the
sonnes of Iecsan: Saba, and Dadan. And the sonnes of Dadan:
33 Assurim, and Latussim, and Laomim. † And the sonnes of
Madian: Epha, and Epher and Henoch, and Abida, and Eldaa.
34 All these the sonnes of Cetura. † And Abraham begat Isaac:
35 whose sonnes were Esau, & Israel. † The sonnes of Esau: Eli-
36 phaz, Rahuel, Iehus, Ihelom, and Core. † The sonnes of Eli-
phaz: Theman, Omar, Sephi, Gathan, Cenez, Thamna, Ama-
37 lec. † The sonnes of Rahuel: Nahath, Zara, Samma, Meza.
38 † The sonnes of Seir: Lotan, Sobal, Sebeon, Ana, Dison, Eser,
39 Disan. † The sonnes of Lotan: Hori, Homam. And the sister
40 of Lotan was Thamna. † The sonnes of Sobal: Alian, and
Manahath, and Ebal, Sephi, & Onam. The sonnes of Sebeon:
41 Aia & Ana. The sonnes of Ana: Dison. † The sonnes of Dison:
42 Hamram, and Eseban, and Iethran, and Charan. † The sonnes
of Eser: Balaan, and Zauan, and Iacan. The sonnes of Disan:
43 Hus and Aran. † These be the kinges, that reigned in the
Land of Edom; before there was a king ouer the chidren of
Israel: Bale the sonne of Beor: and the name of his citie,
44 Deneba. † And Bale died, and Iobab the sonne of Zare of
45 Bosra, reigned for him. † And when Iobab also was dead,
46 Husam of the Land of the Themanes reigned for him. † And
Husam also died, and Adad the sonne of Badad reigned for
47 him, who stroke Madian in the Land of Moab: and the name
of his citie was Auith. † And when Adad also was dead, Semla
48 of Masreca reigned for him. † But Semla also died, and there
reigned for him Saul of Rohoboth, which is situate besides
49 the riuer. † Saul also being dead, Balanan, the sonne of Acho-
50 bor reigned for him. † But this also died, and Adad reigned
for him: whose cities name was Phau, and his wife was called
Meetabel the daughter of Matred, the daughter of Mezaab.

:: As before the right line of Adam to Noe so here from his sonne Sem to Abram.

:: For mysterie sake God changed his name to Abraham. *Gen.* 17.

† And Adad being dead, there began to be dukes in Edom 51
for kinges: duke Thamna, duke Alua, duke Ietheth, † duke 52
Oolibama, duke Ela, duke Phinon, † duke Cenez, duke 53
Theman, duke Mabsar, † duke Magdiel, duke Hiram. these 54
be the dukes of Edom.

ANNOTATIONS.

Differences of names, numbers, & times, found in holie scriptures, make them hard to be vnderstood.

BECAVSE in diuers holie Scriptures, and especialy in these bookes of Paralipomenon, manie difficulties occurre concerning diuers persons, and places; as also differences of numbers, and times: in reconciling wherof the holie Fathers and Doctors haue much laboured, making sometimes large commentaries to satisfie them selues, and other diligent searchers of the truth, & to remoue the obloquies of detractors from the authoritie of holie Scripture, whose learned explications of such obscurities if we should cite, it would be ouer long, and contrarie to our purpose of brief Annotations; here once for often, we wil present to the vulgar reader, certaine cleare and ordinarie rules, by which the learned Diuines do reconcile such apparent contradictions.

diuers meanes to reconcile seming contradictions in holie scriptures.

1. First, it is euident by sundrie examples, that manie persons, places, and some other thinges had diuers names, & so are sometimes called by one name, sometimes by an other.

2. Secondly (which is more common) manie were called by the same names, and so must be distinguished by the differences of times, places, qualities, or other circumstances.

3. Thirdly, in genealogies and other histories, children are not alwaies called the sonnes, or daughters of their natural parentes, but sometimes of legal fathers; and sometimes also of those that adopted them for their children; and sometimes of their grandfathers, or former progenitors. *Luc. 3.*

4. Fourthly, sometime for mysterie sake an other nnmber is expressed, being true in the mystical sense, differing from the precise number according to the historie. As in the genealogie of Christ the Euangelist counteth thrise fourtene generations from Abraham to our Sauiour, differing from the historie of the old Testament. *Mat. 1.*

5. Fiftly, euen in the historie it self, sometimes holie Scripture counteth only the greater numbers, ommitting the lesser, and in some other addeth also the odde numbers.

6. Sixtly, the Scriptures speake often by tropes, as mentioning part for the whole, or the whole for the part; so by the figure Synechdoche, Christ is said to haue bene three dayes dead, that is, one whole day and part of other two. And some king liuing or reigning so manie yeares and part of an other, and his successour reigning the other part, ech part is countend to each of them for a whole yeare, and so a yeare is added, more then is in the precise number.

7. Seuenthly, sometimes the sonnes reigned together with their fathers, as Ioathan reigned his father Ozias yet liuing. 4. Reg. 15. & so both their reignes are sometimes counted, sometimes their seuerall yeares, as euerie one reigned alone.

8. Eightly, the times of vacances, in the gouernment of the Iudges, reignes of kinges, and the like, are sometimes omitted in calculation, sometimes adioyned to the predecessor, or successor.

9. Ninthly, sometimes the holy Scripture mentioneth the only time that one liued or reigned wel. as it were blotting out the rest with obliuion. So Saul is sayd to haue reigned two yeares (1. Reg 13.) VVho wel and euil reigned much longer.

10. Tenthly, by error in writing, wordes, names, and especially numbers may easely be changed, and can not easely be corrected. By these or other like meanes, al the holie Scriptures may be defended, though none ought to presume

sume by his priuate spirit, to vnderstand and expound al Sciptures; which are hard not only by reason of their profound sense, surpassing mans natural capacitie, but also for that in outward apparence, sometimes there seeme to be contradictions, but in dede neither are, nor can be vttered by the Holie Ghost, the 2. Pet. 1. 20. Spirit of truth, Inditer of the whole sacred Bible. And therfore we must relie vpon Gods Spirit, speaking in his spouse the Church, commended vnto vs by those Scriptures, wherof we are sufficiently assured.

Not priuate but publique spirit of the Church expounder of holie Scripture.

CHAP II.

The names of Israels twelue sonnes. 3. The geneologie of Iuda, first in the right line to Dauid, the seuenth sonne of Isai: 16. then other genealogies of the same Iuda.

1 AND the chidren of :: Israel: Ruben, Simeon, Leui, Iuda,
2 Issachar, and Zabulon, † Dan, Ioseph, Beniamin, Nephthali, Gad, and Aser. † The sonnes of Iuda: Her, Onan, and
3 Sela. these three were borne to him of the Chananite the daughter of Sue. And Her the firstbegotten of Iuda, was euil
4 before our Lord, and he slewe him. † And Thamar his daugh-
5 ter in law bare him Phares and Zara. † Therfore al the sonnes of Iuda, were fiue. † And the sonnes of Phares, Hesron
6 and Hamul. † The sonnes also of Zara: Zamri, and Ethan,
7 and Eman, Chalcal also, and Dara, together fiue. † And the sonnes of Charmi: :: Achar, who trubled Israel, & sinned
8 in the theft of the anathema. † The sonnes of Ethan: Aza-
9 rias. † And the sonnes of Hesron that were borne to him: Ie-
10 rameel, and Ram, and Calubi. † Moreouer Ram begat Amina-
11 dab, and Aminadab, begat Nahasson, the prince of the children of Iuda. † Nahasson also begat Salma, of whom
12 was borne Booz. † But Booz begat Obed, who also begat
13 Isai. † And Isai. begat the firstbegotten Eliab, the second
14 Abinadab, the third Simmaa, † the fourth, Nathanael, the
15 fifth Raddai, † the sixt Asom, the seuenth Dauid. † Whose
16 sisters were Saruia, and Abigail. The sonnes of Saruia: Abi-
17 sai, Ioab, and Asael, three. † And Abigail beare Amasa, whose
18 father was Iether the Ismaelite. † But :: Caleb the sonne of Hesron tooke a wife named Azuba, of whom he begat Ierioth: and her sonnes were Iaser, and Sobab, and Ardon.
19 † And when Azuba was dead, Caleb tooke to wife Ephratha:
20 who bare him Hur. † Moreouer Hur begat Vri: and Vri begat
21 Bezeleel. † After these thinges Hesron went in to the daughter of Machir the father of Galaad, and tooke her, when he was
22 three score yeares old: who bare him Segub. † But Segub also

:: This patriarch first called *Iacob* signifying *supplater* was afterward called *Israel*, that is, *Seing God*, or *valient with God. Gen.* 35.

:: Either this man had two names, or there is error in the last letter, here, or *Iosue.* 7.

:: Otherwise called Calubi. v. 9.

begat Iair, & poſſeſſed three and twentie cities in the Land of
Galaad. † And he tooke Geſſur, and Aram the townes of 23
Iair, and Canath, and the villages therof, threeſcore cities,
:: By *ſonnes* as often elſewhere, are vnſtood nephewes and other ofspring. al theſe are :: the ſonnes of Machir the father of Galaad.
† And when Heſron was dead: Caleb went in to Ephrata. 24
Heſron alſo had to wife Abia who bare him Aſhur the fa-
ther of Thecua. † And there were borne ſonnes to Ierameel 25
the firſtbegotten Heſron, Ram his firſtborne, and Buna,
and Aram, and Aſom, and Achia. † Ierameel maried alſo an 26
other wife, named Atara, which was the mother of Onam.
† But the ſonnes alſo of Ram the firſtbegotten of Ierameel, 27
were Moos, Iamin, and Acar. And Onam had ſonnes Semei, 28
and Iada. And the ſonnes of Semei: Nadab, and Abiſur. † But 29
the name of Abiſurs wife, was Abihail, who bare him Ahob-
ban, and Molid. † And the ſonne of Nadab were Saled, & Ap- 30
phaim. And Saled died without children. † But the ſonne of 31
Apphaim, Ieſi: which Ieſi begat Seſan. Moreouer Seſan begat
Oholai. † And the ſonnes of Iada the brother of Semei: Ie- 32
ther, and Ionathan. But Iether alſo died without children.
† Moreouer Ionathan begat Phaleth, and Ziza. Theſe were 33
the ſonnes of Ierameel. † And Seſan had noe ſonnes, but 34
daughters: and a ſeruant an Ægyptian, named Ieraa. † And 35
he gaue him his daughter to wife: who bare him Ethei. † And 36
Ethei begat Nathan, and Nathan begat Zabad, † Zabad alſo 37
begat Ophlal, & Ophlal begat Obed, † Obed begat Iehu, Iehu 38
begat Azarias, † Azarias begat Helles, and Helles begat Elaſa, 39
† Ealaſa begat Siſamoi, Siſamoi begat Sellum, † Sellum be- 40
gat Icamiam, and Icamia begat Eliſama. † And the ſonnes 41
of Caleb the brother of Ierameel: Meſa his firſtbegotten, 42
he is the father of Ziph: and the ſonnes of Mareſa the father
of Hebron. † Moreouer the ſonnes of Hebron, Core, and 43
Thaphua, and Recem, and Samma. † And Samma begat 44
Raham, the father of Iercaam, and Recem begat Sammai.
† The ſonne of Sammai, Maon: and Maon the father of 45
Bethſur. † And Epha the concubine of Caleb bare Haran, 46
and Moſa, and Gezez. Moreouer Haran begat Gezez. † And 47
the ſonnes of Iahaddai, Regom, and Ioathan, and Geſan, and
Phalet, and Epha, and Saaph. † The concubine of Caleb 48
Maacha bare Saber, and Tharana. † And Saaph the father of 49
Madmena begat Sue the father of Machbena, and the father
of Gabaa. But the daughter of Caleb, was Achſa. † Theſe 50

were

were the sonnes of Caleb, the sonne of Hur the firstbegotten
51 of Ephrata, Sobal the father of Cariathiarim. † Salma the
52 father of Bethlehem, Hariph the father of Bethgader. † And
there were sonnes of Sobal the father of Chariathiarim, he
* dwellings, or resting places. 53 that saw the halfe of the *restinges. † and of the kinred of
Cariatharim, the Iethreites, and Aphutheites, and Sema-
theites, and Maseretes. Out of these issued the Saraites, and
54 Esthaolites. † The sonnes of Salma, Bethlehem, and Neto-
phathi, the :: Crownes of the house of Ioab, and the Halfe of
55 the resting of Sarai, † The kinredes also of the scribes
dwelling in Iabes, singing and sounding, and abyding in ta-
bernacles. These are the Cineites, which came from heate of
the father of the house of Rechab.

:: Valient men by whose help Ioab got victories and triumphant crownes.

CHAP. III.

The sonnes of King Dauid. 10. *The line of the Kinges of Iuda from Salomon to Iosias.* 13. *With diuers generations of the same Iosias.*

1 BVT Dauid had these sonnes, which were borne to him
in Hebron: the firstbegotten Ammon of Achinoam the
2 Iesraelite, the second Daniel of Abigail the Carmelite, † the
third Absolom the sonne of Maacha the daughter of Tolmai
the king of Gessur, the fourth Adonias the sonne of Aggith,
3 † the fift Saphatias of Abital, the sixth Iethraham of Egla
4 his wife. † Six sonnes therfore were borne to him in Hebron,
where he reigned seuen yeares and six monethes. And in
5 Ierusalem he reiged three and thirtie yeares. † Moreouer in
Ierusalem sonnes were borne to him, Simmaa, and Sobab,
6 and Nathan, & Salomon, foure of Bethsabea the daughter of
7 Ammiel, † Iebaar also and Elisama, † and Eliphaleth, and
8 Noge, and Nepheg, and Iaphia, † moreouer Elisanna, and
9 Eliada, and Elipheleth, nine: † al these the sonnes of Dauid,
beside the sonnes of his concubines: and they had a sister
10 Thamar. † And the sonne of Salomon, Roboam: whose
11 sonne Abia begat Asa. Of this also was borne Iosaphat, † the
father of Ioram: which Ioram begat Ochozias, of whom
12 rose Ioas: † and his sonne Amasias begat Azarias. Moreouer
13 Azarias the sonne of Ioathan † begat Achaz, the father of E-
14 zechias, of whom was borne Manasses. † But Manasses also
15 begat Amon the father of Iosias. † And the sonnes of Iosias
were, the firstbegotten Iohanam, the second :: Ioakim, the
16 third Sedecias, the fourth Sellum. † Of Ioakim was borne

:: S. Matthew omitteth this Ioakim, and counteth Iechonias as the sonne of Iosias. The same Iecconias was also otherwise called Ioachin.

4 *Reg.* 24. *v.* 6. *&* 25. *v.* 27. *S. Hierom. li.* 1. *in Matth.*

Iechonias,

Iechonias, and Sedecias. † The sonnes of Iechonias were Asir, 17
Salathiel, † Melchiram, Phadaia, Sennesser & Iecemia, Sama, 18
and Nadabia. † Of Phadaia were borne Zorobabel and Semei. 19
Zorobabel begat Mosollom, Hananias, and Salomith their
sister: † Hasaba also, and Ohol, and Barachias, and Hasadias, 20
Iasabhesed, siue. † And the sonne of Hananias, Phaltias the 21
father of Iesaias, whose sonne was Raphaia. This mans sonne
also Arnan, of whom was borne Obdia, whose sonne was Se-
chenias. † The sonne of Sechenias: Semeia, whose sonnes were 22
Hattus, and Iegaal, and Baria, and Naaria, and Saphat, :: six
in number. † The sonnes of Naaria, Elioenai, & Ezechias, and 23
Ezricam, three. † The sonnes of Elioenai, Oduia, and Eliasub, 24
and Pheleia, and Accub, and Iohanan, and Dalaia, and Anani,
seuen.

: Semeia with his siue sonnes are counted six sonnes of Sechenias, though Semeia only was his proper sonne, the other his nephewes. *See annotation. ch. 1. num. 3.*

CHAP. IIII.

Other genealogies of Iuda: 24. and of Simeon, 29. by whom the progenie of Cham, 42. and reliques of Amelacites are subdued.

THE sonnes of Iuda: Phares, Hesron, and Charmi, and 1
Hur, and Sobal. † But Raia the sonne of Sobal begat 2
Iahath, of whom were borne Ahumai, and Laad. these be
the kinredes of Sarathi. † This also is the stocke of Etam: 3
Iezrahel, and Iesema, and Iedebos. And the name of their
sister Asalelphuni. † And Phanuel the father of Gedor, and 4
Ezar the father of Hosa, these are the sonnes of Hur the first
begotten of Ephratha the father of Bethlehem. † But Assur 5
the father of Thecua had two wiues, Halaa, & Naara. † And 6
Naara bare him Oozam, and Hepher, and Themani, and
Ahasthari. these are the sonnes of Naara. † Moreouer the 7
sonnes of Halaa, Sereth, Isaar, and Ethnan. † And Cos begat 8
Anob, and Soboba, and the kinred of Aharehel the sonne
of Arum. † And Iabes was honorable aboue his brethren, 9
and his mother called his name Iabes, saynig: Because I bare
him in sorow. † But :: Iabes inuocated the God of Israel, 10
saying: If blessing thou wilt blesse me, and wilt enlarge
my borders, and thy hand be with me, and thou wilt make
that I be not oppressed by malice. And God granted the
thinges that he prayed for. † And Caleb the brother of Sua 11
begat Mahir, who was the father of Esthon. † Moreouer 12
Esthon begat Bethrapha, and Phesse, and Tehinna the father
of the citie of Nias: these are the men of Recha. † And the 13
sonnes of Cenez, Othoniel, and Saraia. Moreouer the sonnes
of

:: In ioyning a vow to his prayer he imitated holie Iacob. *Gen. 28.* And they both desired temporal thinges for the better seruing of God, & aduancing his glorie; especially that they might be assisted with grace not to yeld to tentations, nor fame of malice.

14 of Othoniel, Hathath, and Maonathi, † Maonathi begat
Ophra, & Saraia begat Ioab :: the father of the Vale of Arti-
15 ficers: for there were artificers. † And the sonnes of Caleb
the sonne of Iephone, Hir, and Ela, and Naham. The sonnes
16 also of Ela: Cenez. † The sonnes also of Ialeleel: Ziph, and
17 Zipha, Thiria, and Asrael. † And the sonnes of Esra, Iether,
and Mered, and Epher, and Ialon, and he begat Mariam, and
18 and Sammai, and Iesba the father of Esthamo. † Also his
wife Iudaia, bare Iared the father of Gedor, and Heber the
father of Socho, and Icuthiel the father of Zanoe. and these
are the sonnes of Bethia the daughter of Pharao, whom
19 Mered tooke. † And the sonnes of the wife of Odaia the
sister of Naham the father of Ceila, Garmi, and Esthamo,
20 which was of Macathi. † The sonnes also Simon, Amnon,
and Rinna the sonne of Hanan, and Thilon. And the sonnes
21 of Iesi, Zoheth, and Benzoheth. † The sonnes of Sela the
sonne of Iuda: Her the father of Lecha, and Laada the father
of Maresa, and the kinredes of their house that worke silke
22 in the House of oath. † And he that made the Sunne to stand,
and the men of Lying, and Secure, and Burning, which were
princes in Moab, and which returned into Lahem. and these
23 are old wordes. † These are potters, dwelling in Plantinges,
and in Hedges, with the king in his workes, and they abode
24 there. † The sonnes of Simeon: Namuel, and Iamin, Iarib,
25 Zara, Saul: † Sellum his sonne, Mapsam his sonne, Masma
26 his sonne. † The sonnes of Masma: Hamuel his sonne, Zachur
27 his sonne, Semei his sonne. † The sonnes of Semei sixtene,
and six daughters: but his brethren had not manie sonnes,
and the whole kinred could not reach to the summe of the
28 children of Iuda. † And they dwelt in Bersabee, and Molada,
29 and Hasarsuhal, † and in Bala, and in Asom, and in Tholad,
30 † and in Bathuel, and in Hormi, and in Siceleg, † and in Beth-
31 marcaboth, and in Hasarsusim, and in Bethberai, and in
32 Saarim. these were their cities vntil king Dauid. † Their
townes also: Etam, and Aen, Rhemmon, and Thochen, and
33 Asan, siue cities. † And al their villages round about these
cities vnto Baal. this is their habitation, and the distribution
34 of their dwellinges. † Mosabab also and Iemlech, and Iosa
35 the sonne of Amasias, † and Ioel, and Iehu the sonne of Iosa-
36 bia the sonne of Saraia, the sonne of Asiel, † and Elioenai, and
Iacoba, and Isuhaia, and Asaia, and Adiel, and Ismiel, and

:: Chief lord of the valley; where the artificers dwelt that made the Temple.

Bamaia, † Zizaalso the sonne of Zephei the sonne of Allon 37
the sonne of Idaia the sonne of Semri the sonne of Samaia.
† These renowmed princes in their kinredes, & in the house 38
of their affinities they were multiplied excedingly. † And 39
they went forth to enter into Gador as far as the East side of
the valley, and to seeke pastures for their flockes. † And they 40
found fatte pastures, and very good, and a countrie very large
and quiet and fruiteful, in the which before had dwelt the
stocke of Cham. † These therfore, whom before we descri- 41
bed by name, came in the dayes of Ezechias the king of Iuda:
and they stroke their tabernacles, and the inhabitantes that
were found there, & cleane destroyed them vntil this present
day: and they dwelt for them, becausse they found there most
fatte pastures. † Also of the children of Simeon there went 42
into mount Seir fiue hundred men, hauing their princes Phal-
tias and Naaria and Raphaia and Oziel the sonnes of Iesi:
† and they stroke the remnant of the Amalecites, which were 43
able to escape, and they dwelt there for them vntil this day.

CHAP. V.

Genealogies of Ruben, whose birthright, concerning duble portion, is transl ated to Ioseph, the principalitie to Iuda, with their special actes. 11. *Also of Gad.* 18. *who with Ruben, and half tribe of Manasses, subdue the Agarenes:* 25. *but for their sinnes are led captiue into Assyria.*

ALso the sonnes of Ruben the first begotten of Israel 1
(for he was his first begotten: :: but when he had viola-
ted his fathers bed, his firstbirthright was giuen to the sonnes
of Ioseph the sonne of Israel, and he was not reputed for the
firstbegotten. † Moreouer Iudas, which was the strongest 2
among his brethren, of his stocke sprang the princes: but
the firstbirthright was reputed to Ioseph.) † The sonnes 3
then of Ruben the firstbegotten of Israel: Enoch, & Phallu,
Esron, and Charmi. † The sonnes of Ioel: Samia his sonne, 4
Gog his sonne, Semei his sonne, † Micha his sonne, Reia his 5
sonne, Baal his sonne, † Beera his sonne, whom Theglath- 6
phalnasar the king of the Assyrians led away captiue, and
he was prince in the tribe of Ruben. † And his brethren, and 7
al his kinred, when they were numbred by their families,
had these princes Iehiel, and Zacharias. † Moreouer Bala the 8
sonne of Azaz, the sonne of Samma, the sonne of Ioel, he
dwelt in Aroer as far as Nebo, and Beelmeon. † Agaynst the 9
east quarter

:: See annotations; *Gen.* 49. 4.

east quarter also he dwelt vnto the entrance of the desert, and the riuer Euphrates. For they possessed a great number
10 of cattel in the land of Galaad. † And in the daies of Saul they fought agaynst the Agarenes, and slewe them, and dwelt for them in their tabernacles, in al the quarter, that looketh
11 to the East of Galaad. † But the children of Gad dwelt ouer
12 agaynst them in the land of Basan, as far as Selcha: † Iohel the head, and Sapham the second: and Ianai, and Saphat in
13 Basan. † And their brethren according to the houses of their kinredes, Michael, and Mosollam, and Sebe, and Iorai, and
14 Iacan, and Zie, and Heber, seuen. † These are the sonnes of Abihail, the sonnes of Huri, the sonne of Iara, the sonne of Galaad, the sonne of Michael, the sonne of Iesesi, the sonne
15 of Ieddo, the sonne of Buz. † Also the brethren of the sonne of Abdiel, the sonne of Guni, prince of the house in their
16 families. † And they dwelt in Galaad, and in Basan, and in the townes therof, and in al the suburbes of Saron, vnto the
17 borders. † Al these were numbred in the daies of Ioatham the king of Iuda, and in the daies of Ieroboam the king of
18 Israel. † The children of Ruben, and of Gad, and of the halfe tribe of Manasses, men of warre, carying sheildes, & swordes, and bending the bow, and taught to battels, foure and fourtie thousand, and seuen hundred threescore going forth to fight.
19 † They fought agaynst the Agarenes: but the Itureians, and
20 Naphis, and Nodab † gaue them ayde. And the Agarenes were deliuered into their handes, and al that were with them, because they called vpon God when they fought: and
21 he heard them, :: because they beleued in him. † And they tooke al that they possessed, Camels fiftie thousand, and sheepe two hundred fiftie thousand, and asses two thousand,
22 and of men an hundred thousand soules. † And manie fel downe wounded: for it was the battel of our Lord. And they
23 dwelt for them vntil the transmigration. † Also the children of the halfe tribe of Manasses possessed the land, from the costes of Basan vnto Baal, Hermon, and Sanir, and mount
24 Hermon, for the number was great. † And these were the princes of the house of their kinred, Epher, and Iesi, and Eliel, and Esriel, and Ieremia, and Odoia, and Iediel, most valiant men and mightie, and renowned princes in their
25 families. † But they forsooke the God of their fathers, and fornicated after the goddes of the peoples of the land, whom

:: Of these and the like, S. Paul sayth: *By faith they ouercame kingdomes, Heb.* 11.

God tooke away before them. † And the God of Israel rayſed 26
vp the ſpirit of Phul king of the Aſſyrians, and the ſpirit of
Thelgathphalnaſar king of Aſſur: and he tranſported Ruben,
and Gad, and the halfe tribe of Manaſſes, and brought them
into Lahela, and into Habor, and to Ara, and to the riuer of
Gozan, vntil this day.

CHAP. VI.

The genealogies of Leui, 4. With the right line of Aaron by Eleazar to Ioſadech, high prieſt in the captiuitie of Babylon, 16. other progenies of his three ſonnes; Gerſon, Caath, and Merari, 31. With their offices in the temple: 49. only Aarons ſonnes admitted to prieſthood. 54. Particular poſſeſſions of the Leuites dwelling amongſt the other tribes.

THE ſonnes of Leui: Gerſon, Caath, and Merari. † The 1 2
ſonnes of Caath: Amram, Iſaar, Hebron, and Oziel.
† The children of Amram: Aaron, Moyſes, and Maria. The 3
ſonnes of Aaron: Nadab and Abiu, Eleazar, and Ithamar.
† ⁂ Eleazar begat Phinees, and Phinees begat Abiſue, † and 4 5
Abiſue begat Bocci, & Bocci begat Ozi. † Ozi begat Zaraias, 6
and Zaraias begat Maraioth. † Moreouer Meraioth begat 7
Amarias, and Amarias begat Achitob. † Achitob begat Sadoc, 8
and Sadoc begat Achimaas, † Achimaas begat Azarias, Aza- 9
rias begat Iohanan, † Iohanan begat Azarias. the ſame is he 10
that executed the prieſtlie office in the houſe, which Salo- 2. Paral. 26.
mon built in Ieruſalem. † And Azarias begat Amarias, and 11
Amarias begat Achitob, † and Achitob begat Sadoc, and 12
Sadoc begat Sellum, † Sellum begat Helcias, and Helcias 13
begat Azarias, † Azarias begat Saraias, and Saraias begat Ioſe- 14
dec. † Moreouer Ioſedec went forth, when our Lord tranſ- 15
ported Iuda, and Ieruſalem by the handes of Nabuchodono- 16
ſor. † The ſonnes then of Leui: Gerſon, Caath, and Merari. 17
† And theſe be the names of the ſonnes of Gerſon: Lobni and 18
Semei. † The ſonnes of Caath: Amram, and Iſaar, and Hebron, 19
and Oziel. † The ſonnes of Merari: Moholi and Muſi. And 20
theſe are the kinredes of Leui according to their families.
† Gerſon, Lobni his ſonne, Iahath his ſonne, Zamma his ſonne,
† Ioah his ſonne, Addo his ſonne, Zara his ſonne, Iethrai 21
his ſonne. † The ſonnes of Caath, Aminadab his ſonne, Core 22
his ſonne, Aſir his ſonne, † Elcana his ſonne, Abiaſaph his 23
ſonne, Aſir his ſonne. † Thahath his ſonne, Vriel his ſonne, 24
Ozias his ſonne, Saul his ſonne. † The ſonnes of Elcana: 25
Amaſai,

⁂ The lineal ſucceſſion of Hiegh prieſtes from Aaron to the captiuitie in Babylon. *Nicephorus counteth ſome others among theſe. li. 2. c. 4. Ioſephus alſo differeth from this catalogue. li. 10. c. 11.*

26 Amasai, and Achimoth, † and Elcana: The sonnes of Elcana:
27 Sophai his sonne, Nahath his sonne, † Eliab his sonne, Iero-
28 ham his sonne, Elcana his sonne. † The sonnes of Samuel:
29 the first begotten Vasseni, and Abia. † And the sonnes of
Merari, Moholi: Lobni his sonne, Semei his sonne, Oza his
30 sonne, † Sammaa his sonne, Haggia his sonne, Asaia his
31 sonne. † These are they, whom Dauid appointed ouer the
singing men of the house of our Lord, since the Arke was
32 placed: † and they ministred before the tabernacle of testi-
monie, singing vntil Salomon built the house of our Lord in
Ierusalem: and they stood according to their order in the
33 ministerie. † And these are they, which assisted with their
sonnes, of the sonnes of Caath, Hemam singing man, the
34 sonne of Ioel, the sonne of Samuel, † the sonne of Elcana,
the sonne of Ieroham, the sonne of Eliel, the sonne of Thohu,
35 † the sonne of Suph, the sonne of Elcana, the sonne of Ma-
36 hath, the sonne of Amasai, † the sonne of Elcana, the sonne
37 of Iohel, the sonne of Azaries, the sonne of Sophonias, † the
sonne of Thahath, the sonne of Asir, the sonne of Abiasaph,
38 the sonne of Core, † the sonne of Isaar, the sonne of Caath,
39 the sonne of Leui, the sonne of Israel. † And his brother
Asaph, who stood on his right hand, Asaph the sonne of
40 Barachias, the sonne of Samaa, † the sonne of Michael, the
41 sonne of Basaia, the sonne of Melchia, † the sonne of Athanai,
42 the sonne of Zara, the sonne of Adaia, † the sonne of Ethan,
43 the sonne of Zamma, the sonne of Semei. † the sonne of Ieth,
44 the sonne of Gerson, the sonne of Leui. † And the children
of Merari their brethren, on the left hand, Ethan the sonne
45 of Cusi, the sonne of Abdi, the sonne of Maloch, † the sonne
46 of Hasabia, the sonne of Amasia, the sonne of Helcias, † the
47 sonne of Amasai, the sonne of Boni, the sonne of Somer, † the
sonne of Moholi, the sonne of Mosi, the sonne of Merari, the
48 sonne of Leui. † Their brethren also the Leuites, which were
ordained for al the ministerie of the tabernacle of the house
49 of our Lord. † But Aaron, and his sonnes burnt incense vpon
the altar of holocaust, and vpon the altar of incense, for euerie
worke of Sancta Sanctorum: and to pray for Israel according
to al thinges, which Moyses the seruant of God had comman-
50 ded. † And these are the sonnes of Aaron: Eleazar his sonne,
51 Phinees his sonne, Abisue his sonne † Bocci his sonne, Ozi
52 his sonne, Zarahia his sonne, † Meraioth his sonne, Amarias

:: In Sadoc. (3. Reg. 2.) the high prieſthood was reduced to the line of Eleazar which by Gods ordinance was tranſlated to Heli of Ithamars line but ſtil continued in the line of Aaron. The reſt of Sadochs line by Achimaas &c. to Ioſedech in the captiuitie appeareth before. v. 9. ad 15.

his ſonne, ‡ Achitob his ſonne, †:: Sadoc his ſonne, Achimaas 53
his ſonne. † And theſe are their habitations by the townes and 54
confines, to witte, of the ſonnes of Aaron, according to the
kinredes of the Caathites: for they were fallen to them by
lotte. † They gaue therfore to them Hebron in the Land of 55
Iuda, and the ſuburbes therof round about: † but the fieldes 56
of the citie, and the townes to Caleb the ſonne of Iephone.
† Moreouer to the ſonnes of Aaron they gaue cities, to flee 57
vnto, Hebron, and Lobna, and the ſuburbes therof, † Iether 58
alſo and Eſthemo with the ſuburbes therof, yea & Helon, and
Dabir with their ſuburbes: † Aſan alſo & Bethſemes, & their 59
ſuburbes. † And of the tribe of Beniamin: Gabee and the ſub- 60
urbes therof, Almath with the ſuburbes therof, Anothoth alſo
with the ſuburbes therof. al the cities, thirtene, by their kin-
redes. † And to the children of Caath the reſidue of their kin- 61
red they gaue of the halfe tribe of Manaſſes in poſſeſſion ten
cities. † Moreouer to the children of Gerſon by their kinredes 62
of the tribe of Iſſachar, & of the tribe of Aſer, and of the tribe
of Nephthali, and of the tribe of Manaſſes in Baſan, thirtene
cities. † And to the ſonnes of Merari by their kinredes of the 63
tribe of Ruben, and of the tribe of Gad, and of the tribe of Za-
bulon, they gaue by lot twelue cities. † Alſo the children of 64
Iſrael gaue to the Leuites cities, and their ſuburbes: † and they 65
gaue by lot, of the tribe of the children of Iuda, & of the tribe
of the children of Simeon, and of the tribe of the children of
Beniamin, theſe cities, which they called by their names, † and 66
to them, that were of the kinred of the ſonnes of Caath, and
the cities in their borders were of the tribe of Ephraim.
† They therfore gaue them cities, to flee vnto, Sichem with 67
the ſuburbes therof in mount Ephraim, and Gazer with the
ſuburbes therof, † Iecmaan alſo with the ſuburbes therof, 68
and Bethhoron in like maner, † moreouer Helon alſo with 69
the ſuburbes therof, and Gethremmon in like maner. † More- 70
ouer of the halfe tribe of Manaſſes, Aner & the ſuburbes ther-
of, Balaam and the ſuburbes therof: to witte, to them, which
were leaft of the kinred of the ſonnes of Caath. † And to the 71
ſonnes of Gerſom of the kinred of the halfe tribe of Manaſ-
ſes, Gaulon in Baſan, and the ſuburbes therof, and Aſtaroth
with the ſuburbes therof. † Of the tribe of Iſſachar, Cedes 72
and the ſuburbes therof, and Dabereth with the ſuburbes
therof, † Ramoth alſo and the ſuburbes therof, and Anem 73
with

74 with the ſuburbes therof. † And of the tribe of Aſer: Maſal
75 with the ſuburbes therof, & Abdon in like mamer, † Hucac
alſo and the ſuburbes therof, and Rohob with the ſuburbes
76 therof. † Moreouer of the tribe of Nephthali, Cedes in Ga-
lilee and the ſuburbes therof, Hamon with the ſuburbes
77 therof, and Cariathaim, and the ſuburbes therof. † And to the
reſt of the ſonnes of Merari: of the tribe of Zabulon, Rem-
mono and the ſuburbes therof, and Thabor with the ſubur-
78 bes therof: † beyond Iordan alſo ouer agaynſt Iericho, agaynſt
the Eaſt of Iordan, of the tribe of Ruben, Boſor in the wilder-
neſſe with the ſuburbes therof, and Iaſſa with the ſuburbes
79 therof, † Cademoth alſo and the ſuburbes therof, and Me-
80 phaath with the ſuburbes thereof. † Moreouer alſo of the
tribe of Gad, Ramoth in Galaad and the ſuburbes therof, and
81 Manaim with the ſuburbes therof, † yea and Heſebon with
the ſuburbes therof, and Iezer with the ſuburbes therof.

CHAP. VII.

Genealogies of Iſſachar, 6. Beniamin, 13. Nephthali, 44 Manaſſes, 20. Ephraim, 30. and Aſer.

1 MOREOVER the ſonnes of Iſſachar: Thola, and Phua,
2 Iaſub and Simeron, foure. † The ſonnes of Thola:
Ozi and Raphaia, and Ieriel, and Iemai, and Iebſem, and
Samuel, princes by the houſes of their kinredes. Of the
ſtocke of Thola were numbred moſt valiant men in the daies
3 of Dauid, two and twentie thouſand ſix hundred. † The
ſonnes of Ozi: Izrahia, of whom were borne Michael, and
4 Obadia, and Ioel, and Ieſia, fiue, al princes. † And with them
by their families and peoples, readie girded to battel, moſt
valiant men, ſix and thirtie thouſand: for they had many
5 wiues, and children. † Their brethren alſo through al the
kinred of Iſſachar, moſt ſtrong to fight, were numbred foure
6 ſcore and ſeuen thouſand. † The ſonnes of Beniamin: Bela,
7 and Bechor, & :: Iadihel, three. † The ſonnes of Bela: Eſbon,
and Ozi, and Oziel, and Ierimoth, and Vrai, fiue princes of
their families, and moſt ſtrong to fight, and their number
8 was twentie two thouſand and thirtie foure. † Moreouer
the ſonnes of Bechor: Zamira, and Ioas, and Eliezer, and
Elioenai, and Amri, and Ierimoth, and Abia, and Anathoth,
9 and Almath al theſe: the ſonnes of Bechor. † And there were
numbred by their families princes of their kinredes moſt
valiant

:: Gen. 46. this third ſonne is called Asbel: & ſeuen more are there recited. And ſo in the reſt is much difference: but al may be reconciled by ſuch rules as are noted. *chap. 1.*

valiant vnto battel, twentie thousand and two hundred.
† Moreouer the sonnes of Iadihel: Balon. And the sonnes 10
of Balan: Iehus, and Beniamin, and Aod, and Chanana, and
Zethan, and Tharsis, Ahisahar. † al these the sonnes of Iadi- 11
hel, princes of their kinredes, most valiant men, seuentene
thousand, and two hundred going forth to battel. † Sepham 12
also, and Hapham the sonnes of Hir: and Hasim the sonnes
of Aher. † And the sonnes of Nephthali: Iasiel, and Guni, 13
and Iezer, and Sellum, the sonnes of Bala. † Moreouer the 14
sonne of Manasses, Ezriel: and his concubine the Syrian bare
Machir the father of Galaad. † And Machir tooke wiues for 15
his sonnes Happhim, and Saphan: and he had a sister named
Maacha: the name of the second Salphaad, and to Salphaad
were borne daughters. † And Maacha the wife of Machir 16
bare a sonne, and she called his name Phares: moreouer the
name of his brother, was Sares: and his sonnes, Vlam, and Re-
cen. † And the sonne of Vlam, Badan. These are the children 17
of Galaad, the sonne of Machir, the sonne of Manasses. † And 18
his sister :: Queene bare :: Goodlieman, and Abiezer, and
Mohola. † And the sonnes of Semida were, Ahin, and Sechem, 19
and Leci, and Anion. † And the sonnes of Ephraim: Suthala, 20
Bared his sonne, Thahath his sonne, Elada his sonne, Tha-
hath his sonne, and this mans sonne Zabad, † and this mans 21
sonne Suthala, and this mans sonne Ezer, and Elad: and the
men of Geth borne in the land slewe them, because they
came downe to inuade their possessions. † Ephraim therfore 22
their father mourned many daies, and his brethren came to
comfort him. † And he went in vnto his wife: who conceiued 23
and bare a sonne, and he called his name Beria, for that he
was borne in the euils of his house: † and his daughter was 24
Sara, who built Bethhoron, the nether and the vpper, and
Ozensara. † Moreouer his sonne Rapha, and Reseph, and 25
Thale, of whom was borne Thaan, † who begat Laadan: this 26
mans sonne also was Ammiud, who begat Elisama, † of 27
whom was borne Nun, who had Iosue his sonne. † And their 28
possession and habitation, was Bethel with her daughters,
and against the east of Noran, and on the west quarter of
Gazer and her daughters, Sichem also with her daughters, as
farre as Asa with her daughters. † Also neere the children of 29
Manasses Bethsan and her daughters, Thanach & her daugh-
ters, Mageddo and her daughters: Dor and her daughters: in
these

:: *Molechath: Regina. Queene.*
:: *Isuel, Virum decorum.* that is, A comelie personable or goodlie man. So we leaue the hebrew names in this place because S. Ierom, and the whole Church doth so in the latin text, which we translate.

30 these dwelt the children of Ioseph, the sonne of Israel. † The
children of Aser: Iemna, and Iesua, and Iessui, and Baria, and
31 Sara their sister. † And the sonnes of Baria: Heber, and Mel-
32 chiel: he is the father of Barsaith. † And Heber begat Ieph-
33 lat, and Somer, and Hotham, and Suaa their sister. † The
sonnes of Iephlat: Phosech, and Chamaal, and Aloth: these
34 be the sonnes of Iephlat. † Moreouer the sonnes of Somer:
35 Ahi, and Roaga, and Haba, and Aram. † And the sonnes of
36 Helem his brother: Supha, and Iemna, and Selles, and Amal.
37 † The sonnes of Supha: Sue Harnapher, and Sual, and Beri,
38 and Iamra, † Bosor, and hod, and Samma, and Salusa, and
39 Iethran, and Bera. † The sonnes of Iether: Iephone, and
40 Phaspha, and Ara. † And the sonnes of Olla: Aree, and haniel
and Resia. † Al these be the sonnes of Aser, princes of their
kinredes, the chosen and most valiant dukes of dukes: and
their number of the age that was fitte for battel, was six and
twentie thousand.

CHAP. VIII.

The progenie of Beniamin is further recited vnto Saul: 33. and his Issue.

1 AND Beniamin begat Bale his first begotten, Asbel the
2 second, Ahara the third, † Nohaa the fourth, and
3 Rapha the fifth. † And the sonnes of Bale were: Addar, and
4 Gera, and Abiud, † Abisue also, and Naaman, and Ahoe,
5 6 † and also Gera, and Sephuphan, and Huram. † These are
the sonnes of Ahod, princes of their kinredes that dwelt in
7 Gabaa, which were transported into Manahath. † And Naa-
man, and Achia, and Gera he transported them, and begat
8 Oza, and Ahiud. † Moreouer he begat Saharaim in the coun-
trie of Moab, after he dismissed Husim and Bara his wiues.
9 † And of Hodes his wife he begat Iobab, and Sebia, and
10 Mosa, and Molchom, † Iehus also, and Sechia, and Marma.
11 these are his sonnes princes in their families. † And Mehusim
12 begat Abitob, and Elphaal. † Moreouer the sonnes of Elphaal
Heber, and Misaam, and Samad: this man built Ono, and Lod,
13 and her daughters. † And Baria, and Sama princes of their
14 kinredes that dwelt in Aialon: these droue away the inhabi-
15 tantes of Geth. † And Ahio, and Sesac, and Ierimoth, † and
16 Sabadia, and Arod, and Heder, † Michael also, and Iespha,
17 and Ioha the sonnes of Baria. † And Zabadia, and Mosollam,
18 and Hezeci, and Heber, † and Iesamari, and Iezlia, and Iobab

sonnes of Elphaal, † and Iacim, and Zechri, and Zabdi, 19
† and Elioenai, and Selethai, and Eliel, † and Adaia, and 20
Baraia, and Samarath the sonnes of Semei. † And Iespham, 21
and Heber, and Eliel, † and Abdon, and Zechri, and Hanan, 22
† and Hanania, and Ælam, and Anathothia, † and Iephdaia, 23
and Phanuel the sonnes of Sesac. † and Samsari, and Sohoria 24
and Otholia, † and Iersia, and Elia, and Zechri, the sonnes 25
of Ieroham. † these be the patriaches, and princes of their 26
kinredes, which dwelt in Ierusalem. † And in Gabaon dwelt 27
Abigabaon, and the name of his wife Maacha: † And his first 28
begotten sonne Abdon, and Sur, and Cis, and Baal, and 29
Nadab. † Gedor also, and Ahio, and Zacher, and Macelloth: 30
† and Macelloth begat Samaa: and they dwelt ouer agaynst 31
their brethren in Ierusalem with their brethren. † And Ner 32
begat Cis, and Cis begat Saul. Moreouer Saul begat Ionathas, 33
and Melchisua, and Abinadab, and Esbaal. † And the sonne of 34
Ionathas, Meribbaal: and Meribbaal begat Micha. † The 35
sonnes of Micha, Phithon, and Melech, & Tharaa, and Ahaz.
† And Ahaz begat Ioada: and Ioada begat Alamath, and Az- 36
moth, and Zamri: moreouer Zamri begat Mosa, † and Mosa 37
begat Banaa, whose sonne was Rapha, of whom was borne
Elasa, who begat Asel. † Moreouer Asel had six sonnes of 38
these names, Ezricam, Bochru, Ismahel, Saria, Obdia, and
Hanan. al these the sonnes of Asel. † And the sonnes of Esec 39
his brother, Vlam the firstbegotten, and Iehus the second,
and Eliphalet the third. † And the sonnes of Vlam were most 40
strong men, and archers of great force: and hauing many
sonnes and nephewes, vnto an hundred fiftie. Al these the
children of Beniamin.

CHAP. IX.

VVho of Israel (after the captiuitie) first inhabited Ierusalem. 10. *VVho exercised the offices of Priestes,* 14. *and Leuites,* 35. *With repetition of parts of Sauls progenie.*

::The genealogies of al Israel being hitherto recited before their captiuitie, others are now added which first returned to Ierusalem after their release.

AL Israel therfore :: was numbred: and the summe of 1
them was written in the Booke of the kinges of Israel,
and Iuda: and they were transported into Babylon for their
sinne. † And they that dwelt first in their possessions and in 2
their cities: Israel, and the Priestes, and the Leuites, and the
Nathineans. † There dwelt in Ierusalem of the children of 3
Iuda, and of the children of Beniamin, also of the children of
Ephraim,

4 Ephraim, and Manasses. † Othei the sonne of Ammiud, the
sonne of Amri, the sonne of Omrai, the sonne of Bonni, of the
5 sonnes of Phares the sonne of Iuda. † And of Siloni: Asaia the
6 firstbegotten, and his sonnes. † And of the sonnes of Zara:
Iehuel, and their brethren, six hundred ninetie. † Moreouer
7 of the sonnes of Beniamin: Salo the sonne of Mosollam, the
8 sonne of Odiua the sonne of Asana: † and Iobania the sonne
of Ieroham: and Ela the sonne of Ozi, the sonne of Mochori:
and Mosollam the sonne of Saphatias, the sonne of Rahuel,
9 the sonne of Iebania, † and their brethren by their families,
nine hundred fiftie six. Al these princes of their kinredes by
10 the houses of their fathers. † And of the priestes: Iedaia,
11 Ioiarib, and Iachin: † Azarias also the sonne of Helcias,
the sonne of Mosollam, the sonne of Sadoc, the sonne of
Maraioth, the sonne of Achitob, high priest of the house of
12 God. † Moreouer Adaias the sonne of Ieroham, the sonne
of Phassur, the sonne of Melchias: and Maasai the sonne of
Adiel, the sonne of Iezra, the sonne of Mosollam, the sonne
13 of Mosollamith, the sonne of Emmer. † their brethren also
princes by their families a thousand seuen hundred three
score, most able men of strength to the worke of the mini-
14 sterie in the house of God. † And of the Leuites: Semeia the
sonne of Hassub the sonne of Ezricam, the sonne of Hasebia
15 of the sonnes of Merari. † Bacbacar also a carpenter, and
Galal, and Mathania the sonne of Micha, the sonne of Zechri
16 the sonne of Asaph: † and Obdia the sonne of Semeia, the
sonne of Galal, the sonne of Idithun: and Barachia the sonne
of Asa, the sonne of Elcana, who dwelt in the courtes of Ne-
17 tophati. † And the porters: Sellum, and Accub, and Telmon,
18 and Ahimam: and their brother Sellum the prince, † vntil
that time, in the kinges gate toward the east, wayted by their
19 courses of the children of Leui. † But Sellum the sonne of
Core the sonne of Abiasaph, the sonne of Core, with his bre-
thren, and his fathers house, these are the Corites ouer the
workes of the ministerie, keepers of the entrances of the ta-
bernacle: and their families in course keeping the entrance
20 of the campe of our Lord. † And Phinees the sonne of Eleasar,
21 was their prince before our Lord. † Moreouer Zacharias the
sonne of Mosollamia, porter of the gate of the tabernacle of
22 testimonie. † Al these chosen men for porters, at euerie gate,
two hundred twelue: and appointed out in their proper

townes: Whom Dauid and Samuel the Seer appointed, vpon
their fidelitie. † as wel them as their ſonnes. in the doores of 23
the houſe of our Lord, and in the tabernacle by their courſes.
† By the foure windes were the porters: that is to ſay, toward 24
the Eaſt, and toward the Weſt, and toward the North, and
toward the South. † And their brethren dwelt in villages, 25
and came vpon their Sabbathes from time to time. † To 26
theſe four Leuites was committed al the number of porters,
and they were ouer the chambers, and treaſures of the houſe
of our Lord. † Alſo round about the temple of our Lord they 27
abode in their watches: that when it was time, they in the
morning might open the doores. † Of theſe mens ſtocke 28
there were alſo ouer the veſſels of the miniſterie: for by num-
ber the veſſels were both brought in and caried out. † Of 29
them alſo they that had the implements of the ſanćturie com-
mitted vnto them, did ouerſee the floure, and wine, and oile,
and frankincenſe, and ſpices. † And the ſonnes of prieſtes 30
made oyntementes of the ſpices. † And Mathathias a Leuite 31
the firſtbegotten of Sellum the Corite, was ouerſeer of
thoſe thinges, which were fryed in the frying panne. † More-
ouer of the children of Caath their brethren, there were 32
ouer the loaues of propoſition, to prepare alwaies new
euerie Sabbath. † Theſe are the chief of the ſinging men by 33
the families of the Leuites, which abode in the chambers,
that they might day and night continually ſerue in their
miniſterie. † The heades of the Leuites, princes in their fami- 34
lies, taried in Ieruſalem. † And in Gabaon abode Iehiel the 35
father of Gabaon, and the name of his wife Maacha. † His 36
firſt begotten ſonne Abdon, and Sur, and Cis, and Baal, and
Ner, and Nadab, † Gedor alſo, and Ahio, and Zacharias, and 37
Macelloth. † Moreouer Macelloth begat Samaan: theſe 38
dwelt ouer agaynſt their brethren in Ieruſalem, with their
brethren. † And Ner bagat Cis: and Cis begat Saul: and Saul 39
begat Ionathas, and Melchiſua, and Abinadab, and Esbaal.
† And the ſonne of Ionathas, Meribbaal: and Meribbaal 40
begat Micha. † Moreouer the ſonnes of Micha, Phithon, 41
and Melech, and Tharaa, and Ahaz. † And Ahaz begat Iara, 42
and Iara begat Alamath, and Azmoth, and Zamri. And Zamri
begat Moſa. † And Moſa begat Banaa: whoſe ſonne Raphaia 43
bepat Elaſa: of whom was borne Aſel. † Moreouer Aſel had 44
ſix ſonnes of theſe names, Ezricam, Bochru, Iſmael, Saria,
Obdia, Hanan, theſe are the ſonnes of Aſel. CHAP.

CHAP. X.

King Saul with his three sonnes are slaine by the Philistians. 8. Who spoile the armie and carie away Sauls head. 11. The men of Iabes Galaad burie his bodie and his sonnes, fasting for them seuen daies. And the kingdom is translated to Dauid.

1 AMD the Philistijms fought agaynst Israel, and the men of Israel fled from the Palesthines, and they fel wounded in mount Gelboe. † And when the Philisthians were come nere pursewing Saul, and his sonnes, they stroke Iona-
3 thas, and Abinadab, and Melchisua the sonnes of Saul. † And the battel grewe sore agaynst Saul, and the archers founud
4 him, and wounded him with arrowes. † And Saul sayd to his esquyer: Draw thy swoord, and kil me: lest perhaps these vncircumcised come, and deride me. But his harnes bearer would not, being frighted with feare: Saul therfore caught
5 his sword, and fel vpon it. † Which when his harnes bearer had seene, to witte, that Saul was dead, him self also fel
6 vpon his sword, aud died. † Saul therfore died, and his three
7 sonnes, and al his house fel together. † Which when the men of Israel had sene, that dwelt in the chainpayne, they fled: and Saul and his sonnes being dead, they forsooke their cities, and were dispersed hither and thither: and the Phili-
8 sthijms came, and dwelt in them. † The next day therfore the Philisthijms taking away the spoiles of them that were stayne, fonnd Saul and his sonnes lying on mount Gelboe.
9 † And when they had spoyled him, and cut of his head, and stripped him of his armour, they sent into their land, that it should be caried abour, and should be shewed in the temples
10 of the Idols, and to the people: † and his armour they dedicated in the temple of their god, and the head they nailed
11 vp in the temple of Dagon. † When the men of Iabes Galaad had heard this, to witte, al thinges that the Philistijms had
12 done vpon Saul, † euerie one of the valiant men arose, and tooke the bodies of Saul and of his sonnes, and brought them into Iabes, and buried their bones vnder an oke, that was in
13 Iabes, and they fasted seuen daies. † Saul therfore died for his iniquities, for that he :: transgressed the commandement of our Lord which he had commanded, and kept it not: yea
14 and besides also consulted the Pythonesse, † and trusted not in our Lord: for the which he slewe him, and transferred his kingdome to Dauid the sonne of Isai.

:: The second part. King Saul and his familie ouerthrwone.

:: He offered Sacrifice on an Altar without warrant 1. *Reg.* 13. And destroyed not the Amalacites, as he was commanded. 1. *Reg.* 15.

CHAP. XI.

Dauid is elected and annointed king. 5. He ouerthroweth the Iebusites taking the towre of Sion in Ierusalem, and prospereth. 10. His valiant men, and their heroical actes are recited. 17. He desiring water from the cisterne of Bethleem, wil not drink it, but offereth it in sacrifice, because it is brought with danger of his valiant mens lines. 20. Other valiant men of the second order, are likewise recited.

nethird part. ing Dauids eigne and his pecial actes.

AL Israel therfore was gathered together to Dauid in Hebron, saying: We are thy bone, and thy flesh. † Yesterday also, and the day before when Saul as yet reigned, thou wast he that didst leade out and leade in Israel: for to thee our Lord thy God sayd: Thou shalt feede my people Israel, and thou shalt be prince ouer it. † Al the ancientes therfore of Israel came to the king into Hebron, and Dauid entred into a league with them before our Lord: and they annoynted him king ouer Israel, according to the word of our Lord, which he spake in the hand of Samuel. † Dauid also went, and al Israel into Ierusalem this is Iebus, where the Iebusites were the inhabiters of the land. † And they that dwelt in Iebus, sayd to Dauid: Thou shalt not come in here. Moreouer Dauid tooke the towre of Sion, which is the Citie of Dauid, † and he sayd: Euerie one that shal among the first strike the Iebusite, shal be the prince and chiefe captayne. Ioab therfore the sonne of Saruia went vp first, and was made the prince. † And Dauid dwelt in the towre, and therfore it was called the Citie of Dauid. † And he built the citie round about from Mello vnto a round compasse, and Ioab built the rest of the citie. † And dauid prospered going and increasing, and the Lord of hostes was with him. † These are the princes of the valiant men of Dauid, which holpe him to be made king ouer al Israel according to the word of our Lord, which he spake to Israel. † And this is the number of dauids strong ones: Iesbaam the sonne of Hachamoni prince among thirtie: this man lifted vp his speare vpon three hundred wounded at one time. † And after him Eleazar his vncles sonne an Ahohite, who was among the three mighties. † This was with Dauid in Phesdomim, when the Philisthijms were gathered to that place into battel: and the field of that countrie was ful of barley, and the people was fled from the face of the Philishimes. † These stood in the middes of the fielde, and defended him:

1 2 3 4 5 6 7 8 9 10 11 12 13 14

ded him: and when they had ſtriken the Philiſtheans, our
15 Lord gaue great health to his people. † And there went downe
three of the thirtie princes to a rocke, wherin Dauid was, to
the caue of Odollam, when the Philiſthijms had camped in
16 the Vale raphaim. † Moreouer dauid was in a hold, and the
17 ward of the Phelisthimes in Bethlehem. † Dauid therfore
deſired and ſayd: O that ſome man would giue me water of
18 the ceſterne of Bethlehem, which is in the gate. † Theſe
three therfore went forward through the middes of the
campe of the Philiſthimes, and drewe water of the ceſterne
of Bethlehem, which was in the gate, and brought it to
Dauid to drinke: who would not, but rather offered it to our
19 Lord, † ſaying: God forbid that in the ſight of my God I ſhould
doe this, and ſhould drinke the bloud of theſe men: becauſe
in the peril of their liues they haue brought me the water.
And for this cauſe he would not drinke. Theſe thinges did
20 the three moſt valiantes. † Abiſai alſo the brother of Ioab he
was prince of three, and he lifted vp his ſpeare agaynſt three
hundred wounded, and he was among three moſt renowned,
21 † and among the ſecond three he the noble one, and prince
22 of them: but yet vnto the three firſt he taught not. † Banaias
the ſonne of Ioiada a moſt valiant man, of Cabſeel: who had
done manie factes, he ſtroke the :: two ariel of Moab: and he
went downe, and ſlewe the lion in the middes of the ciſterne
23 in the time of ſnow. † And he ſtorke the Aegyptian, whoſe
ſtature was of fiue cubites, and which had a ſpeare as the
weauers beame: he therfore went downe to him with a rod,
and by force tooke away the ſpeare, that he held in his hand,
24 and ſlewe him with his owne ſpeare. † Theſe thinges did
Banaias the ſonne of Ioiada, who was among the three vali-
25 antes moſt renowned, † the firſt among thirtie, but yet the
three he raught not: and Dauid made him of his counſel.
26 † Moreouer the moſt valiant men in the armie, Aſahel the
27 brother of Ioab, and Elchanan the ſonne of his vncle of Beth-
28 lehem, † Sammoth an Arortie, Helles a Phalonite, † Ira the
29 the ſonne of Acces a Thecaite, Abiezer an Anathothite,
30 † Sobbochai an Huſathite, Ilai an Ahohite, † Maharai a Ne-
31 tophathite, Heled the ſonne of Baana a Netophathite, † Ethai
the ſonne of Ribai of Gabaath the children of Beniamin,
32 Banaia a Pharatonite, † Hurai of the Torrent Gaas, Abiel
an Arbathite, Azmoth a Bauramite, Eliaba a Salabonite.

:: Two ſtout men of Moab, as if they had benne lions. 2. *Reg.* 23. *v.* 20.

† The

† The ſonnes of Aſſem a Gezonite, Ionathan the ſonne of 33
Sage an Ararite, † Ahiam the ſonne of Sachar an Ararite, 34
† Eliphal the ſonne of Vr, † Hepher a Mecherathite, Ahia 35
Pheloníte, † Heſro a Carmelite, Naarai the ſonne of Azbai, 36
† Ioel the brother of Nathan, Mibahar the ſonne of Agarai. 37
† Selet an Ammonite, Naharai a Berothite the armour bearer 38
of Ioab the ſonne of Saruia, † Ira a Iethreite, Gareb a Ieth- 39
reite, † Vrias the Hetheite, Zabad the ſonne of Oholi, † Adina 40
the ſonne of Sizaa Rubenite the prince of the Rubenites, & 41
with him thirtie: † Hanan the ſonne of Maacha, and Ioſaphat 42
a Mathanite, † Ozia an Aſtarothite, Samma, and Iehiel the 43
ſonnes of Hotham an Arorite, † Iedihel the ſonne of Zamri, 44
and Ioha his brother a Thoſaite, † Eliel a Mahumite, and 45
Ieribai, and Ioſaia the ſonnes of Elnaim, and Iethma a Moa- 46
bite, Eliel, and Obed, and Iaſiel of Maſobia.

CHAP. XII.

Who followed dauid when he fled from saul. 23. *And who came into Hebron to make him king.*

THESE alſo came to dauid into Siceleg, when as yet he 1
fled from Saul the ſonne of Cis, the which were moſt
valiant and excellent warriers, † drawing the bowe, and 2
hurling with both handes ſtones in ſlinges, and ſhooting ar-
rowes directly: of the brethren of Saul of Beniamin. † The 3
prince Ahiezer, and Ioas the ſonnes of Sammaa a Gabaa-
thite, and Iaziel, and Phaliet the ſonnes of Azmoth, and Be-
racha, and Iehu an Anothothite. † Samaias alſo a Gabaonite 4
the moſt valiant amongſt the thirtie and aboue the thirtie.
Ieremias, and Iehaeziel, and Iohanan, and Iezabad a Gadero-
thite. † And Eluzai, and Ierimuth, and Baalia, and Samaria, 5
and Saphatia an Haruphite. † Elcana, and Ieſia, and Azareel, 6
and Ioezer, & Ieſbaam of Carehim: † Ioela alſo, and Zabadia 7
the ſonnes of Ieroham of Gedor. † Yea and of Gaddi alſo 8
there fled to Dauid, when he lay hid in the deſert moſt vali-
ant men, and the beſt warriers, holding ſheild and ſpeare:
their faces as the faces of a lion, nd ſwift as the rocbuckes on 9
the mountaynes: † Ezer the prince, Obdias the ſecond, Eliab 10
the third, † Maſmana the fourth, Ieremias the fifth, † Ethi 11
the ſixth, Eliel the ſeuenth, † Iohanan the eight, Elzebad the 12
ninth, † Ierenias the tenth, Machbani the eleuenth, † theſe 13
of the children of Gad were the princes of his armie: the

meaneſt

meaneſt was captayne ouer an hundred ſouldiars, and the
15 greateſt, ouer a thouſand. † Theſe are they which paſſed Ior-
dan the firſt moneth, when it vſed to flow ouer his bankes:
and they chaſed away al that dwelt in the valleis toward the
16 eaſt quarter and the weſt. † And there came alſo of Beniamin,
17 and of Iuda to the hold, wherin Dauid abode. † And Dauid
went out to mete them, and ſayd: If you be come peaceably
to me for to helpe me, my hart be ioyned to you, but if you
lye in wayte againſt me for my aduerſaries, whereas I haue
no iniquitie in my handes, the God of our fathers ſee, and
18 iudge. † But the ſpirit came on Amaſai the prince among
thirtie, and he ſayd: We are thine ô Dauid, and with thee ô
ſonne of Iſai: peace, peace be to thee, & peace to thy helpers.
for thy God helpeth thee. Dauid therfore receiued them, and
19 appoynted them princes of the band. † Moreouer of Ma-
naſſes there fled to Dauid, when he came with the Philiſthijms
againſt Saul, to fight and he fought not with them: becauſe
the princes of the Philiſthimes taking counſel ſent him backe,
ſaying: with the peril of our head wil he returne to his lord
20 Saul. † Therfore when he returned into Siceleg, there fled
to him of Manaſſes, Ednas, and Iozabab, and Iedihel, and
Michael, and Ednas, & Iozabad, and Eliu, and Salathi, the
21 princes of a thouſand in Manaſſes. † Theſe did ayde Dauid
againſt the rouers: for they were al moſt valiant men, and were
22 made commanders in the armie. † Yea and there came euerie
day to Dauid to helpe him, til it became a great number, as it
23 were :: the armie of God. † This alſo is the number of the
commanders of the armie, which came to Dauid, when he
was in Hebron, to transferre the kingdom of Saul to him,
24 according to the word of our Lord. † The children of Iuda
bearing ſhield and ſpeare, ſix thouſand eight hundred wel
25 appoynted to battel. † Of the children of Simeon valiant
26 men to fight, ſeuen thouſand one hundred. † Of the children
27 of Leui, foure thouſand ſix hundred. † Ioiada alſo prince of
the ſtocke of Aaron, and with him three thouſand ſeuen
28 hundred. † Sadoc alſo a young man of goodlie towardenes,
29 and the houſe of his father, princes twentie two. † And of
the children of Beniamin the brethren of Saul, three thou-
ſand: for a great part of them as yet folowed the houſe of
30 Saul. † Moreouer of the children of Ephraim twentie thou-
ſand eight hundred, valiant of ſtrength, men renowmed in

:: An armie of manie good men, wel diſpoſed in order and concord, is called *the armie of God*, like the great number alſo Angels; which to vs *are innumerable. Iob. 25.*

their kinredes. † And of the halfe tribe of Manasses, eightene 31
thousand, euerie one by their names, came to make Dauid
king. † Also of the children of Issachar men of vnderstan- 32
ding, that knewe al times to command what Israel should doe,
princes two hundred: and al the rest of the tribe did folow
their counsel. † Moreouer of Zabulon such as went forth to 33
battel, & stood in aray wel appoynted with armour of warre,
there came fiftie thousand to ayde, not in a duble hart. † And 34
of Nepthali, commanders a thousand: and with them furni-
shed with shield and speare, seuen and thirtie thousand. † Of 35
Dan also prepared to battel, twentie eight thousand six hun-
dred. † And of Aser going forth to fight, and prouoking in 36
battrel, fourtie thousand. † And beyond Iordan of the children 37
of Ruben, and of Gad, and the halfe part of the tribe of Ma-
nasses furnished with armour of warre an hundred twentie
thousand. † Al these men of warre wel appoynted to fight, 38
with perfect hart came into Hebron, to make Dauid King
ouer al Israel: yea and al the rest of Israel, were of one hart,
that Dauid should be made king. † And they were there with 39
Dauid three daies eating and drinking: for their brethren had
prepared for them. † Yea and they that were neere them as 40
farre as Issachar, & Zabulon, and Nephthali, brought loaues
on Asses, and on camels, and on mules, and vpon oxen, to eate:
meale, figges, reysens, wine oile, beeues, muttons, in al abun-
dance, for there was ioy in Israel.

CHAP. XIII.

The Arke is brought from Abinadabs house, 8. Dauid and others dancing before it. 9. Oza for touching it is strooken dead. 13. Whereupon Dauid fearing to bring it to Ierusalem, it remayneth three monethes in the house of Obededom.

AND Dauid tooke counsel with the tribunes, and cen- 1
turions, and al the commanders, † and he sayd to al the 2
assemblie of Israel: If it please you: and if the word which I
speake procede from our Lord God, let vs send to the rest of
our brethren into al the countries of Israel, & to the Priestes,
and Leuites, that dwel in the suburbes of the cities, that they
may be gathered together vnto vs, † and we may bring agayne 3
vnto vs the Arke of our God: for we sought it not in the daies
of Saul. † And the whole multitude answered that it should 4
be soe done: for the word had pleased al the people. † Dauid 5
therfore

therfore assembled al Israel from Sihor of Ægypt, til thou enter into Emath, to bring the Arke of God from Caria Thiarim.
6 † And Dauid went vp, and euerie man of Israel to the hil of Caria Thiarim which is in Iuda, to fetch thence the Arke of our Lord God sitting vpon the Cherubim, where his name
7 is inuocated. † And they layd the Arke of God vpon a new wayne, out of the house of Abinadab. And Oza and his bro-
8 ther did driue the wayne. † Moreouer Dauid, and al Israel playd before our Lord with al their might in songues, and on harpes, and psalteries, and timbrels, and cymbals, and trum-
9 pettes. † And when they were come to the Floore of Chidon, Oza stretched forth his hand, to hold vp the Arke: for the oxe
10 being wantone had made it leane a litle a side. † Our Lord therfore was angrie agaynst Oza, and stroke him, for that he had touched the Arke: and he died there before our Lord.
11 † And Dauid was strooken sad, because our Lord had diuided Oza: and he called that place, the Diuision of Oza vntil this
12 present day. † And he feared God at that time, saying: How
13 may I bring in the Arke of God vnto me? † And for this cause he brought it not vnto himselfe, that is, into the citie of Dauid, but turned it away into the house of :: Obededom
14 the :: Getheite. † Therfore the Arke of God remayned in the house of Obededom three monethes: & our Lord blessed his house, and al thinges that he had.

:: Obededom was a Leuite, (c. 15. v. 18.) and therfore more mete to kepe the arke:
:: Called a Getheite becaus he had dwelt in the towne of Geth.

CHAP. XIIII.

King Dauid prouideth timber, and workmen to build his owne house. 3. marieth more wiues, and hath manie children; 8. ouerthroweth the Philistians, 13. twise,

1 HIRAM also the king of Tyre sent messengers to Dauid, and cedar trees, and artificers for walles, and timber:
2 to build him a house. † And Dauid knew that our Lord had
3 established him to be king ouer Israel, and that his kingdom was exalted ouer his people Israel. † Dauid also tooke other
4 wiues in Ierusalem: and he begat sonnes, and daughters. † And these be their names, that were borne to him in Ierusalem:
5 Samua, and Sobad, Nathan, and Salomon, † Iebahar, and
6 Elisua, and Eliphalet, † Noga also, and Napheg, and Iaphia,
7 † Elisama, and Baalaida, and Eliphalet. † And the Philisthijms
8 hearing that Dauid was annoynted for king ouer al Israel, they went vp al to seeke him: which when Dauid had heard,

he went out to meete them. † Moreouer the Philisthijms coming, were spred abrode in the Vale Raphaim. † And Dauid consulted our Lord, saying: Shal I goe vp to the Philisteans, and wilt thou deliuer them into my hand? And our Lord sayd to him: Goe vp, and I wil deliuer them into thy hand. † And when they were come vp into Baalpharasim, Dauid stroke them there, and sayd: God hath diuided myn enemies by my hand, as waters are diuided: and therfore the name of that place was called Baal Pharasim. † And they leaft there their goddes, which Dauid commanded to be burnt. † An other time also the Philisthijms invaded, and were dispersed in the Vale. † And Dauid consulted God agayne, and God sayd to him: Goe not vp after them, retyre from them, and thou shalt come agaynst them ouer agaynst the pearetrees. † And when thou shalt heare the sound of one going in the toppe of the pearetrees, then shalt thou yssue forth to battel. For God is gone forth before thee, to strike the campe of the Philisthijms. † Dauid therfore did as God had commanded him, and stroke the campe of the Philisthianes from Gabaon vnto Gazera. † And the name of Dauid was bruited in al countries, and our Lord gaue the dreade of him ouer al nations.

9 10 11 12 13 14 15 16 17

CHAP. XV.

With solemnitie the Arke is brought into Ierusalem, caried by the Priestes and Leuites, 16. With musick of diuers sortes, 26. Sacrifice of thanksgeuing is offered. 29. Michol derideth Dauids deuotion.

HE made also houses for him selfe in the citie of Dauid: and built a place for the Arke of God, & pitcht a tabernacle for it. † Then sayd Dauid: It is vnlawful that the Arke of God be caried of any man, but of the Leuites: whom our Lord chose to carie it, and to minister vnto himself for euer. † And he gathered together al Israel into Ierusalem, that the Arke of God might be brought into his place, which he had prepared for it. † Moreouer also the sonnes of Aaron, and the Leuites † Of the children of Caath, Vriel was the prince, and his brethren an hundred twentie. † Of the sonnes of Merari, Asaia the prince: and his brethren two hundred twentie. † Of the sonnes of Gerson, Ioel the prince: and his brethren an hundred thirtie. † Of the sonnes of Elisaphan, Semeias the prince: and his brethren two hundred. † Of the sonnes

1 2 3 4 5 6 7 8 9

sonnes of Hebron, Eliel the prince: and his brethren ei[illegible]hte
10 † Of the sonnes of Oziel, Aminadab the prince: and his
11 brethren and hundred twelue. † And Dauid called Sadoc, and
Abiathar the Priestes, and the Leuites, Vriel, Asaia, Ioel,
12 Semeia, Eliel, and Aminadab: † and he sayd to them: You
that are the princes of the Leuitical families, be sanctified
with your brethren, and fetch the Arke of our Lord the God
13 of Israel to the place, which is prepared for it: † lest as from
the beginning, because yow were not present, our Lord
strike vs: so now also it come to passe, we doing some vn-
14 lawful thing. † The Priestes therfore, and the Leuites were
sanctified, to carie the Arke of our Lord the God of Israel.
15 † And the sonnes of Leui tooke the Arke of God, as Moyses
had commanded, according to the word of our Lord, vpon
16 their shoulders, on barres. † And Dauid sayd to the princes of
the Leuites, that they should appoynt of their brethren singing
men on musical instrumentes, to witte, on nables, & harpes,
and cymbals, that the sound of ioy might resound on high.
17 † And they appoynted Leuites: Hemam the sonne of Ioel, and
of his brethren Asaph the sonne of Barachias: and of the chil-
dren of Merari, their brethren: Ethan the sonne of Casaia.
18 † And with them their brethren: in the second order, Zacha-
rias, and Ben, and Iaziel, and Semiramoth, and Iahiel, and
Ani, Eliab, and Banaias, and Maasias, and Mathathias, and
Eliphalu, and Macenias, and Obededom, and Iehiel, porters.
19 † Moreouer them that sang, Heman, Asaph, and Ethan:
20 sounding on brasen cymbals. † And Zacharias, and Oziel,
and Semiramoth, and Iahiel, & Ani, and Eliab, and Maasias,
21 and Banaias vpon nables sang mysteries. † Moreouer Ma-
thathias, and Eliphalu, and Macenias, and Obededom, and
Iehiel, and Ozaziu, vpon harpes for the octaue sang a trium-
22 phant song. † And Chonenias the prince of the Leuites, was
chiefe ouer prophecie, to beginne the melodie: for he was
23 verie coning. † And Barachias, and Elcana: doore keepers of
24 the Arke. † Moreouer Sebenias, and Iosaphat, and Natha-
nael, and Amasai, and Zacharias, and Banaias, and Eliezer
priestes, sounded with trumpettes, before the Arke of God:
and Obededom, and Iehias kept the doore of the Arke.
25 † Therfore Dauid and al the ancientes of Israel, and the tri-
bunes, went to fetch the Arke of the couenant of our Lord,
26 out of the house of Obededom with ioy. † And when God

had holpen the Leuites, which caried the Arke of the couenant of our Lord, there were immolated seuen oxen, & seuen rammes. † Moreouer Dauid was clothed with a robe of fine 27
linen, and al the Leuites that caried the Arke, and the singing men, and Chonenias the prince of prophecie among the singers: and Dauid also was clothed with an :: Ephod of linen.
† And al Israel brought the Arke of the couenant of our 28
Lord in iubiley, and sounding with the sound of shaulme, and with trumpettes, and cymbals, and nables, and harpes. † And 29
when the Arke of the couenant of our Lord was come vnto the citie of Dauid, Michol the daughter of Saul looking forth through a window, saw Dauid the king dancing and playing, and she despised him in her hart.

:: An other linen garment vsed by prophetes, such as Samuel did weare being a child 1. *Reg.* 2.

CHAP. XVI.

The Arke is placed in a tabernacle. Sacrifice is offered. Dauid bleſſeth the people, 4. diſpoſeth the offices of Leuites. 8. and maketh a Pſalme of praiſe to God.

THEY therfore brought the Arke of God, and set it in 1
the middes of the tabernacle, which Dauid had pitched for it: and they offered holocaustes, and pacifiques before God. † And when Dauid had finished offering holocaustes, 2
and pacifiques, he :: blessed the people in the name of our Lord. † And he duided to al through out euerie one, from 3
man vnto woman a loafe of bread, and a peece of rosted beefe, and floure fryed with oile. † And he :: appoynted be- 4
fore the Arke of our Lord of the Leuites, that should minister, and should remember his workes, & glorifie, and prayse our Lord the God of Israel: † Asaph the prince, and the se- 5
cond after him Zacharias: moreouer Iahiel, and Semiramoth, and Iehiel, and Mathathias, and Eliab, and Banaias, & Obededom: and Iehiel ouer the instrumentes of psalterie, and the harpes: & Asaph to sound vpon the cymbals: † but Banaias, 6
and Iaziel priestes, to sound the trumpet continually before the Arke of the couenant of our Lord. † In that day Dauid 7
made Asaph, prince to confesse to our Lord and his brethren.
† Confesse ye to our Lord, and inuocate his name: make 8
his inuentions knowen among the peoples. † Chaunt 9
to him, and sing to him: and tel ye al his meruelous thinges.
† Prayse ye his holie name: let the hart of them that reioyse, 10
seeke our Lord. † Seeke ye our Lord, and his powre: 11

:: Not only king Dauid being a holie Prophet, but anie other Superior might bleſſe his subiectes.

:: That he also diſpoſed certaine offices of Leuites was by special priuilege, which was no preiudice to the hiegh priests authoritie, for superior powre is proued by Gods institution, rather then by factes, either of good men, which do manie thinges by

Pſal. 104.

seeke

12 seeke ye his face alwayes. † Remember his meruelous
thinges which he hath done: his signes, and the iudgementes
13 of his mouth. † The seede of Israel his seruant: the
4 children of Iacob his elect. † He is the Lord our God:
15 in al the earth are his iudgementes. † Remember for
euer his coueuant: the word, which he commanded vnto a
16 thousand generations. † Which he couenanted with
17 Abraham: and his othe with Isaac. † And he appoynted
it to Iacob for a precept: and to Israel for an euer lasting coue-
18 nant: † Saying: To thee wil I geue the Land of Chanaan:
19 the corde of your inheritance. † When they were few
20 in number: smal and soiourners therof. † And they
passed from nation into nation: & from kingdom to an other
21 people. † He suffered not any man to calumniate them:
22 but rebuked kings for their sake. † Touch not my an-
Psal. 95. 23 noynted: and vnto my prophetes be not malicious. † Sing
ye to our Lord al the earth: shew forth from day to day his
24 saluation. † Tel his glorie among the gentiles: among
25 al peoples his meruelous workes. † Because our Lord is
great, and laudable excedingly: and terrible ouer al goddes.
26 † For al the goddes of the peoples, be idols: but our Lord
27 made the heauens. † Confession and magnificence be-
28 fore him: strength and ioy in his place. † Bring to our
Lord ye families of peoples: bring to our Lord glorie and
29 impire. † Geue our Lord glorie, to his name, eleuate
sacrifice, and come ye in his sight: and adore our Lord in holie
30 honour. † Let al the earth be moued before his face: for
31 he founded the world vnmoueable. † Let the heauens be
glad, & the earth reioyse: and let them say among the nations,
32 Our Lord hath reigned. † Let the sea thunder, and the
fulnesse therof: let the fieldes reioyse, and al thinges that are
33 in them. † Then shal the trees of the forest prayse before
Psal. 34 our Lord: because he is come to iudge the earth. † Confesse
105. ye to our Lord, because he is good: because his mercie is
35 for euer. † And say ye: Saue vs ô God our sauiour: and ga-
ther vs together, & deliuer vs out of the nations, that we may
confesse to thy holie name, and may reioyse in thy songues.
36 † Blessed be our Lord the God of Israel from eternitie vnto
eternitie: and let al the people say: Amen, and hymne to God.
37 † He therfore leaft Asaph there before the Arke of the coue-
nant of our Lord, and his brethren to minister in the presence
of the

way of dispensation, or of ouerlooking without warrant, that to them perteyneth not. For it is clere that God instituted supreme spiritual powre in the high priest. *Deut.* 17. And al kinges and temporal princes are to receiue the law at the priestes hand. *ibidem. v.* 18. Eleazar the high priest was appointed to consult our Lord for Iosue, *Nu.* 27. Finally by Gods ordinance, *the lavv of truth vvas in the mouth of priestes. Malac.* 2.

of the Arke continually day by day, and in their courses.
† Moreouer Obededom, and his brethren sixtie eight: and 38
Obededom the sonne of Idithun, and Hosa he appoynted
for porters. † And Sadoc the priest, and his brethren 39
priestes, before the tabernacle of our Lord in the excelse,
which was in Gabaon, † that they should offer holocaustes 40
to our Lord vpon the altar of holocaust continually, mor-
ning and euening, according to al thinges that are writen
in the law of our Lord, which he commanded Israel. † And 41
after him Heman, and Idithun, and the rest of the chosen
men, euerie one by his name to confesse vnto our Lord:
Because his mercie is for euer. † Heman also and Idithun 42
sounding the trumpet, and quauering on the cymbals, and al
musical instrumentes to sing vnto God: and the sonnes of
Idithun he made porters. † And al the people returned into 43
their house: and Dauid, to blesse also his house.

CHAP. XVII.

Dauid determining to build a Temple, 11. is admonished by Nathan the prophet, that not he, but his sonne, shal build it; and be established in the kingdom. 16. Dauid extolleth Gods benignitie towards him, and the people.

AND when Dauid dwelt in his house, he sayd to Nathan 1
the prophete: Behold I dwel in a house of cedar: and
the Arke of the couenant of our Lord is vnder skinnes. † And 2
Nathan sayd to Dauid: Al thinges, that are in thy hart doe:
for God is with thee. † Therfore that night the word of God 3
came to Nathan, saying: † Goe, and speake to Dauid my 4
seruant: Thus sayth our Lord: Thou shalt not build me a
house to dwel in. † For neither haue I remayned in house 5
from the time, that I brought out Israel, vntil this day: but I
haue bene alwaies changing places of tabernacle, and in tent
† abyding with al Israel. Did I speake to one, at the least, of al 6
the iudges of Israel, whom I commanded to feede my people,
and did I say: Why haue you not built me a house of cedar?
† Now therfore so shalt thou speake to my seruant Dauid: 7
Thus sayeth the Lord of hostes: I tooke thee, when in the
pastures thou didst folow the flocke, that thou shouldest be
prince of my people Israel. † And I haue beene with thee 8
whither soeuer thou wentest: and I haue slayne al thine ene-
mies before thee, and haue made thee a name as of one of the
great ones, that are renowmed in the earth. † And I haue 9
geuen

geuen a place to my people Israel: it shal be planted, and shal dwel therin, and shal be moued no more, neither shal the children of iniquitie consume them, as from the beginning,
10 † since the dayes that I gaue Iudges to my people Israel, and humbled al thine enimies. I therfore tel thee, that our Lord
11 wil build thee :: a house. † And when thou shalt haue accomplished thy daies to goe to thy fathers, I wil rayse vp thy seede after thee, which shalbe of thy children: and I wil establish
12 his kingdom. † He shal build me a house, and I wil confirme
13 his throne for euer. † I wil be to him for a father, and he shal be to me for a sonne: and my mercie I wil not take from him,
14 as I tooke from him, that was before thee. † And I wil establish him in my house, and in my kingdom for euer: and his
15 throne shalbe most firme for euer. † According to al these wordes, and according to al this vision, so spake Nathan to
16 Dauid. † And when king Dauid came, and sate before our Lord, he sayd: Who am I Lord God, and what is my house,
17 that thou shouldest geue me such thinges? † But this also hath semed little in thy sight, and therfore thou hast spoken concerning the house of thy seruant for time to come also:
18 and hast made me renowned aboue al men Lord God. † What can Dauid adde farther, wheras thou hast soe glorified thy
19 seruant, and knowen him? † Lord for thy seruant according to thy hart thou hast done al this magnificence, and would
20 haue al thy great wonders to be knowen. † Lord, there is not the like to thee: and there is none other beside thee, of al
21 whom we haue heard with our eares. † For what other is there, as thy people Israel, one nation in the earth, to the which God went, to deliuer it and make it his people, and with his greatenesse and terrours cast out the nations before the face of it, which he deliuered out of Ægypt?
22 † And thou hast made thy people Israel to be thy people euer,
23 and thou Lord art made the God therof. † Now therfore Lord, the word, which thou hast spoken to thy seruant, and concerning his house, be it confirmed for euer, and do as
24 thou hast spoken. † And let thy name remayne and be magnified for euer: and let it be sayd: The Lord of hostes is God of Israel, and the house of Dauid his seruant permanent before
25 him. † For thou Lord my God hast reueled the eare of thy seruant, to build him a house: and therfore thy seruant hath
26 found confidence, to pray before thee. † Now therfore

:: That is continew and preserue thy seede, and familie as we see it performed euen to the B. virgin Marie, and Christ of the house of Dauid. *Mat. 1. Luc. 2. 3.*

Lord thou art God: and thou haſt ſpoken to thy ſeruant ſo great benefittes. † And thou haſt begunne to bleſſe the 27
houſe of thy ſeruant, that it be alwaies before thee: for thee ô Lord bleſſing it, it ſhal be bleſſed for euer.

CHAP. XVIII.

King Dauid hath great victories, making manie nations tributarie, 15. his chiefe officeres are recounted.

AND it came to paſſe after theſe thinges, that Dauid 1 2.Reg.8.
ſtroke the Philiſthijms, and humbled them, and tooke
:: The leſſer townes and villagies are commonly called the dauhgters of ſome great towne or citie to which they perteyne.
away Geth, and her :: daughters out of the hand of the Philiſthijms, † and ſtroke Moob, and the Moabites were made 2
Dauids ſeruantes, offering him giftes. † At that time Dauid 3
ſtroke Adazezer alſo the king of Soba of the countrie of Hemath, when he went on to dilate his empire as farre as the riuer Euphrates. † Dauid therfore tooke a thouſand chariotes 4
of his, & ſeuen thouſand horſmen, & twentie thouſand footemen, & he hoghſinewed al the chariot horſes, ſauing an hundred chariotes, which he reſerued to himſelf. † And the Syrian 5
alſo of Damaſcus came moreouer, to giue ayde to Adarezer the king of Soba but Dauid ſtroke alſo of his two & twentie thouſand men. † And he put ſouldiars in Damaſcus, that Syria 6
alſo ſhould ſerue him, & bring giftes. And our Lord holpe him in al thinges, to the which he went. † Dauid alſo tooke the 7
golden quyuers, which the ſeruantes of Adarezer had, and he brought them into Ieruſalem. † Moreouer of Thebath, and 8
Chun the cities of Adarezer verie much braſſe, of which Salomon made the braſen Sea, and pillers, and braſen veſſels. 9
† Which when Tou the king of Hemath had heard, to witte, that Dauid had ſtriken al the armie of Adarezer the king of Soba, † he ſent Adoram his ſonne to king Dauid, to deſire 10
peace of him, & to congratulate him that he had ſtriken, and had ouerthrowen Adarezer: for Tou was aduerſarie to Adarezer. † But al the veſſel alſo of gold, and ſiluer, and braſſe king 11
:: That which is dedicated to ſacred vſe, is conſecrated to God.
Dauid :: conſecrated to our Lord, with the ſiluer and gold, which he had taken out of al the nations, as wel of Idumea, and Moab, & the children of Ammon, as of the Philiſthijms and Amalec. † And Abiſai the ſonne of Saruia ſtroke Edom 12
in the Vale of ſalt pittes, eightene thouſand: † and he appoynted a garryſon in Edom, that Idumea ſhould ſerue Dauid: and our Lord ſaued Dauid in al thinges, to which he went.
† Dauid therfore reigned ouer al Iſrael, & did iudgement and 14
iuſtice

15 iuſtice to al his people. † Moreouer Ioab the ſonne of Saruia
was ouer the armie, and Ioſaphat the ſonne of Ahilud com-
16 menter. † And Sadoc the ſonne of Achitob, & Ahimelech the
17 ſonne of Abiathar, Prieſtes: and Suſa, Scribe. † Banaias alſo
the ſonne of Ioiada ouer the legions Cerethi, and Phelethi:
moreouer the ſonnes of Dauid the chief at the kinges hand.

CHAP. XIX.

The king of Ammon euil intreating king Dauids men, whom he had curteouſly ſent to condole the death of his father, is ouerthrowen in battel. 16. With the Aſſyrians his hyred confederates.

2. Reg. 10.

1 AND it chanced that Naas the king of the children of
2 Ammon died, and his ſonne reigned for him. † And
Dauid ſayd: I wil do mercie with Hanon the ſonne of Naas:
for his father hath done me pleaſure. And Dauid ſent meſſen-
gers to confort him vpon the death of his father. Who when
they were come into the land of the children of Ammon, to
3 confort Hanon, † the princes of the children of Ammon
ſayd to Hanon: Thou thinkeſt perhaps, that Dauid for ho-
nour ſake toward thy father hath ſent ſome that ſhould com-
fort thee: neither markeſt thou, that his ſeruantes are come
4 to thee to eſpie, and ſeeke out, and ſearche thy land. † Ther-
fore Hanon made the ſeruantes of Dauid balde, and ſhaued
them, and cut away their cotes from the buttockes to the
5 feete, and ſent them away. † Who when they were gone,
and had ſent word to Dauid, he ſent to meete them (for they
had ſuſteyned great reproch) and commanded them to tarie
in Iericho, til their beard grewe, and then they ſhould re-
6 turne. † And the children of Ammon ſeing, that they had
done iniurie to Dauid, as wel Hanon as the reſt of the people,
they ſent a thouſand talents of ſiluer, to hyre them chariotes
and horſemen out of Meſopotamia, and from Siria Maacha,
7 and from Soba. † And they hyred two and thirtie thouſand
chariotes, and king Maacha with his people. Who when they
were come, camped ouer agaynſt Medaba. The children of
Ammon alſo being gathered together out of their cities, came
8 to the battel. † Which when Dauid had heard, he ſent Ioab,
9 and al the hoſt of valiant men: † and the children of Ammon
iſſuing forth, put their armie in aray beſide the gate of the
citie: and the kinges, that were come to ayde him, ſtood apart
10 in the field. † Ioab therfore vnderſtanding that battel was

made agaynſt him before and behind, choſe the moſt valiant men of al Iſrael, and marched on againſt the Syrian. † And the reſt of the people he gaue vnder the hand of Abiſai his brother: and they went forth agaynſt the children of Ammon † And he ſayd: If the Syrian ſhal ouercome me, thou ſhalt ayde me: and if the children of Ammon ſhal ouercome thee, I wil ayde thee. † Take courage, and let vs play the men for our people, and for the cities of our God: and our Lord wil doe that which is good in his ſight. † Ioab therfore marched on, and the people that were with him, agaynſt the Syrian to battel: and he put them to flight. † Moreouer the childen of Ammon ſeing that the Syrian was fled, themſelues alſo fled from Abiſai his brother, and went into the citie: and Ioab alſo returned into Ieruſalem. † But the Syrian ſeing that he was fallen before Iſrael, ſent meſſengers, and brought the Syrian, that was beyond the riuer: and Sophach the General of Aderezers warre, was their captayne. † Which when it was told Dauid, he gathered together al Iſrael, and paſſed Iordan, and fel vpon them, and directed his armie agaynſt him, they fighting on the contrarie part. † And the Syrian fled from Iſrael: and Dauid ſlewe of the Syrians ſeuen thouſand chariotes, and fourtie thouſand footemen, and Sophach General of the armie. † And the ſeruantes of Adarezer ſeing themſelues to be ouercome of Iſrael, fled to Dauid, & ſerued him: and Syria would no more giue ayde to the children of Ammon.

11 12 13 14 15 16 17 18 19

CHAP. XX.

King Dauid proſpereth in warre agaynſt the Ammonites, 4. and Philiſthims, 6. among whom Ionathan Dauids nephew by his brother, killeth a monſtruous giant, which had twelue fingers and twelue toes.

AND it came to paſſe after the compaſſe of a yeare, at ſuch time when kinges are wont to goe forth to battel, Ioab gathered together the armie and force of warre, and ſpoyled the land of the children of Ammon: and went on and beſieged Rabba. Moreouer Dauid taried in Ieruſalem, when Ioab ſtroke Rabba, and deſtroyed it. † And Dauid tooke the crowne of Melchom from his head, and found in it a talent weight of gold, and moſt precious pearles, and he made himſelf therof a diademe: he tooke alſo the ſpoiles of the citie very much. † And the people that was therin, he brought

1 *2. Reg. 21.*

2

3

brought forth: and he made harrowes, and sleddes, and chariotes shod with Iron to passe ouer them, soe that they were cut in sunder, & broken in peces: so did Dauid to al the cities of the children of Ammon: & he returned with al his people
4 into Ierusalem. † After these thinges there was warre begunne in Gazer agaynst the Philisthians: in which Sobachai the Husathite stroke Saphai of the kinred of Raphaim, & humb-
5 bled them. † An other battel also was fought agaynst the Philistheans, wherein Adeodatus the sonne of Saltus a Bethlehemite stroke the brother of Goliath the Getheite, the staffe of
6 whose speare was as it were a weauers beame. † But an other battel also happened in Geth, wherin there was a verie long man, hauing fingers and toes by six and six, that is, together foure and twentie: who also was borne of the stocke of
7 Rapha. † This man blasphemed Israel: and Ionathan the sonne of Samaa the brother of Dauid stroke him. These be the children of Rapha in Geth, which fel by the hand of Dauid and of his seruantes.

CHAP. XXI.

Dauid sinneth in numbring his people, 8. repenteth, and prayeth, yet is punished, many dying of the plague, 15. til God shewing mercie spareth the rest. 16. Dauid accusing himselfe and excusing the people is commanded by the Angel to offer sacrifice, which he (22. byng ground for an altar) 26. performeth.

2. Reg. 24.

1 BVT :: Satan rose agaynst Israel: and moued Dauid to num-
2 ber Israel. † And Dauid sayd to Ioab, and to the princes of the people: Goe, and number Israel from Bersabee vnto
3 Dan, and bring me the number that I may know. † And Ioab, answered: Our Lord increase his people an hundred fold more then they are: are they not my lord king al thy seruantes? why doth my lord seeke this, which may be reputed for a sinne to
4 Israel? † But the kinges word preuailed more: and Ioab went forth, and went about al Israel: and returned to Ierusalem.
5 † And he gaue Dauid the number of them, whom he had surueyed: and al the number of Israel was found a thousand thousand and an hundred thousand men that drew sword: and of Iuda foure hundred seuentie thousand men of warre.
6 † For Leui and Beniamin he numbred not: because Ioab
7 vnwillingly executed the kings commandement. † And that which was commanded displeased God: and he stroke

:: By Gods permission Dauid was tempted and ouercome. 2. Reg. 24.

:: King Dauid was not without faith, nor hope, and yet was contaminate with iniquitie, from which he prayed to be deliuered.

Israel. † And Dauid sayd to God: I haue sinned excedingly 8
in that I would doe this: I beseech thee take away :: the iniquitie of thy seruant, because I haue done foolishly. † And
our Lord spake to Gad the Seer of Dauid, saying: † Goe, 9
and speake to Dauid, and tel him: Thus sayth our Lord: 10
I geue thee the choyse of three thinges, choose one which
thou wilt, and I wil doe it to thee. † And when Gad was 11
come to Dauid, he sayd to him: Thus sayth our Lord: Choose
which thou wilt: † either three yeares famine: or three 12
monethes to flee from thine enemies, and not to be able to
escape their sword: or three dayes the sword of our Lord, and
pestilence to be in the land, and the Angel of our Lord to kil
in al the costes of Israel: now therfore see what I shal answer
him, that sent me. † And Dauid sayd to Gad: I am on euerie side 13
in great distresse: but it is better, that I fal into the handes of
our Lord, because his mercies be manie, then into the handes
of men. † Our Lord therfore sent the pestilence in Israel: and 14
there fel of Israel seuentie thousand men. † He sent also an 15
Angel into Ierusalem, to strike it: and when it was striken,
our Lord saw, and had compassion vpon the greatenesse of
the euil: and commanded the Angel, that smote: It is sufficient, now let thy hand cease. Moreouer the Angel of our
Lord stoode beside the floore of Ornan the Iebusite. † And 16
Dauid lifting vp his eies, saw the Angel of our Lord standing
betwen heauen and earth, and a sword drawen in his hand,
turned agaynst Ierusalem: & they fel as wel he as the ancientes
clothed in heare clothes, flatte on the earth. † And Dauid 17
sayd to God: Am not I he, that commanded the people to be
mumbred? It is I that haue sinned: it is I that haue done the
euil: this flocke what hath it deserued? Lord my God let thy
hand be turned I beseech thee vpon me, and vpon my fathers
house: and let not thy people be striken † And the Angel of 18
our Lord commanded Gad to tel Dauid, that he should goe
vp, and build an altar to our Lord God in the floore of Ornan
the Iebusite. † Dauid therfore went vp according to the 19
word of Gad, which he had spoken to him in the name of our
Lord. † Moreouer Ornan when he had looked vp, and sene 20
the Angel, and his foure sonnes with him, they hid themselues:
for at that time he threshed wheat in the floore. † Therfore 21
when Dauid came to Ornan, Ornan beheld him, & went forth
to mete him out of the floore, and adored him flatte on the
ground.

22 ground. † And Dauid sayd to him: Geue me the place of thy floore, that I may build therein an altar to our Lord: so that thou take as much siluer as it is worth, and the plague may
23 cease from the people. † And Ornan sayd to Dauid: Take it, and let my lord the king doe whatsoeuer pleaseth him: yea the oxen also I geue for holocaust, and * the dreyes for wood,
24 and wheat for sacrifice: I wil giue al thinges willingly. † And king Dauid sayd to him: It shal not be so, but I wil geue thee siluer as much as it is worth: for I may not take it from thee,
25 and so offer to our Lord holocaustes geuen gratis. † Dauid therfore gaue Ornan for the place, six hundred sicles of gold
26 of most iust weight. † And he built there an altar to our Lord: and he offered holocaustes, and pacifiques, and he inuocated our Lord, & he heard him:: in fyre from heauen vpon the altar
27 of holocauste. † And our Lord commanded the Angel: and
28 he turned his sword into the scabbard. † Dauid therfore forthwith, seing that our Lord had heard him in the floore of
29 Ornan the Iebusеite, immolated victimes there. † But the tabernacle of our Lord. which Moyses made in the desert, and the altar of holocaustes, was at that time in the excelse of
30 Gabaon. † And Dauid could not goe to the altar to pray God there: for he had bene frighted with exceding feare, seing the sword of the Angel of our Lord.

* little cartes.

:: God shewed by sending fire miraculously to burne the sacrifice, that he had heard Dauids prayer.

CHAP. XXII.

Workemen and al necessaries being prepared, 6. Dauid commandeth Salomon to build the Temple, for so God hath appoynted. 13. exhorteth him to serue God. 17. and other principal men to assist him.

1 AND Dauid sayd: This is the house of God, and this is an
2 altar for holocauste to Israel. † And he commanded that the proselytes of the land of Israel should be gathered together, and he appoynted of them masons to hewe stones
3 and polish them, that the house of God might be built. † Dauid prepared also verie much yron for the nayles of the gates, and for the ioyninges and ioynctures: and of brasse an inmu-
4 merable weight. † The cedar trees also could not be estemed,
5 which the Sidonians, and Tyrians brought downe to Dauid. † And Dauid sayd: Salomon my sonne is yet a litle child and delicate, and the house which I would haue to be builded to our Lord, must be such as may be renowned in al countries: I therfore wil prepare him necessaries. And for this
6 cause before his death he prepared al the expenses. † And he

2. Reg. 7. 3. Reg. 5.

called

called Salomon his ſonne: and commanded him that he ſhould build a houſe to our Lord the God of Iſrael. † And Dauid ſayd to Salomon: My ſonne, it was my wil to haue built a houſe to the name of our Lord my God. † But the word of our Lord was made to me, ſaying: Thou haſt ſhed much bloud, and fought verie manie battels, thou canſt not build a houſe to my name, ſo much bloud being ſhed before me: † the ſonne, which ſhal be borne to thee, ſhal be a moſt quiet man: for I wil make him reſt from al his enemies round about: and for this cauſe, he ſhal be called :: Peaceable: and I wil geue peace and quietneſſe in Iſrael al his dayes. † He ſhal build a houſe to my name, & he ſhal be to me for a ſonne, and I wil be to him for a father: and I wil eſtablish the throne of his kingdom ouer Iſrael for euer. † Now therfore my ſonne, Our Lord be with thee, and doe thou proſper, and build the houſe to our Lord thy God, as he hath ſpoken of thee. † Our Lord alſo giue thee wiſdome and vnderſtanding, that thou mayſt be able to rule Iſrael, and to kepe the law of our Lord thy God. † For then thou ſhalt be able to proſper, if thou ſhalt keepe the commandementes, and iudgementes, which our Lord commanded Moyſes to teach Iſrael: take courage and play the man, feare not, neither be diſmayde. † Behold I in my pouertie haue prepared the charges of the houſe of our Lord, of gold an hundred thouſand talentes, and of ſiluer a thouſand thouſand talentes: but of braſſe, and of yron there is noe weight, for the number is ſurpaſſed with the greatneſſe: timber and ſtones I haue prepared to al the charges. † Thou haſt alſo verie manie artificers, hewers of ſtones, and maſons, & carpenters, and of al occapations moſt skilful to make worke, † in gold and ſiluer and braſſe and yron, whereof there is no number. Ryſe therfore, and do it, and our Lord wil be with thee. † Dauid alſo commanded al the princes of Iſrael, that they ſhould help Salomon his ſonne. † You ſee, quoth he, that our Lord your God is with you, and hath geuen you reſt round about, and hath deliuered al your enemies into your handes, and the land is ſubdewed before our Lord, and before his people. † Geue therfore your hart and your ſoules, to ſeeke our Lord your God: and ariſe, and build a ſanctuarie to our Lord God, that the Arke of the couenant of our Lord, and the veſſels conſecrated to our Lord, may be brought into the houſe, which is built to the name of our Lord.

:: Salomon ſignifieth Peaceable, and therin, as in manie other thinges, preſigured Chriſt who amongſt other names is called, *Prince of peace. Iſai. 9.*

CHAP.

CHAP. XXIII.

King Dauid being old constituteth Salomon king. 3. disposeth the offices of Leuites. 7. to wit, the families of Gerson, 12. of Caath, 21. and of Merari: (26. ceasing to carrie the tabernacle.) 27. to serue in the temple.

1 DAVID therfore being old & ful of daies, made Salomon
2 his sonne king ouer Israel. † And he gathered al the
3 princes of Israel, and the Priestes and Leuites. † And the Leuites were numbred from thirtie yeares, & vpward: and there
4 were found thirtie eight thousand men. † Of these were chosen, and distributed into the ministerie of the house of our Lord foure and twentie thousand: and of the ouetseers
5 and iudges, six thousand. † Moreouer foure thousand porters: and as manie singing to our Lord on instrumentes, which he
6 had made to sing on. † And :: Dauid distributed them by the courses of the children of Leui, to witte, of Gerson, and
7 Caath, and Merari. † The sonnes of Gerson: Leedan, and
8 Semei. † The sonnes of Leedan: the prince Iahiel, & Zethan,
9 and Ioel, three. † The sonnes of Semei: Salomith, and Hosiel, and Aram, three: these be the princes of the familes of Leedan.
10 † Moreouer the sonnes of Semei: Leheth, and Ziza, and
11 Iaus, and Baria: these be the sonnes of Semei, foure. † And Leheth was the first, Ziza the second: moreouer Iaus and Baria had not manie children, and therfore they were coun-
12 ted in one familie, and in one house. † The children of Caath:
13 Amram, and Isaar, Hebron, and Oziel, foure. † The sonnes of Amram, Aaron, and Moyses. And Aaron was seperated to minister in Sanctasanctorum, he and his sonnes for euer, and to burne incense to our Lord according to his
14 rite, and to blesse his name for euer. † The sonnes of Moyses also the man of God were numbred in the tribe of Leui.
15 † The sonnes of Moyses: Gersom and Eliezari: the sonnes
16 of Gersom: Subuel the first. † And the sonnes of Eliezer
17 were: Rohobia the first: and Eleezer had noe moe sonnes. Moreouer the children of Rohobia were multiplied exce-
18 dingly. † The sonnes of Isaar: Salomith the first. † The
19 sonnes of Hebron: Ieriau the first, Amarias the second, Iahaziel the third, Iecmaan the fourth. † The sonnes of
20 Oziel: Micha the first, Iesia the second. † The sonnes of
21 Merari: Moholi, & Musi. The sonnes of Moholi: Eleazar and
22 Cis. † And Eleazar died, and had no sonnes but daughters,

:: Aarons sonnes being consecrated Priestes according to Gods ordinance. *Leuit. 8* & the Leuites to do other offices about the tabernacle. *Num. 3. & 4* king Dauid (with Sadoc the high priest, and other chief men. *ch. 24. v. 6.*) disposed them by lottes which should serue by courses, to sing and play on instrumentes, as wel in the tabernacle now resting in Ierusalem, *v. 26.* as in the Temple when it should be built.

and the ſonnes of Cis their brethren tooke them. † The 23
ſonnes of Muſi: Moholi, and Eder, and Ierimoth, three.
†Theſe be the children of Leui in their kinredes and families, 24
princes by courſes, and number of euerie head, that did the
workes of miniſterie of the houſe of our Lord from twentie
yeares, and vpward. † For Dauid ſayd: Our Lord the God of 25
Iſrael hath geuen reſt to his people, and the habitation of Ie-
ruſalem for euer. † Neither ſhal it be the office of the Leuites 26
to carie any more the tabernacle, and al the veſſels therof to
miniſter. † According to the laſt preceptes alſo of Dauid the 27
number of the children of Leui ſhalbe numbred from twentie
yeares and vpward. † And they ſhal be vnder the hand of the 28
ſonnes of Aaron for the ſeruice of the houſe of our Lord, in
the entrances, and in the chambers, and in the place of puri-
fication, and in the Sanctuarie, and in al the workes of the
miniſterie of the temple of our Lord. † And the Prieſtes, ouer 29
the loaues of propoſition, and for the ſacrifice of floure, and
for cakes and azimes, and the frying panne, and to roſt, and
ouer al weight and meaſure. † But the Leuites to ſtand in the 30
morning to confeſſe, and ſing to our Lord: and in like maner
at euening, † as wel in the oblation of the holocauſtes of our 31
Lord, as in the Sabbathes and Calendes, and the reſt of the
ſolemnities, according to the number, and ceremonies of
euerie thing, continually before our Lord. † And let them 32
keepe the obſeruations of the tabernacle of couenant, and
the rite of the Sanctuarie, and the obſeruance of the children
of Aaron their brethren, that they miniſter in the houſe of
our Lord.

CHAP. XXIIII.

King Dauid diſpoſeth ſixtene families of Eleazar, and eight of Ithamar, 7. bylottes, 19. to ſerue in the Temple, according to their prieſtlie function, 20. likwiſe principal Leuites in their offices.

MOREOVER to the ſonnes of Aaron theſe were the 1
partions: The ſonnes of Aaron: Nadab, and Abiu,
and Eleazar, and Ithamar. † But Nadab and Abiu died before 2
their father without children: and Eleazar and Ithamar did the
function of prieſthood. † And Dauid diuided them, that is, 3
Sadoc of the ſonnes of Eleazar, and Ahimelech of the ſonnes
of Ithamar, according to their courſes and miniſterie. † And 4
there were found manie more children of Eleazar among the
principal

principal men, then children of Ithamar. And he diuided to them, that is, to the children of Eleazar princes by their families sixtene: and to the children of Ithamar by their families and houses eight. † Moreouer he diuided both families betwen themselues by lottes: for there were :: princes of the Sanctuarie, and princes :: of God, as wel of the children of Eleazar, as of the children of Ithamar. † And Semeias wrote them, the sonne of Nathanael the Scribe a Leuite, before the king and princes, and Sadoc the Priest, and Ahimelech the sonne of Abiathar, the princes also of the Priestlie and Leuitical families: one house, which was ouer the rest, Eleazars: and an other house, which had the rest vnder it, Ithamars. † And the first lot came forth to Ioiarib, the second to Iedei, † the third to Harim, the fourth to Seorim, † the fifth to Melchia, the sixt to Maiman, † the seuenth to Accos, the eight to Abia, † the ninth to Iesua, the tenth to Sechenia, † the eleuenth to Eliasib, the twelfth to Iaeim, † the thirtenth to Hoppha, the fourtenth to Isbaab, † the fiftenth to Belga, the sixtenth to Emmer, † the seuententh to Hezir, the eightenth to Aphses, † the ninetenth to Pheteia, the twenteth to Hezechiel, † the one and twenteth to Iachin, the two and twenteth to Gamul, † the three and twenteth to Dalaiau, the foure and twenteth to Maaziau. † These be their courses according to their ministeries, to enter into the house of our Lord, and according to their rite vnder the hand of Aaron their father: as our Lord the God of Israel had commanded. † Moreouer of the children of Leui, which were remayning, there was Subael of the children of Amram: and of the children of Subael, Iehedeia. † Also of the children of Rohobia the prince of Iesias. † And the sonne of Isaari Salemoth, and the sonne of Salemoth Iahath: † and his sonne Ieriau the first, Amarias the second, Iahaziel the third, Iecmaan the fourth. † The sonne of Oziel, Micha: the sonne of Micha, Samir. † The brother of Micha, Iesia: and the sonne of Iesia, Zacharias. † The sonnes of Merari: Moholi and Musi. The sonne of Oziau: Benno. † The sonne also of Merari: Oziau, and Soam, and Zacchur, and Hebri. † Moreouer the sonne of Moholi: Eleazar, who had no children. † And the sonne of Cis, Ieramael. † The sonnes of Musi: Moholi, Eder, and Ierimoth. These be the sonnes of Leui according to the houses of their families. † And they

:: They were called princes of the Sanctuarie in respect of Sacrifices, & other sacred functions.

:: And princes of God in reguard of their spiritual iurisdiction in the Church, or house of God.

also did cast lottes agaynst their brethren the sonnes of Aaron before Dauid the king and Sadoc, and Ahimelech, and the princes of the Priestlie and Leuitical families, as wel the elder as the yonger. Lotte diuided al equally.

CHAP. XXV.

Foure sonnes of Asaph, six of Idithun, and fourtene of Heman, chiefe musicians, 7. with their brethren in al two hundred and fourscore, 8. are distributed by Lottes, in foure and twentie companies, to serue in the temple.

THEREFORE Dauid, and the officers of the hoste seperated for the ministerie the sonnes of Asaph, and Heman, and :: Idithun: which should :: prophecie on harpes, & psalteries, & cymbals according to their number seruing the office dedicated to them. † Of the sonnes of Asaph: Zacchur, and Ioseph, and Nathania, & Asarela, the sonnes of Asaph: vnder the hand of Asaph prophecying neere the king. † Moreouer Idithun: the sonnes of Idithun, Godolias, Sori, Ieseias, and Hasabias, and Mathathias, six, vnder the hand of their father Idithun, who prophecied on harpe ouer them that confessed and praysed our Lord. † Of Heman also: the sonnes of Heman Bocciau, Mathaniau, Oziel, Subuel, and Ierimoth, Hananias, Hanani, Eliatha, Geddelthi, and Romemthiezer, and Iesbacasa, Mellothi, Othir, Mahazioth: † al these the sonnes of Heman the Seer of the king in the wordes of God, that he might exalt the horne: & God gaue to Heman fourtene sonnes and three daughters. † Al vnder their fathers were distributed to sing in the temple of our Lord, on cymbals, and psalteries and harpes, for the ministeries of the house of our Lord neere the king: to witte, Asaph, and Idithun, and Heman. † And the number of them with their brethren, that taught the songue of our Lord, al the teachers two hundred eightie eight. † And they did cast lottes by their courses, equally as wel the elder as the yonger, the learned and the vnlearned together. † And the first lotte came forth to Ioseph, which was of Asaph. The second to Godolias, to him and his sonnes, and his brethren twelue. † The third to Zachur, to his sonnes and his brethren twelue. † The fourth to Isari, to his sonnes and his brethren twelue. † The fifth to Nathanias, to his sonnes & his brethren twelue. † The sixth to Bocciau, to his sonnes and his brethren twelue. † The seueth to Isreela, to his sonnes and his brethren twelue. † The eight to Iesaia, to his sonnes and his brethren twelue.

:: Otherwise called Ethan. *ch.6.v 44.c.15.v.19.*

:: They played on instrumentes, Psalmes and Canticles made by Prophetes.

16 twelue. † The ninth to Mathanias, to his ſonnes and his bre-
17 thren twelue. † The tenth to Semeias, to his ſonnes and his
18 brethren twelue. † The eleuenth to Azareel, to his ſonnes
19 and his brethren twelue. † The twelfth to Haſabia, to his
20 ſonnes and his brethren twelue. † The thirteenth to Subael, to
21 his ſonnes and his brethren twelue. † The fourteenth to Ma-
22 thathias, to his ſonnes and his brethren twelue. † The fifteenth
23 to Ierimoth, to his ſonnes and his brethren twelue. † The
ſixtenth to Hananias, to his ſonnes and his brethren twelue.
24 † The ſeuententh to Iesbacaſſa, to his ſonnes and his brethren
25 twelue. † The eightenth to Hanani, to his ſonnes and his
26 brethren twelue. † The nineteenth to Mellothi, to his ſonnes
27 and his brethren twelue. † The twenteth to Eliatha, to his
28 ſonnes and his brethren twelue. † The one and twenteth to
29 Othir, to his ſonnes and his brethren twelue. † The two and
twenteth to Geddelthi, to his ſonnes and his brethren twelue.
30 † The three and twenteth to Mahazioth, to his ſonnes and
31 his brethren twelue. † The foure and twenteth to Romem-
thiezer, to his ſonnes and his brethren twelue.

CHAP. XXVI

Porters are deſigned by lottes to watch at foure gates of the temple. 20. others made kepers of the holie treaſure, and veſſel. 30. Officers alſo appointed in the two tribes and half ouer Iordan, for Gods ſeruice, and the kinges.

1 AND the diuiſions of the porters: of the Corites Meſe-
2 lemia, the ſonnes of Core, of the ſonnes of Aſaph. † The
ſonnes of Meſelemia: Zacharias the firſt begotten, Iadihel
3 the ſecond, Zabadias the third, Iathanael the fourth, † Aelam
4 the fifth, Iohanan the ſixth, Elioenai the ſeuenth. † And
the ſonnes of Obededom Semeias the firſtbegotten, Iozabad
the ſecond, Ioaha the third, Sachar the fourth, Nathanael
5 the fiifth, † Ammiel the ſixth, Iſſachar the ſeuenth, Phol-
6 lathi the eight: becauſe our Lord bleſſed him. † And to
Semias his ſonne were borne ſonnes, the chiefe of their
7 families: for they were moſt valiant men. † the ſonnes then
of Semeias: Othni, and Raphael, and Obed, Elizabad, and
8 his brethren moſt valiant men: Eliu alſo, and Samachias. † Al
theſe of the ſonnes of Obededom: they, and their ſonnes,
and their brethren moſt able to miniſter, ſixtie two of Obed-
9 edom. † Moreouer the ſonnes of Meſelemia, and their bre-
10 thren moſt ſtrong, eightene. † And of Hoſa, that is, of the

:: Either his first sonne was dead, or was not fitte to be chief ouer the rest.

sonnes of Merari: Semri the prince (:: for he had not a first-
begotten, and therfore his father made him chief) † Helcias 11
the second, Tabelias the third Zacharias, the fourth: al these
the sonnes, and brethren to Hosa, thirtene. † These were 12
diuided into porters, that the princes also of the watches, euen
as their brethren, might minister in the house of our Lord.
† Lottes therfore were cast equally, both to litle, and great, by 13
their families for euerie one of the gates. † The lotte then of 14
the East fel to Selemia. Moreouer to Zacharias his sonne, a
most wise man, and skilful, the North quarter chanced by lot
† But to Obededom and his sonnes, toward the South: in 15
which part of the house was the councel of the ancientes.
† Sephim, and Hosa toward the West, by the gate, which 16
leadeth to the way of ascent: watch against watch. † And to- 17
ward the East six Leuites: and toward the North foure a day:
and toward the South likewise in a day foure: and where the
councel was two and two. † In the celles also of the porters 18
toward the West foure in the way: and two at euerie celle. 19
† These be the diuisions of the porters of the sonnes of Core,
and of Merari. † Moreouer Achias was ouer the treasures of 20
the house of God, and the vessels of the holie places. † The 21
sonnes also of Ledan, the sonnes of Gersonni: of Ledan
princes of the families, Ledan, and Gersonni, Iehieli. † The 22
sonnes of Iehieli: Zathan, and Ioel his brethren ouer the trea-
sures of the house of our Lord, † to the Amramites, and Isaa- 23
rites, and Hebronites, and Ozielites. † And Subael the sonne 24
of Gersom, the sonne of Moyses, chiefe ouer the treasures.
† His brethren also Eliezer, whose sonne Rahabia, and his 25
sonne Isaias, and his sonne Ioram, his sonne also Zechri, and
his sonne Selemith. † Selemith himself, and his brethren ouer 26
the treasures of the sanctified holie thinges, which Dauid
the king :: sanctified, and the princes of families, and the cen-
turions, and the captaynes of the host † of the warres, and 27
of the spoyles of the battels, which they had consecrated to
the mayntenance and furniture of the temple of our Lord.
† And al these thinges did Samuel the Seer sanctifie, and Saul 28
the sonne of Cis, and Abner the sonne of Ner, and Ioab the
sonne of Saruia: and al that had sanctified them by the hand
of Selemith, and of his brethren. † But the chiefe ouer the 29
Isaarites was Chonenias, and his sonnes to the workes abrode
ouer Israel to teach and iudge them. † Moreouer the Hebro- 30

:: Thinges are sanctified by designation to holie vse.

nites

nites Hasabias, and his brethren most able men, a thousand seuen hundred were chiefe ouer Israel beyond Iordan agaynst the West, in al the workes our Lord, and for the ministerie of
31 the king. † And the prince of the Hebronites was Ieria according to their families and kinredes. In the fourteth yeare of king Dauid they were numbred, and there were found most
32 valiant men in Iazer Galaad, † and his brethren of stronger age, two thousand seuen hundred princes of families. And Dauid the king made them ouerseers ouer the Rubenites and the Gaddites, and the halfe tribe of Manasses, for al the ministerie of God, and the king.

CHAP. XXVII.

Twelue militarie tribunes, with foure and twentie thousand vnder euerie one, by course of monethes serue about the king. 16. Other twelue tribunes of the people gouerne in seueral tribes. 25. Prefectes also are made ouer the kinges treasures, cattles, and other commodities in the court, campe, and countrie.

1 AND the children of Israel according to their number, the princes of families, tribune, and centurions, and ouerseers, that ministred to the king according to their companies, coming in and going out euerie moneth in the yeare, euerie one was chiefe ouer foure and twentie thousand.
2 † Ouer the first companie the first moneth Iesboam was chiefe the sonne of Zabdiel, and vnder him foure and twentie
3 thousand. † Of the sonnes of Phares, the prince of al the
4 princes in the hoste the first moneth. † The companie of the second moneth had Dudia an Ahohite, and after him an other named Macelloth, which gouerned part of foure and
5 twentie thousand. † Captayne also of the third companie in the third moneth, was Banaias the sonne of Ioiada the Priest:
6 and in his diuision foure and twentie thousand. † The same is Banaias the most valiant among thirtie, and aboue the thirtie. & ouer his companie Amizabad his sonne was chiefe.
7 † The fourth, in the fourth moneth, Asahel the brother of Ioab, and Zabadias his sonne after him: and in his companie
8 foure and twentie thousand. † The fifth, in the fifth moneth, prince Samaoth a Iezerite: and his companie foure and twen-
9 tie thousand. † The sixth, in the sixth moneth, Hira the sonne of Acces a Thecuite: and in his companie foure and twentie
10 thousand. † The seuenth, in the seuenth moneth, Helles a Phallonite of the children of Ephraim: and in his companie foure

foure and twentie thousand. † The eight, in the eight moneth, 11
Sobochai an Husathite of the stocke of Sarahi: and in his
companie foure and twentie thousand. † The ninth, in the 12
ninth moneth, Abiezer an Anathothite of the children of
Iemini: and in his companie foure and twentie thousand.
† The tenth, in the tenth moneth, Marai, and he a Netopha- 13
thite of the stocke of Zarahi: and in his companie foure and
twentie thousand. † The eleuenth, in the eleuenth moneth, 14
Banaias, a Pharathonite of the children of Ephraim: and in
his companie foure and twentie thousand. † The twelfth, 15
in the twelfth moneth, Holdai a Netophathite, of the stocke
of Gothoniel: and in his companie foure and twentie thou-
sand. † Furthermore there were chiefe ouer the tribes of 16
Israel, ouer the Rubenites, Duke Eliezer the sonne of Zechri:
ouer the Simeonites, Duke Saphatias the sonne of Maacha:
† ouer the Leuites, Hasabias the sonne of Camuel: ouer the 17
Aaronites, Sadoc: † ouer Iuda, Eliu the brother of Dauid: 18
ouer Issachar, Amri the sonne of Michael: † ouer the Zabu- 19
lonites, Ieismaias the sonne of Abdias: ouer the Nepthalites,
Ierimoth the sonne of Oziel: † ouer the children of Ephraim, 20
Osee the sonne of Ozaziu: ouer the halfe tribe of manasses,
Ioel the sonne of Phadaia: † and ouer the halfe tribe of Ma- 21
nasses in Galaad, Iaddo the sonne of Zacharias: and our Be-
niamin, Iasiel the sonne of Abner. † But ouer Dan, Ezrihel 22
the sonne of Ieroham: these be the princes of the children
of Israel. † And Dauid :: would not number them from twentie 23
yeares downeward: because our Lord had sayd that he would
multiplie Israel " as the starres of heauen. † Ioab the sonne of 24
Saruia beganne to number, and finished not: because vpon
this there fel wrath vpon Israel: and therfore the number of
them that were numbered, was not regestred in the chro-
nicles of king Dauid. † And ouer the kinges treasures was 25
Azmoth the sonne of Adiel, and ouer those treasures, which
were in the cities, and in the townes, and in the towers, Iona-
than the sonne of Ozias was president. † And ouer husban- 26
drie, and the husbandmen, which tilled the ground, Ezri the
sonne of Chelub was ouerseer: † and ouer the dressers of 27
vineyardes, Semeias a Romathite: and ouer the wine cel-
lars, Zabdias an Aphonite. † For ouer the Oliuetes and the 28
figgegroues, which were in the champayne, was Balanam a
Gederite: and ouer the oile cellars, Ioas. † Furthermore ouer 29
the

:: King Dauid hauing here to fore offended in commanding to number the whole people. 2. *Reg.* 24. would not now attempt to number al (which were in deede innumerable: but only those that were to be disposed of in special seruices.

the heardes that fed in Saron, the ouerseer was Setrai a Saronite: and ouer the oxen in the valleis Saphat the sonne of
30 Adli: † but ouer the camels, Vbil an Ismaelite: and ouer the
31 asses, Iadias a Meronathite: † ouer the sheepe also Iaziz an Agarene. al these, princes of the substance of king Dauid.
32 † And Ionathan Dauids vncle, a counseler, a man wise and learned: He and Iahiel the sonne of Hachamoni were with
33 the kinges sonnes. † Achitophel also the kinges counseler,
34 and Chusai an Arachite the kinges freinde. † After Achitophel was Ioiada the sonne of Banaias, and Abiathar. And the prince of the kinges armie was Ioab.

CHAP. XXVIII.

Agayne king Dauid calling al his states together, with commemoration of Gods singular fauour in electing him, and Salomon, 8. exhorteth them al, and namely his sonne to serue God sincerly: 10. and to build the temple, describing in what forme to make it.

3.Reg.1. 1 DAVID therfore called together al the princes of Israel, the dukes of the tribes, and the heades of the companies, which ministred to the king: the tribunes also and the centurions, and them that were chiefe ouer the substance and possessions of the king, and his sonnes with the eunuches, and the mightie, and al the most viliant in the host of
2 Ierusalem. † And when the king had risen vp, and stoode, he sayd: Heare me my brethren, and my people: I meant to haue built a house, wherein the Arke of our Lord might rest, and the foote stoole of the feete of our God: and to build it I
3 prepared al thinges. † But God sayd to me: Thou shalt not
1.Reg.7. build a house to my name: because thou art a man of warre,
4 and hast shed bloud. † Howbeit our Lord the God of Israel chose me of al the house of my father, to be king ouer Israel for euer: for :: of Iuda he chose the princes: moreouer of the house of Iuda, my fathers house: and of the sonnes of my fa-
5 ther, it pleased him to choose me king ouer al Israel. † Yea and of my sonnes (for our Lord hath geuen me manie sonnes) he hath chosen Salomon my sonne, to sitte in the throne of
6 the kingdome of our Lord ouer Israel, † and he sayd to me: Salomon thy sonne shal build my house, and my courtes: for him haue I chosen to me for a sonne, and I wil be to him for a
7 father. † And I wil confirme his kingdome for euer, if he shal perseuere to doe my preceptes, and my iudgementes,

:: So Iacob prophecied, that the royal scepter should come to the tribe of Iuda, and therein remaine til Christ. *Gen.49.*

as at this day. † Now then before al the assemblie of Israel in 8
the hearing of our God, keepe ye, & search al the command-
mentes of our Lord God: that you may possesse the good land,
and may leaue it to your children after you for euer. † And 9
thou Salomon my sonne, know the God of thy father, and
serue him with a perfect hart, and a voluntarie minde: for our
Lord searcheth al hartes, and vnderstandeth al cogitations of
mindes. If thou seeke him, thou shalt finde: but if thou for-
sake him he wil reiect thee for euer. † Now therfore becawse 10
our Lord hath chosen thee to build the house of the Sanctua-
rie, take courage, and perfitte it. † And Dauid gaue to Salo- 11
mon his sonne a description of the porch, and of the temple,
and of the cellars, and of the vpper loft, and of the chambers
in the inner roomes, and of the house of the propitiation,
† moreouer also of al the courtes, which he had thought 12
vpon, and of the chambers round about, for the treasures of
the house of our Lord, and for the treasures of the holie
thinges, † and of the diuisions of the Priestes and the Leuites, 13
for al the workes of the house of our Lord, and for al the
vessels of the ministerie of the temple of our Lord. † Gold in 14
weight for euerie vessel of the ministerie. A weight of siluer
also according to the diuersitie of the vessels and workes.
† And for golden candlestickes also, and their lampes, gold 15
according to the measure of euerie candlesticke, and of the
lampes. In like maner also for the siluer candlestickes, and for
their lampes, according to the diuersitie of the measure, he
deliuered a weight of siluer. † He gaue also gold for tables of 16
proposition, according to the diuersitie of the tables: in like
maner also siluer for other siluer tables. † For flesh hookes 17
also, and phials, and censars of most pure gold, and for little
lions of gold, according to the qualitie of the measure he di-
stributed a weight, for lyon and lyon. In like maner also for
lyons of siluer he seperated a diuerse weight of siluer. † And 18
for the Altar whereupon incense is burnt, he gaue most pure
gold: that of it might be made a similitude of the chariote of
the Cherubs spredding their winges, and couering the Arke
of the couenant of our Lord. † Al thinges, quoth he, came 19
writen with the hand of our Lord vnto me: that I might
vnderstand al the workes of the paterne. † Dauid also sayd 20
to Salomon his sonne: Deale manfully, and take courage, and
doe it: feare not, and be not dismayed: for our Lord my God
wil

:: It is here euident, that Salomon was some time the true seruant and childe of God, keeping his preceptes and as certaine, that he fel into great sinnes, and lost Gods grace, and finally it is doubtful in what state he died. 3. Reg. 11. wherby is conuinced their vaine phancie that thinck, he who is once the child of God can neuer fal, nor become a wicked man.

wil be with thee, and wil not leaue thee, nor forsake thee, til thou perfite al the worke of the ministerie of the house
21 of our Lord. † Behold the diuisions of the Priestes and the Leuites, for euerie ministerie of the house of our Lord, assist thee, and are readie, and as wel the princes know, as the people, to doe al thy preceptes.

CHAP. XXIX.

King Dauid once more by word, and example of his owne bountifulnes, inuiteth others to assist in building the temple, 6. Wherto the princes and people contribute much. 10. So after praises, 18. prayeres, 21. and sacrifices offered to God, 22. Salomon is annointed king. 26. And king Dauid dieth blessedly, hauing reigned fourtie yeares.

1 AND Dauid the king spake to al the assemblie: Salomon my sonne alone hath God chosen, as yet a child and a litle tender one: for the worke is great, neither is the habi-
2 tation prepared for man, but for God. † And I with al my abilitie haue prepared the expenses of the house of my God. Gold for vessels of gold, and siluer for them of siluer, brasse for them of brasse, yron for them of yron, wood for them of wood: and onyx stones, and as it were *stibians, & of diuerse colours, and euerie precious stone, and marble of Paros most
3 abundantly: † and aboue these thinges, which I haue offered into the house of my God, I geue :: of myne owne peculiar goods, gold and siluer vnto the temple of my God, beside those thinges, which I haue prepared for the holie house.
4 † Three thousand talentes of gold of the gold of Ophir: and seuen thousand talentes of most approued siluer, to guilte
5 the walles of the temple. † And, wheresoeuer there needeth gold, of gold: and whersoeuer there needeth siluer, of siluer: let the workes be made by the handes of the artificers: and if any man offer voluntarily, let him fil his hand to day, and
6 offer what he wil to our Lord. † The princes therfore of the families promised, and the nobles of the tribes of Israel, the tribunes also and the centurions, and the princes of the
7 kinges possessions. † And they gaue vnto the workes of the house of our Lord, of gold, fiue thousand talentes, and ten thousand solidos: of siluer ten thousand talentes, and of brasse eightene thousand talentes: of yron also an
8 hundred thousand talentes. † And with whomsoeuer were found stones, they gaue them into the treasures of the house

*a kind of finne white stone.

::That which he had already vowed and prepared he counted not his owne, and now geueth more to the building and furnishing of the Temple.

of our Lord, by the hand of Iahiel the Gersonite. † And the 9
people reioyſed, when they promiſed vowes of their owne
accord: becauſe they did offer them to our Lord with al their
hart: yea and Dauid the king reioyſed with great ioy. † And 10
he bleſſed our Lord before al the multitude, and he ſayd:
Bleſſed art thou ô Lord the God of Iſrael our father from eter-
nitie vnto eternitie. † Thine ô Lord is the magnificence, and 11
might, and glorie, and victorie: & to thee is the prayſe: for al
thinges that be in heauen, and in the earth, are thine: thine ô
Lord is the kingdom, and thou art ouer al princes. † Thine are 12
riches and thine is glorie: thou haſt dominion ouer al, in thy
hand is power & might: in thy hand greateneſſe, and the em-
pire of al thinges. † Now therfore our God we confeſſe to 13
thee, and we prayſe thy glorious name. † Who am I, and what 14
is my people, that we can promiſſe thee al theſe thinges? al
are thine: and thinges that we receiued of thy hand, we haue
geuen thee. † For we are pilgrimes before thee, and ſtrangers, 15
:: as al our fathers. Our daies are as a ſhadow vpon the earth,
and there is noe abyding. † Lord our God, al this plentie, 16
which we haue prepared that a houſe might be built to thy
holie name, is of thy hand, and al thinges are thine. † I know 17
my God that thou proueſt the hartes, and loueſt ſimplicitie,
wherfore I alſo in the ſimplicitie of my hart, gladly haue
offered al theſe thinges: and thy people, which is here found,
I haue ſene with great ioy offer thee donaries. † Lord God of 18
Abraham, and Iſaac, and Iſrael our fathers, keepe for euer
this wil of their hart, and let this mind remayne alwaies to
the honour of thee. † To Salomon alſo my ſonne geue a 19
perfect hart, that he keepe thy commandementes, thy teſti-
monies, and thy ceremonies, and doe al thinges: and build
the houſe, the expenſes whereof I haue prepared. † And 20
Dauid commanded the whole aſſemblie: Bleſſe ye our Lord
God. And al the aſſemblie bleſſed our Lord the God of their
fathers: and they :: bowed themſelues, and adored God, and
then the king. † And they immolated victime to our Lord: 21
and they offered holocauſtes the day folowing, oxen a thou-
ſand, rammes a thouſand, lambes a thouſand with their
libamentes, & with al rite moſt abundantly for al Iſrael. † And 22
they did eate, and drinke before our Lord in that day with
great ioy. And they anoynted the ſecond time Salomon the
ſonne of Dauid. And they anoynted him to our Lord for the
prince,

:: As Abraham Iſaac Iacob and others were ſtrāgers in reſpect of Chanaan: ſo both they and alſo Dauid Salomon and al mea in this world are pilgrimes in reſpect of heauen. *Heb.* 13.

:: Albeit they did the ſame exterior act of honour to God and the king: yet in their mind & intention they gaue diuine honour to God, and ciuil to the king. *See Exod.* 20.

3. Reg. 1. 7. 34.

23 prince, and Sadoc for the high priest. † And Salomon sate
vpon the throne of our Lord as king for Dauid his father, and
24 he pleased al: & al Israel obeyed him. † Yea and al the princes,
and men of might, and al the sonnes of king Dauid gaue their
25 hand, and were subiect to Salomon the king. † Our Lord
therfore magnified Salomon ouer al Israel: and gaue him the
glorie of a kingdom, such as no king of Israel had before him.
26 † Dauid therfore the sonne of Isai reigned ouer al Israel.
27 † And the daies, that he reigned ouer Israel, were fourtie
yeares: in Hebron he reigned seuen yeares, and in Ierusalem
28 three and thirtie yeares. † And he died in a good age, ful of
daies, and riches, and glorie. And Salomon his sonne reigned
29 for him. † But the actes of king Dauid the first and the last
are writen in the Booke of Samuel the Seer, & in the Booke
of :: Nathan the prophete, & in the Volume of Gad the Seer:
30 † and of al his kingdom, and strength, and of the times, that
passed vnder him, either in Israel, or in al the kingdomes of
the earth.

:: Either Nathan and Gad writ the later part of the first booke, and the second booke of kinges, or els their bookes are not now extant.

THE ARGVMENT OF THE SECOND BOOKE OF PARALIPOMENON.

.Par. 1. AS *the former booke sheweth, how after manie generations from the beginning of the world, God selecting one special nation for his peculiar people, and the same being afterwardes made a kingdome, the Scepter therof, both by Gods and the peoples election, came to Dauid, and his sonne Salomon: Soe this booke declareth that first* Salomon reigned peaceably ouer the whole kingdom. *in the nine first chapters. Then, in the other twentie seuen chapters, relateth how the same kingdom was diuided, tenne tribes being taken away (the historie whereof is but here briefly touched) and two only, with the title of the* kingdom of Iuda. *Were* possessed, by succession of nineteenne kinges, *al of Dauids and Salomons issue, in royal estate til the captiuitie in Babylon.*

The connexion of this booke with the former.

The contentes diuided into two partes.

THE SECOND BOOKE OF PARALIPOMENON.

IN HEBREW, DIBRE HAIAMIM.

CHAP. I.

Salomon eſtabliſhed in the throne, offereth a thouſand hoſtes of ſacrifice, 7. asking wiſdome, 12. it is geuen him; with richeſſe, and temporal glorie, which he asked not. 14. He prouideth manie chariottes and horſemen.

The firſt part. Salomons reigne in the whole kingdome,

SALOMON therfore the ſonne of Dauid was 1
ſtrengthened in his kingdom, and our Lord
was with him, and magnified him on high.
† And Salomon commanded al Iſrael, the 2
tribunes, and the centurious, and the dukes,
and iudges of al Iſrael, and the princes of
the families: † and he went with al the multitude into the 3
Excelſe of Gabaon, where was the tabernacle of the couenant
of our Lord, which Moyſes the ſeruant of God made, in the
wilderneſſe. † For Dauid had brought the Arke of God from 4
Cariathiarim into the place, which he had prepared for it, 1. Paral. 13.
and where he had pitcht a tabernacle for it, that is, in Ieru-
ſalem. † The altar alſo of braſſe, which Beſeleel the ſonne 5
of Vri the ſonne of Hur had made was there before the ta-
bernacle of our Lord: which alſo Salomon ſought, and al the
aſſemblie. † And Salomon went vp to the altar of braſſe, be- 6
fore the tabernacle of the couenant of our Lord, and offered
on it a thouſand hoſtes. † And behold in that verie night God 7
appeared to him, ſaying: Aske what thou wilt that I may
geue it thee. † And Salomon ſayd to God: Thou haſt done 8
great mercie with my father Dauid: and haſt made me king
for him. † Now therfore Lord God be thy word fulfilled, 9
which thou haſt promiſed to Dauid my father: for thou haſt
made me king ouer thy people great in number, which is ſo
innumerable as the duſt of the earth. † Geue me wiſdom and 10
intelligence, that I may come in & goe out before thy people:
for who can worthely iudge this thy people, which is ſo great?
† And God ſayd to Salomon: Becauſe this rather hath pleaſed 11
thy hart, and thou haſt not asked riches, and ſubſtance, and
glorie, nor their liues that hate thee, no nor manie dayes of life:

but

but hast desired wisdom and knowledge, that thou mayst be able to iudge my people, ouer which I haue made thee king.
12 † Wisdom and knowledge are geuen thee: and riches, and substance and glorie I wil geue thee, soe that none among the kinges neither before thee, nor after thee shal be like thee.
13 † Salomon therfore came from the Excelse of Gabaon into Ierusalem before the tabernacle of couenant, & reigned ouer
14 Israel. † And he gathered to him chariotes and horsemen, and there amounted to him a thousand foure hundred chariotes, and twelue thousand horsemen: and he caused them to be in the cities of the chariotes, and with the king in Ieru-
15 salem. † And the king gaue siluer and gold in Ierusalem :: as stones, & cedartrees as sycomores, which grow in the cham-
16 payne in great multitude. † And there were horses brought him from Ægypt, and from Coa by the kinges merchantes,
17 which went, and brought by a price, † a chariote of foure horses for six hundred peces of siluer, and an horse for an hundred fiftie: in like maner of al the kingdomes of Hetheites, and of the kinges of Syria market was made.

:: It is the maner of holie scripture to expresse thinges exceding vulgar capacitie by the figure *Hyperbole*.

CHAP. II.

Other workemen being prouided to build the Temple, 7. Salomon procureth a cunning artificer from the king of Tyre, and special timber, 16. to be cutte, and sent from thence.

1 AND Salomon determined to build a house to the name
2 of our Lord, and a palace for himself. † And he numbred seuentie thousand men that caried on their shoulders, and eightie thousand that should hew stones in the mountaynes, and ouerseers of them three thousand six hundred.
3 Reg. 5. 5 † He sent also to Hiram the king of Tyre, saying: As thou didst with Dauid my father, and didst send him cedar trees, to
4 build him a house, wherin also he dwelt: † so doe with me that I may build a house to the name of our Lord my God, that I may consecrate it to burne incense before him, and to perfume with aromatical spices, and to the euerlasting proposition of loaues, and for holocaustes, morning and euening, on the sabbathes also, and the newmoones, and the solemnities
5 of our Lord God for euer, which are commanded Israel. † For the house which I desire to build, is great: for our God is great
6 aboue al goddes. † Who then can be able, to build him a worthie house? if heauen, and the heauens of heauens can not conteyne him: how great am I, that I may build him a

house?

house? but to this end only, that incense may be burnt before him. † Send me therfore a cunning man, that hath skil to 7
worke in gold, and siluer, brasse, and yron, purple, scarler, and hyacinth, and that knoweth to make engraued workes with these artificers, which I haue with me in Iewrie, and Ierusalem, whom Dauid my father prepared. † But send me 8
also cedar trees, firretrees, and pintrees from Libanus: for I know that thy seruantes haue skil to hew the timber of Libanus, and my seruantes shal be with thy seruantes, † that 9
manie trees maybe prepared for me. For the house which I desire to build, is exceding great, and glorious. † Moreouer 10
to the workemen, that shal hew the trees, thy seruantes, I wil geue for victuals of wheat twentie thousand cores, and of barley as manie cores, and of wine twentie thousand, oyle also twentie thousand sates † And Hiram the king 11
of Tyre by letters, which he sent to Salomon, sayd: Because the Lord loued his people, therfore hath he made thee to reigne ouer it. † And he added, saying: Blessed be the Lord 12
the God of Israel, that made heauen and earth, who hath geuen to Dauid the king a sonne, wise and learned, and of vnderstanding, and prudent, to build a house to the Lord, and a palace for himself. † I therfore haue sent thee a man wise 13
and most skilful Hiram, :: my father, † the sonne of a woman 14
of the daughters of Dan, whose father was a Tyrian, who knoweth to worke in gold, and siluer, brasse, and yron, and marble, and in timber, in purple also, and hiacinth, and silke and scarlet: and that knoweth to graue al engrauing, and to deuise wisely whatsoeuer in the worke is necessarie with thy artificers, and with the artificers of my lord Dauid thy father. † The wheate therfore, and barley, and oile, and wine, which 15
thou my lord hast promised, send to thy seruantes. † And we 16
wil cut downe the trees out of Libanus, as manie as shal be necessarie for thee, and wil conuey them in boates by the sea vnto Ioppe: and it shal be thy part to transport them into Ierusalem. † Salomon therfore numbred al the men, that were 17
proselytes in the land of Israel, after the numbering which Dauid his father numbered, and they were found an hundred fiftie three thousand and six hundred. † And he made of them 18
seuentie thousand, that should carie burdens on their shoulders, and eightie thousand, that should cut stones out of the mountaynes: and three thousand and six hundred ouerseers of the worke of the people.

:: It is probable, that this man had instructed the king of Tyre in true religion of one God whom he confesseth. v. 11. 12. and that therfore the king called him his father.

CHAP.

CHAP. III.

The Temple is begunne to be built in mount Moria, the fourth yeare of Salomons reigne. 3. the forme wherof is described, and the precious matter, 8. especially of Sancta sanctorum. 14. with a costlie veile, 15. and two excellent pillers before the gate.

1 AND Salomon began to build the house of our Lord in Ierusalem, in mount :: Moria, which had bene shewed
2 Reg. 24 to Dauid his father, in the place, which :: Dauid had prepared
3 Reg. 6. 2 in the floore of Ornan the Iebusite. † And he began to build in the second moneth, in the fourth yeare of his king-
3 dom. † And these be the fundations, which Salomon layd, to build the house of God, of length in the first measure
4 sixtie cubites, of bredth twentie cubites. † But the porch before the front, which was extended in length according to the measure of the bredth of the house, of twentie cubites: moreouer the height was of an hundred twentie cubites:
5 and he did guilt it on the inside with most pure gold. † Also the greater house he couered with wodden bordes of firre tree, and he fastened on plates of fine gold throughout: and he graued in it palme trees, and as it were litle chaines em-
6 bracing one an other. † He paued also the floore of the
7 Temple with most precious marble, in much beautie. † Moreouer it was most tried gold, of the plates wherof he couered the house, and the beames therof, and the postes, and the walles, and the doores: and he graued cherubs in the walles.
8 † He made also the house of Sanctum sanctorum: the length according to the bredth of the house, of twentie cubites: and the bredth likewise of it twentie cubites: and he couered
9 it with plates of gold, as it were six hundred talentes. † Yea and he made nailes of gold, so that euerie naile weighed fiftie
10 sicles a peece: the vpper chambers also he couered with
11 gold. † He made also in the house of Sanctum sanctorum two Cherubs of statuarie worke: and he couered them with
12 gold. † The winges of the cherubs were extended twentie cubites, so that one wing had fiue cubites, and touched the wal of the house: and the other hauing fiue cubites, touched the wing of the other cherub. † In like maner the wing of
13 the other cherub, had fiue cubites, and touched the wal: and his other wing of fiue cubites, touched the wing of the other Cherub. † Therfore the winges of both the cherubs

:: This mount *Moria*, signifying *vision*, was so named by Abraham, who was there readie to sacrifice his sonne Isaac *Gen.* 22.

:: And Dauid, by the appointment of an Angel, offered there sacrifice. 2. *Reg.* 24. 1. *Par.* 21.

were spred forth, and were extended twentie cubites: and they stoode vpright on their feete, and their faces were turned to the vtter house. † He made also a vele of hyacinth, purple, 14
scarlet, and silke: & woue in it cherubs. † Before the doores 15
also of the temple two pillers, which had fiue and thirtie cubites in height: moreouer their heades, of fiue cubites. † More- 16
ouer also as it were litle chaynes in the oracle, & he put them to the heades of the pillers: pomegranates also an hundred, which he put betwen the litle chaynes. † The pillers also them 17
selues he put in the entrance of the temple, one on the right hand, and the other on the left: that, which was on the right hand, he called Iachin: and that on the left hand, Boz. 3.Reg.7.

CHAP. IIII.

The formes of the brasen altar, 2. of the lauatorie (or Sea) With figuers of twelue oxen, 6. of other tenne smal lauatories, 7. tenne candlestickes, 8. tenne tables, and an hundred bassens, a great hal for the Priestes, 10. and other vessel, and ornamentes of the Temple are described.

:: As wel the Temple as the Altars, and other appertinances were made after the forme of Moyses Tabernacle altares of sacrifice & incense, and the rest: but greater in quantitie, of more precious matter, and more excellent workmanship.

HE made also an altar of brasse :: of twentie cubites in 1
length, and of twentie cubites in bredth, and of ten cubites in height. †:: A Sea also cast, ten cubites from brimme 2
to brimme, round in compasse: it had fiue cubites in height, and a corde of thirtie cubites did compasse it round about. 3.Reg.7.
† There was also vnder it the similitude of oxen, and certaine 3
engrauinges of ten cubites on the outside compassed the bealie of the Sea, as it were with two rewes. † And the oxen 4
were cast: and the Sea it self was sette vpon the twelue oxen, of the which three looked toward the North, and other three to the West: moreouer other three to the South, and the three that remayned, to the East, hauing the Sea put vpon them: and the hinder partes of the oxen were inward vnder the sea. † Moreouer the thicknesse therof had the measure 5
of a palme, and the brimme therof was as it were the brimme of a chalice, or of a crisped lilie: and it held three thousand metretes. † He made also ten lauatories: and set fiue on the 6
right hand, and fiue on the left, that they might wash in them al thinges, that they would offer for holocaust: moreouer in the Sea the priestes were washed. † And he made also 7
:: ten golden candlestickes, according to the fashion which they were commanded to be made by: and he set them in the temple, fiue on the right hand, & fiue on the left. † More- 8
ouer also ten tables: and he set them in the temple, fiue on

:: A great brasen vessel, and some other thinges that were not before.

:: Also a greater number of candlestickes, and other the like.

the

the right hand, and fiue on the left. Phials also of gold an
9 hundred. † He made also the court of the priestes, and a great
hal: and doores in the hal, which he couered with brasse.
10 † Moreouer he set the Sea on the right side agaynst the East
11 toward the South. † And Hiram made cauldrons, and flesh
hookes, and phials: and accomplished al the kinges worke
or pommels. 12 in the house of God: † that is to say, two pillers, and the cha-
piters, and the heades, and asit were certayne litle nettes,
13 which should couer the heades ouer the chapiters. † Pome-
granates also foure hundred, and two litle nettes, soe that
two rewes of the pomegranates were ioyned to ech litle
nette, which couered the pommels, and the heades of the
14 pillers. † He made feete also, and lauatories, which he put
15 vpon the feete: † one sea, also twelue oxen vnder the sea.
16 † And the cauldrons, and flesh hookes, and phials. Al the
vessels did Hiram his father make for Salomon in the house
17 of our Lord of most pure brasse. † In the countrie of Iordan
did the king cast them, in a clay ground bewen Socot and
18 Saredatha. † And the multitude of vessels was innumerable, so
19 that the weight of the brasse was not knowen. † And Salo-
mon made al the vessels of the house of God, and the golden
altar, and the tables, & vpon them the loaues of proposition,
20 † the candlestickes also with their lampes to giue light be-
21 fore the oracle, according to the rite, of most pure gold: † and
certayne florishing thinges, and lampes, and golden tonges
22 al were made of most fine gold. † The vessels also of perfume
and censars, and phials, and litle mortars, of most pure gold.
And he graued the doores of the inner temple, that is, in
Sancta sanctorum: and the doores of the temple without of
gold. And so al the worke was finishd which Salomon made
in the house of our Lord.

CHAP. V.

Manie giftes are offered. 4. The Arke is brought with great solennitie into the Temple. 6. Innumerable hostes are offered, 11. With excellent musick, & the Temple is replenished with the glorie of God.

1 SALOMON therfore brought in al the thinges, that Dauid
his father had vowed, the siluer, and gold, and al the vessels
2 he put in the treasures of the house of God. † After which
3. Reg. 7. thinges he gathered together al the ancientes of Israel, and
al the princes of the tribes, and the heades of families, of the

children of Israel into Ierusalem, to bring :: the Arke of the
couenant of our Lord from the Citie of Dauid, which is Sion.
† There came therfore vnto the king al the men of Israel in 3
the solemne day of the seuenth moneth. † And when al the 4
ancientes of Israel were come, the Leuites caried the Arke,
† and brought it in, and al the furniture of the tabernacle. 5
Moreouer the Priestes, with the Leuites did carrie the vessels
of the Sanctuarie, which were in the tabernacle. † And king 6
Salomon, and al the assemblie of Israel, and al that were
gathered before the Arke, immolated rammes, and oxen
without anie number: for so great was the multitude of vi-
ctimes. † And the priestes brought in the Arke of the coue- 7
nant of our Lord into his place, that is, to the oracle of the
temple, into Sancta sanctorum vnder the winges of the
cherubs: † so that the cherubs spred their winges ouer the 8
place, wherin the Arke was set, and couered the Arke it selfe
with his barres. † And the heades of the barres, wherwith 9
the Arke was caried, because they were a litle longer, appea-
red before the oracle: but if a man had beene a litle outward,
he could not see them. The Arke therfore was there vntil
this present day. † And there was nothing in the Arke, but 10
the two tables, which Moyses had put in Horeb, when our
Lord gaue the law to the children of Israel coming out of
Ægypt. † And the Priestes being gone out of the Sanctuarie 11
(for al the priestes that could be found there, were sanctified,
neither as yet at that time were the courses, and the order of
the ministeries deuided among them) † as wel the Leuites 12
as the singing men, that is, both they which were vnder
Asaph, and they which were vnder Heman, and they which
were vnder Idithun, their sonnes, & brethren reuested with
fine linnen clothes, sounded on cymbals, and psalteries, and
harpes, standing at the East side of the Altar, and with them
Priestes an hundred twentie, sounding with trumpettes.
† Therfore al sounding together, both with trumpettes, and 13
voyce, and cymbals, and organes, and with diuerse kind of
musical instrumentes, and lifteng vp their voice on high: the
sound was heard far of, so that when they began to prayse
our Lord, and to say: Confesse to our Lord because he is good,
because his mercie is for euer: the house of God was filled
with a cloud, † that the Priestes could not stand and minister 14
for the darkenesse. For the glorie of our Lord had filled the
house of God.

:. An other Arke was not made, because that was most holie & most excellent, which Moyses made. Likewise other holie thinges of the tabernacle were brought into the Temple with great solemnitie.

CHAP.

Salomon bleſſeth the people. 4. prayeth to God, geuing thankes for benefites receiued, 16. and requeſting continual protection, and that God wil heare the prayers of the people, 32. yea alſo of ſtrangers that pray in the Temple.

1 THEN Salomon ſayd: Our Lord promiſed that he would
2 dwel :: in darkeneſſe: † and I haue built a houſe to his
3 name, that he might dwel there for euer. † And the king turned his face, and bleſſed al the multitude of Iſrael (for al
4 the multitude ſtood attent) and ſayd: † Bleſſed be our Lord the God of Iſrael, who in worke hath accompliſhed that,
5 which he ſpake to Dauid my father, ſaying: † From the day, that I brought my people out of the Land of Aegypt, I choſe not a citie of al the tribes of Iſrael, that a houſe might be built in it to my name: neither did I chooſe anie other man, to be
6 Duke in my people Iſrael. † but I choſe Ieruſalem, that my, name may be in it: and I choſe Dauid, that I might appoynt
7 him ouer my people Iſrael. † And wheras Dauid my father had meant to build a houſe to the name of our Lord the God
8 of Iſrael, † our Lord ſayd to him: Becauſe thy wil was this, that thou wouldeſt build a houſe to my name, thou haſt done
9 wel certes to haue ſuch a wil: † howbeit thou ſhalt not build the houſe, but thy ſonne, which ſhal come out of thy loynes,
10 he ſhal build a houſe to my name. † Our Lord therfore hath accompliſhed his word, which he ſpake: and I am riſen for Dauid my father, and ſit vpon the throne of Iſrael, as our Lord hath ſpoken: and haue built a houſe to the name of our
11 Lord the God of Iſrael. † And I haue put in it the Arke, wherin is the couenant of our Lord, which he made with
12 the children of Iſrael: † He therfore ſtoode before the Altar of our Lord, ouer againſt al the multitude of Iſrael, and ſtret-
13 ched forth his handes. † For Salomon had made an eminent * Baſilica. place of braſſe, and had put it in the middes of the * Temple, hauing fiue cubites of length, & bredth, & three of height: & he ſtoode vpon it: & afterward :: kneeling ouer againſt al the multitude of Iſrael, and :: his handes lifted vp toward heauen,
14 † he ſayd: Lord God of Iſrael, there is not the like God to thee in heauen and in earth: which keepeſt couenant and mercie
15 with thy ſeruantes, that walke before thee in al their hart: † which haſt performed to thy ſeruant Dauid my father what thinges ſoeuer thou hadſt ſpoken to him: and the thinges that

:: God ſhewed his preſence by the darke cloud which repleniſhed the Temple.

:: Kneeling, :: Lifting vp handes, ſtretching forth armes, and the like external geſtures do much helpe

internal attention in prayer, and also sturre vp others to godlie imitation: and therfore hath bene much practised by deuout persons both in the old and new Testament.

by mouth thou hadst promised, in worke thou hast accomplished, as also the present time proueth. † Now therfore Lord 16
God of Israel, fulfil to thy seruant my father Dauid, what soeuer thou didst speake to him, saying: There shal not fayle of thee a man before me, to sitte vpon the throne of Israel: yet so if thy children keepe their waies, and walke in my law, as thou also hast walked before me. † And now Lord God of 17
Israel, be thy word confirmed, which thou hast spoken to thy seruant Dauid. † Is it credible then that God should 18
dwel with men vpon the earth? If heauen and the heauens of heauens doe not take thee, how much more this house, which I haue built? † But to this end only it is made, that 19
thou shouldest respect the prayer of thy seruant, and his supplication Lord my God: and mayst heare the prayers, which thy seruant powreth out before thee: † that thou open thine 20
eies vpon this house daies & nightes, vpon the place, wherein thou hast promised that thy name should be inuocated, † and 21
wouldest heare the prayer, which thy seruant prayeth in it: and mayst heare the prayers of thy seruant, and of thy people Israel. Whosoeuer shal pray in this place, heare out of thy habitation, that is from the heauens, and be propitious. † If 22
anie man shal sinne agaynst his neighbour, and come readie to sweare agaynst him, and binde himselfe with a curse before the altar in this house: † thou shalt heare from heauen, and 23
shalt doe the iudgement of thy seruantes, so that thou render to the vniust his way vpon his owne head, and reuenge the iust, rewarding him according to his iustice. † If thy people 24
Israel shal be ouercome of their enemies, (for they wil sinne to thee) and conuerted shal doe penance, and besech thy name, and pray in this place, † thou shalt heare from heauen, 25
and be thou propetious to the sinne of thy people Israel, and reduce them into the land, which thou gauest them, and their fathers. † If the heauen being shut, there sal no rayne for the 26
sinnes of the people, and they shal besech thee in this place, and shal confesse to thy name, and shal be conuerted from their sinnes, when thou shalt afflict them, † heare from 27
heauen ô Lord, and forgeue the sinnes of thy seruantes and of thy people Israel, and teach them the good way, by the which they may goe: and geue rayne to thy land, which thou hast geuen thy people to possesse. † If famine shal arise in the land, 28
and pestilence, rust, and blast, and locust, and bruche, and the enemies,

enemies, wasting the countries, shal besege the gates of the
29 citie, and al plague and infirmitie shal presse them: † if any of
thy people Israel shal pray, knowing their plague and infirmi-
30 tie, and shal spred forth their handes in this house, † thou
shalt heare from heauen, to wit, out of thy high habitation,
and be thou propitious, and render to euerie one according
to his wayes: which thou knowest him to haue in his hart: (for
31 thou onlie knowest the hartes of the children of men:) † that
they may feare thee, and walke in thy waies al the daies, that
they liue vpon the face of the land, which thou hast geuen to
32 our fathers. † The Forener also, which is not of thy people Is-
rael, if he come from a far countrie, for thy strong hand, & thy
33 streched out arme, and adore in this place: † thou shalt heare
from heauen thy most firme habitation, & shalt do al thinges,
for the which that pilgrime shal inuocate thee: that al the
peoples of the earth may know thy name, and may feare thee,
as thy people Israel, and may know, that thy name is inuoca-
34 ted vpon this house, which I haue built. † If thy people shal
goe forth to warre agaynst their aduersaries, by the way, that
thou shalt send them, shal adore thee agaynst the way, wherein
is this citie, which thou hast chosen, and the house, which I
35 haue built to thy name: † thou shalt from heauen heare their
36 prayers, and petition, and doe thou reuenge. † And if they shal
sinne to thee (for there is no man that sinneth not) and thou
be angrie with them, and deliuer them to the enemies, and
they leade them captiue into a farre countrie, or which is
37 neere at the least, † and being conuerted in their hart in the
land, to the which they were led captiue, shal doe penance,
and shal besech thee in the land of their captiuitie, sayng: We
haue sinned, we haue done wickedly, we haue delt vniustly:
38 † and shal returne to thee in al their hart, and in al their soule,
in the land of their captiuitie, to the which they were led,
shal adore thee agaynst the way of their land, which thou
gauest their fathers, and of the citie, which thou hast chosen,
39 and of the house, which I haue built to thy name: † thou
shalt heare from heauen, that is, from thy firme habitation
their prayers, and doe thou iudgement, and forgeue thy
40 people, although sinneful: † for thou art my God: let thine
eies, I besech thee, be opened, and let thine eares be attent, to
41 the prayer, that is made in this place. † Now therfore arise
Lord God in thy rest, thou and the Arke of thy strength: Let

thy

::In this chapter and often els where it is euident, that places dedicated to Gods seruice are more acceptable to him, then other places.

thy Prieſtes Lord God put on ſaluation, & thy Saintes reioyſe in good thinges. † Lord God turne not away from the face of thy Chriſt: remember the mercies of Dauid thy ſeruant. 42

CHAP. VII.

Fire from heauen deuoureth the holocauſtes, and glorie replenisheth the Temple. 5. More ſacrifices are offered, 8. and the Temple is dedicated, with ſeuen daies ſolemnitie, the eight day collection is made. 12. God ſignifieth that he hath heard Salomons prayer. 17. conditionally (as it was made) if they ſerue him, 19. otherwiſe he wil punish them.

AND when Salomon had finished to poure out his prayers, fyre deſcended from heauen, and deuoured the holocauſtes and victimes: and the maieſtie of our Lord filled the houſe. † Neither could the Prieſtes enter into the Temple of our Lord, becauſe the maieſtie of our Lord had filled the temple of our Lord. † Yea and al the children of Iſrael ſawe the fyre deſcending, and the glorie of our Lord vpon the houſe: and falling flat on the earth vpon the pauement paued with ſtone, they adored, and prayſed our Lord: Becauſe he is good, becauſe his mercie is for euer. † And the king and al the people immolated victimes before our Lord. †. King Salomon therfore killed hoſtes, of oxen twentie two thouſand, of rammes an hundred twentie thouſand: and the king and al the people dedicated the houſe of God. † And the Prieſtes ſtood in their offices: and the Leuites with the inſtrumentes of the ſongues of our Lord, which Dauid the king made to prayſe our Lord: Becauſe his mercie is for euer, ſinging :: the hymnes of Dauid by their handes: moreouer the Prieſtes ſounded with trumpettes before them, and al Iſrael ſtood. † Salomon alſo ſanctified the middes of the court before the temple of our Lord: for he had offered there the holocauſtes, and the fatte of the pacifiques: becauſe the braſen altar, which he had made, could not ſuſteyne the holocauſtes and the ſacrifices and the fatte. † Salomon therfore made a ſolemnitie at that time ſeuen daies, and al Iſrael with him, an aſſemblie verie great, from the entrance of Emath to the Torrent of Aegypt. † And he made in the eight day an aſſemblie, becauſe he had dedicated the altar ſeuen daies, and had celebrated the ſolemnitie ſeuen daies. † Therfore in the three and twenteth day of the ſeuenth moneth, he diſmiſt the people to their tabernacles, reioyſing

1 2 3 4 5 6 7 8 9 10

:: As the Temple was the ſpecial place of prayer, choſen by God: v. 12. ſo ſpecial Hymnes Pſalmes and other ſet formes of bleſſing are more gratful to God, and more effectual to his ſeruantes.

reioysing and being glad for the good, that our Lord had
11 done to Dauid, and Salomon, and Israel his people. † And
Salomon accomplished the house of our Lord, and the house
of the king, and al that he had disposed in his hart to do, in
the house of our Lord, and in his owne house, and he pro-
12 spered. † And our Lord appeared to him by night, and sayd:
I haue heard thy prayer, and haue chosen this place to me
13 for a house of sacrifice. † If I shal shut heauen, and rayne fal
nor, and shal bid and command the locust to deuoure the
14 land, and shal send pestilence into my people: † and my
people being conuerted, vpon whom my name is inuocated,
shal besech me, and seeke out my face, and shal doe penance
from their most wicked waies: I also wil heare from
heauen, and wil be propitious to their sinnes, and wil saue
15 their land. † Mine eies also shal be opened, and mine eares
16 erected to his prayer, that shal pray in this place. † For I
haue chosen, and haue sanctified this place, that my name
may be there for euer, and mine eies and my hart may remaine
17 there al daies. † Thou also if thou walke before me, as Dauid
thy father walked, and shalt doe according to al thinges,
which I haue commanded thee, and shalt keepe my iustices
18 and iudgementes: † I wil rayse vp the throne of thy king-
dom, as I promised to Dauid thy father, saying: There shal
not be taken away of thy stocke a man, that shal be prince in
19 Israel. † But if you shal be turned away, and shal forsake my
iustices, and my preceptes, which I haue proposed to you,
20 and going shal serue strange goddes, and adore them, † I
wil plucke you out of my land, which I haue geuen you: and
this house, which I haue sanctified to my name, I wil cast
away from my face, and wil deliuer it for a parable, and an
21 exemple to al peoples. † And this house shal be for a prouerbe
to al passengers, and they shal say being astonyshed: Why
22 hath the Lord done so to this land, and to this house? † And
they shal answer: Because they forsooke the Lord the God
of their fathers, who brought them out of the Land of
Aegypt, and tooke hold of strange goddes, and adored them,
and worshipped them: therfore are al these euils come vpon
them.

CHAP. VIII.

Salomon buildeth diuers cities, 7. maketh the residue of the Chananites tributarie. 12. offereth the ordinarie hostes of sacrifices in the solemne feastes.

14. disposeth the Priestes and Leuites in their offices, as Dauid had ordained: 17. and sendeth shippes to fetch gold from Ophir.

AND twentie yeares being complete after that Salomon 1
built the house of our Lord and his owne house: † he 2
built the cities, which Hiram had geuen to Salomon, and
made the children of Israel dwel there. † He went also into 3
Emath Suba, and obteyned it. † And he built Palmira in the 4
desert, and he built other cities very wel fensed in Emath.
† And he built Beth horon the vpper, and Beth horon the 5
nether, walled cities hauing gates and barrigates and lockes.
† Balaath also and al the strongest cities that were Salomons, 6
and al the cities of the chariotes, and the cities of the horsemen. Al thinges whatsoeuer Salomon would, & disposed, he built in Ierusalem and in Libanus, and in al the land of his dominion. † Al the people that was leaft of the Hetheites, and 7
Amorrheites, and Pherezeites, and Heueites, and Iebuseites, which were not of the stocke of Israel, † of their children: 8
and of the posteritie, which the children of Israel had not slaine, Salomon subdewed to be tributaries, vntil this day.
† Moreouer of the children of Israel he sette not to serue the 9
kinges workes: for they were men of warre, and the chiefe captaines, and princes of his chariotes and horsemen. † And 10
al the princes of king Salomons armie were two hundred fiftie, which taught the people. † But the daughter of 11
Pharao he remoued from the citie of Dauid, into the house, which he had built for her. For the king sayd: My wife shal not dwel in the house of Dauid the king of Israel, :: becausse it is sanctified: becausse the Arke of our Lord is entered into it. † Then Salomon offered holocaustes to our Lord vpon 12
the altar of our Lord, which he had built before the porch,
† that euerie day there might be offering on it, according to 13
the precept of Moyses, in the Sabbathes, and in the Calendes, and in the festiual daies thrise a yere, that is to say, in the Solemnitie of Azymes, and in the Solemnitie of weekes, and in the Solemnitie of tabernacles. † And he appoynted ac- 14
cording to the disposition of Dauid his father the offices of the Priestes in their ministeries: & the Leuites in their order that they should prayse, and minister before the Priestes according to the rite of euerie day: & the porters in their diuisions by gate and gate: (for so Dauid the man of God had com-

:: Salomon was yet so farre from communicating with Infidels, that he suffered not his wife (an infidel) to be present where the Arke of God had bene placed. 1 Par. 15.

15 commanded. † Neither did they trangresse of the kinges commandementes as wel the Priestes as the Leuites, touching al thinges, that he had commanded, and in the custodies of
16 the treasures. † Salomon had al expenses prepared, from the day that he founded the house of our Lord, vntil the day
17 wherein he perfitted it. † Then went Salomon into Asiongaber, and into Ailath to the coast of the Red sea, which is
18 in the Land of Edom. † And Hiram sent vnto him by the handes of his seruantes, shippes, and cunning mariners, and they went with Salomons seruantes into Ophir, and they tooke from thence foure hundred fiftie talentes of gold, and brought it to king Salomon.

CHAP. IX.

The Queene of Saba admireth Salomons wisdom, 9. geueth, and receiueth presents. 13. Of the great store of treasure which is yearely brought in, 13. king Salomon maketh pretious armour, 17. a throne, 20. and plate. 24. Other kinges send him giftes, so he abundeth in glorie, and riches. 29. After fourtie yeares reigne he dieth, and his sonne Roboam succedeth.

3. Reg. 10

1 THE queene of Saba also, when she had heard the fame of Salomon, came to proue him in hard propositions in Ierusalem, with great riches, and camels, which caried spices, and very much gold, and pretious stones. And when she was come to Salomon, she spake to him what thinges
2 soeuer were in her hart. † And Salomon expounded to her al thinges that she propounded: neither was there anie
3 thing, that he made not playne vnto her. † Who after she saw, to witte, the wisedom of Salomon, and the house
4 which he had built, † moreouer also the meates of his table, and the habitations of his seruantes, and the offices of his ministers, and their garmentes, the cupbearers also, and their garmentes, and the victimes, which he immolated in the house of our Lord: there was no spirit in her anie longer, she
5 was soe astonied. † And she sayd to the king: The word is true, which I heard in my countrie of thy vertues and wis-
6 dom. † I did not beleue them that told it, vntil my self was come, and mine eies had seene, and I had proued scarce the half part of thy wisedom to haue beene told me: thou hast
7 passed the fame with thy vertues. † Blessed are thy men, and blessed are thy seruantes, which assist before thee at al time,
8 and heare thy wisedom. † Be the Lord thy God blessed, who

:: They are called kinges, of God, which reigne by his grace and according to his wil. VVherevpon they vse this stile *By the grace of God, K. of England Ierusalem. &c.*

would ordayne thee ouer his throne, king :: of the Lord thy God. Because God loueth Israel, and wil preserue it for euer: therfore hath he sette thee king ouer it, to doe iudgementes and iustice. † And she gaue to the king an hundred twentie talentes of gold, and spices exceding much, and most pretious stones: there were not such spices, as these, which the Queene of Saba gaue to King Salomon. † But the seruantes of Hiram also with the seruantes of Salomon brought gold from Ophir, and Thymtrees, and most pretious stones: † wherof the king made, to witte, of the Thymtrees, stayers in the house of our Lord, and in the kinges house, harpes also and psalteries for the singing men: neuer were there seene such trees in the Land of Iuda. † And king Salomon gaue to the Queene of Saba al thinges that she would, and that she asked, and manie moe thinges then she brought to him: who returning, went into her countrie with her seruantes. † And the weight of the gold, that was brought to Salomon euerie yeare was six hundred sixtie six talentes of gold: † beside that summe, which the legates of diuers nations, and the merchantes were accustomed to bring, and al the kinges of Arabia, and the Dukes of the landes, which brought gold and siluer to Salomon. † King Salomon therfore made two hundred golden speares, of the summe of six hundred peces of gold, which were spent in euerie speare: † also three hundred golden shieldes of three hundred peces of gold, with which euerie shield was couered: and the king put them in the armarie, which was besette with a wood. † The king also made a great throne of iuorie, and couered it with most fyne gold. † Six steppes also, wherwith the going vp was to the throne, and a foote stoole of gold, and two litle armes on either side, and two lions standing by the litle armes, † yea and other twelue litle lions standing vpon the steppes on both sides: there was not such a throne in al kingdomes. † Al the vessels also of the kinges table were of gold, and the vessels of the house of the forest of Libanus of most pure gold. For siluer in those daies was reputed for nothing. † For the kinges shippes went into Tharsis with the seruantes of Hiram, once in three yeares: and they brought from thence gold and siluer, and yuorie, and apes, and pecockes. † Salomon therfore was magnified aboue al the kinges of the earth for riches and glorie.

9 10 11 12 13 14 15 16 17 18 19 20 21 22

† And

23 † And al the kinges of the earth desired to see Salomons face, that they might heare the wisedom, which God had
24 geuen in his hart. † And they brought him giftes, vessels of siluer, and gold, and garmentes, and armour, and spices,
25 horses, and mules, euerie yeare. † Salomon also had fourtie thousand horses in the stables, and of chariotes, and horsemen twelue thousand, and he placed them in the cities of
26 the chariotes, and where the king was in Ierusalem. † He exercised also authoritie ouer al the kinges from the riuer Euphrates vnto the land of the Philisthines, and vnto the
27 borders of Ægypt. † And he made so great plentie of siluer in Ierusalem as it were of stones: and of cedres so great a multitude as of sicomores, which grow in the champayne.
28 † And horses were brought him out of Ægypt, and al coun-
29 tries. † But the rest of of the workes of Salomon the first and the last are writen in the wordes of Nathan the Prophet, and in the bookes of Ahias the Silonite, in the Vision also of Addo the Seer, agayast Ieroboam the sonne of Nabat.
30 † And Salomon reigned in Ierusalem ouer al Israel fourtie
31 yeares. † And he ⁂ slept with his fathers: and they buried him in the citie of Dauid: and Roboam his sonne reigned for him.

⁂ His fall to luxurie and idolatrie is recorded. 3. Reg. 11.

CHAP. X.

Roboam requested by Ieroboam and the people to lighten their yoke of seruice, 6. leauing the counsel of the ancient, and following young counsellers, threatneth to presse the people. 16. whervpon manie reuolt from him.

3. Reg. 12.
1 AND Roboam went forth into Sichem: for thither al
2 Israel was assembled, to make him king. † Which when Ieraboam the sonne of Nabat had heard, who was in Aegypt (for he was fled thither from Salomon) forthwith he retur-
3 ned. † And they called him, & he came with al Israel & spake
4 to Roboam, saying: † Thy father pressed vs with a most hard yoke, do thou command lighter thinges then thy father, who layd vpon vs a heauie seruitude, and ease thou
5 a litle of the burden, that we may serue thee. † Who sayd: After three daies returne ye to me. And when the people was
6 gone, † he tooke counsel with the Ancientes, which stoode before his father Salomon, whiles he yet liued, saying: What
7 counsel geue you, that I may answer the people? † Who sayd to him: If thou wilt please this people, and pacifie them with

The second part. Diuision of the kingdom. Dauids issue reigning only in two tribes, which also are caried captiue into Babylon.

wordes of clemencie, they wil ſerue thee at al times. † But 8
he forſooke the counſel of the Ancientes, and began to treat
with yongmen, that had beene brought vp with him, and
were in his trayne. † And he ſayd to them: What ſemeth to 9
you? or what ſhal I anſwer this people, which hath ſayd to
me: Eaſe the yoke which thy father layd vpon vs? † But they 10
anſwered as yongmen, and brought vp with him in delica-
neſſe, and ſayd: Thus ſhalt thou ſpeake to the people, that
ſayd to thee: Thy father aggrauated our yoke, doe thou eaſe
it: and thus ſhalt thou anſwer them: My leaſt finger is thicker
then the loynes of my father. † My father layd vpon yow an 11
heauie yoke, and I wil adde a greater weight: my father bette
you with ſcourges, but I wil beate you with ſcorpions. † Iero- 12
boam therfore came, and al the people to Roboam the third
day, as he had commanded them. † And the king anſwered 13
rough wordes, leauing the counſel of the Ancientes: † and 14
he ſpake according to the yongmens wil: My father layd
vpon you a heauie yoke, which I wil make heauier: my father
bette you with ſcourges, but I wil beate you with ſcorpions.
† And he condeſcended not to the peoples requeſtes: for it 15
was the wil of God, that his word ſhould be accompliſhed,
which he had ſpoken by the hand of Ahias the Silonite to
Ieroboam the ſonne of Nabat. † And al the people when the 16
king ſpake rough wordes, ſayd thus vnto him: We haue no
part in Dauid, nor inheritance in the ſonne of Iſai. Returne
into thy tabernacles ô Iſrael, and do thou feede thy houſe
Dauid. And Iſrael went into their tabernacles. † But ouer the 17
children of Iſrael, that dwelt in the cities of Iuda, Roboam
reigned. † And king Roboam ſent Aduram, who was ouer 18
the tributes, and the children of Iſrael ſtoned him, and he
died: moreouer king Roboam made haſt to get vp into his
chariote, and fled into Ieruſalem. † And Iſrael reuolted from 19
the houſe of Dauid vntil this day.

CHAP. XI.

Roboam intending by force to reduce al Iſrael to his ſubiection, is warned by a Prophet to ceaſe from that enterpriſe. 5. He maketh walles about diuers cities, 11. furnisheth them with victuals, and munition, 13. Prieſtes, Leuites, and manie others repaire to Ieruſalem, becauſe Ieroboam maketh a new religion, and new prieſtes, 18. Roboam taketh manie wiues, and concubines. 22. preferreth Abias aboue al his other ſonnes.

And

1 AND Roboam came into Ieruſalem, and called together al the houſe of Iuda and Beniamin, an hundred foure-
ſcore thouſand choſen men and warriers, to fight againſt If-
2 rael, and to conuert his kingdom vnto him. † And the word
3 of our Lord came to Semeias the man of God, ſaying: † Speake
to Roboam the ſonne of Salomon the king of Iuda, and to al
4 Iſrael, that is in Iuda and Beniamin: † Thus ſayth our Lord:
You ſhal not goe vp, neither ſhal you fight againſt your bre-
thren: let euerie man returne into his houſe, becauſe this
thing is done by my wil. Who when they had heard the word
of our Lord, returned, neither went they forward againſt
5 Ieroboam. † And Roboam dwelt in Ieruſalem, and built
6 walled cities in Iuda. † And he built Bethlehem, and Etam,
7 and Thecue, † Bethſur alſo, and Socho, & Odollam, † more-
8 ouer alſo Geth, and Mareſa, and Ziph, † yea and Aduram, and
9 Lachis, and Azeca, † Saraa alſo, and Aialon, and Hebron,
10 which were in Iuda and Beniamin, moſt fenſed cities. † And
11 when he had incloſed them with walles, he put in them
princes, and ſtore houſes of victuals, that is, of oile and wine.
12 † Yea and in euerie citie he made armories of ſhieldes and
ſpeares, and he ſtrengthened them with great diligence, and
13 reigned ouer Iuda and Beniamin. † And the Prieſtes and
Leuites, that were in al Iſrael, came to him out of al their
14 ſeates, † :: leauing their ſuburbes, and their poſſeſſions, and
paſſing to Iuda, and Ieruſalem, becauſe Ieroboam had caſt
them of, and their poſteritie: that they ſhould not execute
15 the prieſthood of our Lord. † Who made vnto him ſelfe
prieſtes of the excelſes, and of diuels, and of the calues which
16 he had made. † Yea and of al the tribes of Iſrael, whoſoeuer
had geuen their hart to ſeeke our Lord the God of Iſrael, came
into Ieruſalem to immolate their victims before our Lord the
17 God of their fathers. † And they ſtrenghened the kingdom
of Iuda, and eſtabliſhed Roboam the ſonne of Salomon for
three yeares: for they walked in the waies of Dauid and Salo-
18 mon, onlie three yeares. † And Roboam tooke to wife Maha-
lath, the daughter of Ierimoth the ſonne of Dauid: Abihail
19 alſo the daughter of Eliab the ſonne of Iſai, † who bare him
20 ſonnes Iehus, and Somorias, and Zoom. † After this woman
alſo he tooke Maacha the daughter of Abſalom, who bare
21 him Abia, and Ethai, and Ziza, and Salomith. † And Roboam
loued Maacha the daughter of Abſalom aboue al his wiues,

:: A worthie example to ſuffer temporal damage rather then to conforme themſelues to the practiſe of falſe religion.

and

and concubines: for he had maried eightene wiues, and three-
score concubines: and he begat eight and twentie sonnes, and
threescore daughters. † But he appoynted for head Abias the 22
sonne of Maacha duke ouer al his brethren: for he meant to
make him king, † becausse he was wiser, and mightier aboue 23
al his sonnes, and in al the costes of Iuda, and of Beniamin,
and in al the walled cities: and he gaue them much meate, and
he desired manie wiues.

CHAP. XII.

For the sinnes of Roboam, and the people manie strong cities, also Ierusalem; are taken and spoyled by the king of Ægypt. 8. They repent, and the Ægyptians depart, 9. but carie away the treasures. 13. Roboam dieth, and his sonne Abias reigneth.

AND when the kingdom of Roboam was strengthened 1
and fortified, he forsooke the law of our Lord, and al
Israel with him. † And in the fifth yeare of the kingdom of 2
Roboam, came vp Sesac the king of Ægypt into Ierusalem
(becausse they had sinned to our Lord) † with a thousand 3
two hundred chariotes, and threescore thousand horsemen:
neither was anie number of the common people, that came
with him out of Ægypt, to witte, Lybians, and Troglodytes,
and Æthiopians. † And he tooke the most fensed cities in 4
Iuda, and came ouer vnto Ierusalem. † And Semeias the pro- 5
phete went to Roboam, and to the princes of Iuda, that were
gathered together in Ierusalem, fleing from Sesac, and he sayd
to them: Thus sayth our Lord: You haue leaft me, and I haue
leaft you in the hand of Sesac. † And the princes of Israel, 6
and the king, being astonied, sayd: Our Lord is iust. † And 7
when our Lord had seene that they were humbled, the word
of our Lord came to Semeias, saying: Becausse they are hum-
bled, I wil not destroy them, and I wil geue them a litle ayde,
and my furie shal not droppe vpon Ierusalem by the hand
of Sesac. † But yet they shal serue him, that they may know 8
the distance of my seruice, and of the seruice of the kingdom
of the earth. † Therfore Sesac the king of Ægypt retyred 9
from Ierusalem, taking away the treasures of the house of
our Lord, and of the kinges house, and he tooke al thinges
with him, and the golden shieldes that Salomon had made,
† for the which the king made brasen ones, and deliuered 10
them to the princes of the shieldbearers, which kept the
entrance

11 entrance of the palace. † And when the king entred into the
house of our Lord, the shieldbearers came, and tooke them,
12 & brought them backe agayne to their armorie. † But yet be-
cause they were humbled, the wrath of our Lord was turned
away from them, neither were they vtterly destroyed: for in
13 Iuda there were found good workes. † King Roboam ther-
fore was strengthened in Ierusalem, & reigned: one and four-
tie yeares old was he when he beganne to reigne, and he rei-
gned seuentene yeares in Ierusalem, the citie, which our Lord
chose, to confirme his name there, out of al the tribes of Israel:
14 and the name of his mother was Naama an Ammonite. † And
15 he did euil, and prepared not his hart to seke our Lord. † But
the workes of Roboam the first and the last are writen in the
Bookes of Semeias the Prophete, and of Addo the Seer, and
diligently expounded: and Roboam and Ieroboam fought
16 one agaynst the other al their daies. † And Roboam slept
with his fathers, and was buried in the citie of Dauid. And
Abias his sonne reigned for him.

CHAP. XIII.

Abias maketh warre agaynst Ieroboam. 4. *exhorteth the people of Israel for iustice, and religions sake to returne to him.* 13. *In the meane time Ieroboam inuironeth him with forces, but by Gods assistance Abias preuaileth.* 21. *and reigneth securely.*

3.Reg.15 1 IN the eightenth yeare of king Ieroboam, reigned Abias
2 ouer Iuda. † Thtee yeares reigned he in Ierusalem, and
his mothers name was Michaia, the daughter of Vriel of
3 Gabaa: there was warre betwen Abias and Ieroboam. † And
when Abias had begun battel, and had most warlike men, &
of chosen ones four hundreth thousand: Ieroboam put his
armie in aray on the contrarie side, eight hundreth thousand
men, who them selues also were chosen men, and most valiant
4 to battels. † Abias therfore stood vpon mount Semeron,
which was in Ephraim, and sayd: Heare Ieroboam, and al
5 Israel: † Are you ignorant that our Lord the God of Israel gaue
the kingdom to Dauid ouer Israel for euer, to him and his
6 children as a :: couenant of salt? † And there rose vp Iero- :: A firme and perpetual couenant. *Num.* 18. *v.* 19.
boam the sonne of Nabat, the seruant of Salomon the sonne
7 of Dauid: and rebelled agaynst his lord. † And there were
gathered to him al the most vayne men, and the children of
Belial: and they preuayled agaynst Roboam the sonne of

Salomon: moreouer Roboam was rude, and of a fearful hart,
and could not resist them. † Now therfore you say that you 8
are able to resist the kingdom of our Lord, which he posses-
seth by the children of Dauid, and you haue a great multi-
tude of people, and golden calues, which Ieroboam hath
made you for goddes. † And you haue cast out the Priestes of 9
of our Lord, the children of Aaron, and the Leuites: and you
haue made you priestes, as al the peoples of the earth: who
soeuer shal come & consecrate his hand in a bullock of oxen,
and in seuen rammes, is made the priest of them that are not
goddes, † But our Lord is God, whom we forsake not, and 10
the Priestes do minister to our Lord of the children of Aaron,
and the Leuites are in their order. † Holocaustes also they do 11
offer to our Lord, euerie day morning and euening, and in-
cense made according to the preceptes of the law, and the
loaues are set forth on a most cleane table, and there is with
vs the golden condlesticke, and the lampes therof, that they
may be lighted alwaies at euening: for we keepe the preceptes
of the Lord our God, whom you haue forsaken. † Therfore 12
in our host God is the prince, and his Priestes, which sound
with trumpettes, and resound agaynst you: children of Israel
fight not agaynst our Lord the God of your fathers, because
it is not expedient for you. † He speaking these thinges, Iero- 13
boam endeuoured to entrappe him behind. And when he
stood ouer agaynst the enemies, he compassed Iuda vnwitting
with his armie. † And Iudas looking backe, saw the battel at 14
hand before and behind, and cryed to our Lord: and the
Priestes began to sound with trumpettes. † And al the men 15
of Iuda made a shout: and behold they crying, God terrified
Ieroboam, and al Israel that stood agaynst Abias and Iuda.
† And the children of Israel fled from Iuda, and our Lord deli- 16
uered them into their hand. † Abias therfore and his people 17
stroke them with a great slaughter, and there fel wounded of
Israel fiue hundreth thousand valiant men. † And the chil- 18
dren of Israel were humbled, at that time, and the children
of Iuda excedingly encouraged because they had trusted in
our Lord the God of their fathers. † And Abias pursewed Ie- 19
roboam fleing, and he tooke his cities, Bethel and her daugh-
ters, and Iesana with her daughters, Ephron also and her
daughters. † Neither was Ieroboam able to resist anie more, 20
in the daies of Abias: whom our Lord stroke, and he died.

† Ther-

21 † Therfore Abias, his empire being strengthened, tooke fourtene wiues: and he begat two and twentie sonnes, and
22 sixtene daughters. † But the rest of the wordes of Abias, and of his waies and wordes, are writen diligently in the Booke of Addo the Prophete.

CHAP. XIIII.

Abias dieth, and his sonne Asa reigneth, destroyeth idolatrie, 6. for fifeth his cities, 9. and ouercometh, by Gods special helpe, the Aethiopians armie of a million of men.

1 AND Abias slept with his fathers, and they buried him in the Citie of Dauid: and Asa his sonne reigned for
2 him, in whose daies the land was quiet tenne yeares. † And Asa did that which was good and pleasing in the sight of his God, and he ouerthrew the altars of :: strange seruice, and
3 the excelses, † and brake the statues, and cut downe the
4 groues. † And he commanded Iuda that they should seeke our Lord the God of their fathers, and should doe the law,
5 and al the commandementes. † And he tooke away out of al the cities of Iuda the altars, and temples, & reigned in peace.
6 †He built also fensed cities in Iuda, because he was quiet, and there had no battels risen in his time, our Lord geuing peace.
7 † And he sayd to Iuda: Let vs build these cities, and compasse them with walles, and strengthen them with towers, and gates, and lockes, whiles thinges are quiet from battels, because we haue sought out Lord the God of our fathers, and he hath geuen vs peace round about. They therfore did build,
8 and there was no impediment in building. † And Asa had in his armie of them that caried shieldes and speares, of Iuda three hundred thousand: and of Beniamin shieldbearers and archers, two hundred eightie thousand, al these were most
9 valiant men. † And Zara the Ethiopian with his armie issued forth agaynst them, tenne hundred thousand, and with three
10 hundred chariotes: and he came as far as Maresa. † Moreouer Asa went on to meete him, and set his armie in aray to
11 battel in the vale Sephata, which is neere Maresa. † And he inuocated our Lord God, and sayd: Lord there is no difference with thee, whether thou helpe in few, or in manie: helpe vs ô Lord our God: for hauing confidence in thee, and in thy name we are come agaynst this multitude. Lord, thou
12 art our God, let not man preuaile agaynst thee. † Our Lord

:: It perteyned properly to the king to destroy the exterior practise of idolatrie, but to the Priestes, & prophetes to informe the interior mind, & consciences of euerie one.

therfore tertified the Æthiopians before Asa and Iuda: and the Æthiopians fled. † And Asa pursewed them, and the 13
people that was with him, vnto Gerara: and the Æthiopians fel to vtter destruction, because our Lord killing them, and his armie fighting they were destroyed. They tooke therfore manie spoiles, † and they stroke al the cities round about 14
Gerara: for great terrour had inuaded al men: and they spoyled the cities, and caried away much praye. † Yea and destroying 15
the sheepecotes of sheepe, they tooke an infinite multitude of cattel, and of camels: and returned into Ierusalem.

CHAP. XV.

Azarias prophecieth that Israel shal lack the true God, Priestes, and the law, a long time. 8. *Which king Asa hearing most seriously destroyeth idolatrie.* 12. *maketh couenant and oath to serue God.* 16. *And deposeth his mother for offering sacrifice to Priapus.*

AND Azarias the sonne of Oded, the Spirit of God coming vpon him, † went out to meete Asa, and sayd to 2
him: Heare ye me Asa, and al Iuda and Beniamin: Our Lord is with you, :: because you haue beene with him. If you wil seeke him, you shal finde: but if you forsake him, he wil forsake you. † And manie daies shal passe in Israel without the 3
true God, and without Priest a teacher, and without the Law. † And when they shal returne in their distresse to our Lord 4
the God of Israel, and shal seeke him, they shal finde him. † At that time there shal not be peace to him that goeth out 5
and cometh in, but terrours on euerie side in the inhabiters of the earth. † for nation shal fight agaynst nation, and citie 6
agaynst citie, because our Lord wil truble them with al distresse. † You therfore take courage, and let not your handes 7
be dissolued: for there shal be reward to your worke. † Which 8
when Asa had heard, to witte, the wordes, and the prophecie of Azarias the sonne of Oded the prophete, he tooke courage, and tooke away the Idols out of al the land of Iuda, and out of Beniamin, and out of the cities, which he had taken, of mount Ephraim, and he dedicated the altar of our Lord, which was before the porche of our Lord. † And he gathered 9
together al Iuda and Beniamin, and the strangers with them of Ephraim, and of Manasses, and of Simeon: for manie were fled to him of Israel, seing that our Lord his God was with him. † And when they were come into Ierusalem the third 10
moneth,

:: Cooperation with Gods grace merteth increase of grace.

11 moneth, in the fifteenth yeare of the reigne of Asa, † they immolated to our Lord in that day of the spoiles, & the praie, that they had brought, oxen seuen hundred, and rammes
12 seuen thousand. † And he went in after the maner to establish the couenant, that they should seeke our Lord the God of
13 their fathers in al their hart, and in al their soul. † And if anie man, quoth he, shal not seeke our Lord the God of Israel, let him die, from the least to the greatest, from man vnto wo-
14 man. † And they sware to our Lord with a lowd voyce in iubilation, and in noyse of trumpet, and sound of shaulmes,
15 † al that were in Iuda with execration: for in al their hart did they sweare, and with al their wil did they seeke him, and
16 found him, & our Lord gaue them rest round about, † Yea and Maacha the mother of king Asa he deposed from the royal empyre, because she had made in a groue the idol of Priapus: which he wholy destroyed, and breaking into peeces, burnt
17 it in the Torrent cedron. † But the :: Excelses were leaft in
18 Israel: neuertheless the hart of Asa was perfect al his daies. † And those thinges which his father had vowed, and him self, he brought into the house of our Lord, gold and siluer,
19 and of vessels diuers furniture. † And there was no warre vnto the fiue and thirteth yeare of the reigne of Asa.

:: King Asa destroyed the places where Idoles were serued, chap. 14. v. 2. but tollerated the places where some offered sacrifice to God beside the proper altar in Ierusalem, becaus this was dispensable and not the other.

CHAP. XVI.

Agaynst the king of Israel, king Asa procureth helpe of the Assyrians, 7. Which a prophet reproouing is put in fetters. 11. Asa dieth, with disease of his feete, and is buried with pompe.

3.Reg. 15. 1 AND in the six and thirteth yeare of his reigne, came vp Baasa the king of Israel into Iuda, and with a wall compassed Rama, that none could safely goe out and come in of
2 the kingdom of Asa. † Asa therfore brought forth siluer and gold, out of the treasures house of our Lord, and of the kinges treasures, and he sent to Benadad the king of Syria,
3 who dwelt in Damascus, saying: † There is league betwen me & thee, my father also and thy father had concord, wherfore I haue sent thee siluer and gold, that breaking the league, which thou hast with Baasa the king of Israel, thou make
4 him retire from me. † Which being knowen, Benadad sent the princes of his hostes to the cities of Israel: who stroke Ahion, and Dan, and Ablemaim, and al the walled cities of
5 Nephthali. † which when Baasa had heard, he ceased to build

Rama, and intermitted his worke. † Moreouer Asa the king 6
tooke al Iuda, and caried away the stones out of Rama, and
the timber that Baasa had prepared for the building: and he
built of them Gabaa, & Maspha. † At that time came Hanani 7
the prophete to Asa the king of Iuda, and sayd to him: Be-
cause thou hast had confidence in the king of Syria, and not
in our Lord thy God, therfore hath the armie of the king of
Syria escaped out of thy hand. † Were not the Æthiopians, 8
and Libyians manie moe in chariotes, and horsemen, and a
multitude exceding great: whom, when thou didst beleue in
our Lord, he deliuered into thy hand? † For the eies of our 9
Lord behold al the earth, and geue strength to them, that
with perfect hart beleue in him. Thou therfore hast done
foolyshly, & for this cause from this present time shal battels
arise agaynst thee. † And Asa being angrie agaynst the Seer, 10
commanded him to be cast into fetters: for he tooke indi-
gnation excedingly vpon this thing: and he slewe of the
people at that time verie manie. † But the workes of Asa the 11
first & the last are writen in the Booke of the kinges of Iuda
and Israel. † Asa also fel sicke in the nine and thirteth yeare 12
of his reigne, of a most vehement :: payne of his feete, and
neither in his infirmitie did he seeke our Lord, but rather
trusted in the arte of Phisitians. † And he slept with his 13
fathers: and he died the one and fourteth yeare of his teigne.
† And they buried him in his sepulchre, which he had digged 14
for himself in the Citie of Dauid: and they layd him vpon his
bed ful of spices and odoriferous oyntementes, which were
made by the arte of apothecaries, and they burnt it ouer
him with exceding ambition.

:: Iust punishment with paine of his feete, for iniuriously putting Gods prophet in fetters. v. 10. So God punished him temporally, for that and other paillionate sinnes: and he died in good state, for his hart was perfect al his dayes, (*Chap* 15. v. 17.) that is, most part of his life, especially in his last dayes.

CHAP. XVII.

Iosaphat succeding in the kingdom prenaileth in battel agaynst the king of Israel. 6. destroyeth Idolaters, and sendeth Prestes and Leuites to instruct the people. 11. The Philistians and Arabians send presentes to king Iosaphat. 13. the leaders of the armie and souldiars are numbred.

AND Iosaphat his sonne reigned for him, & grew strong 1
agaynst Israel. † And he appoynted numbers of soul- 2
diars in al the cities of Iuda, that were compassed with walles.
And he placed garrisons in the land of Iuda, and in the cities
of Ephraim, which Asa his father had taken. † And our 3
Lord was with Iosaphat, because he walked in the first waies
of Dauid

4 of Dauid his father : and he trusted not in Baalim, † but in
the God of his father, and went forward in his preceptes,
5 and not according to the sinnes of Israel. † And our Lord
confirmed the kingdom in his hand, and al Iuda gaue giftes
to Iosaphat: and there grew to him infinite riches, and much
6 glorie. † And when his hart had taken courage :: for the
waies of our Lord, he tooke away also the Excelses and
7 groues out of Iuda. † And in the third yeare of his kingdom,
he sent of his princes Benhail, and Abdias, and Zacharias,
and Nathanael, and Micheas, that they should teach in the
8 cities of Iuda: † and with them Leuites, Semeias, and Na-
thanias, and Zabadias, Asael also, and Semiramoth, and Iona-
than, and Adonias and Tobias, and Thobadonias Leuites,
9 and with them Elisama, and Ioram Priestes. † And they
taught the people in Iuda, hauing the booke of the law of
our Lord: and they went about al the cities of Iuda, and in-
10 structed the people. † Therfore the dread of our Lord came
vpon al the kingdomes of the landes, that were round about
11 Iuda, neither durst they make battel agaynst Iosaphat. † Yea
and the Philistians brought giftes to Iosaphat, and tribute
of siluer, the Arabians also brought cattel, of rammes seuen
12 thousand seuen hundred, and buckegoates as manie. † Iosa-
phat therfore grewe, and was magnified on high : and he
13 built in Iuda houses like to toures, and walled cities. † And
he prepared manie workes in the cities of Iuda : there were
14 also men of warre, and valiant in Ierusalem, † of whom this
is the number by the houses and families of euerie one: In
Iuda princes of the armie, Ednas duke, and with him most
15 valiant men three hundred thousand. † After him Iohanan
the prince, and with him two hundred eightie thousand.
16 † After him also Amasias the sonne of Zechri, consecrated
to our Lord, and with him two hundred thousand of valiant
17 men. † Him followed Eliada valiant to battels, and with
him of them that held bow & shield two hundred thousand.
18 † After this man also Iozabad, and with him an hundred
19 eightie thousand readie souldiars. † Al these were at the hand
of the king, beside others, whom he had put in walled cities,
in al Iuda.

:: Good, workes approued by new benefites from God, as a reward, therof do geue more hope & confidence to procede from vertue to vertue. 5. *Tho. li. de regimine Regum.*

CHAP. XVIII.

Iosaphat ioyned in affinitie with wicked Achab king of Israel, goeth with him against Ramoth Galaad, four hundred false prophetes promising victo-

rie. 14.

rie. 14. *Micheas prophecying the contrarie*, 25. *is put in prison.* 28. *Achab (notwithstanding he changeth his attire, and leaueth Iosaphat in danger)* 33. *is slaine.*

IOSAPHAT therfore was rich and verie glorious, and was ioyned in affinitie to Achab. † And he went downe to him after certaine yeares into Samaria: at whose coming Achab killed muttons, and oxen very manie for him and the people that came with him: and he perswaded him to goe vp into Ramoth Galaad. † And Achab the king of Israel sayd to Iosaphat the king of Iuda: Come with me into Ramoth Galaad. To whom he answered: As I am thou also: as thy people; so my people also: and :: we wil be with thee in battel. † Iosaphat sayd to the king of Israel: Consult I beseech thee presently the word of our Lord. † Therfore the king of Israel gathered together of the prophetes four hundred men, and sayd to them: Shal we goe into Ramoth Galaad to fight, or sitte stil? But they sayd: Goe vp, say they, and God wil deliuer it into thy hand. † And Iosaphat sayd: Is there not here a prophete of our Lord, that we may enquire also of him? † And the king of Israel sayd to Iosaphat: There is one man, of whom we may aske the wil of our Lord: but I hate him, because he doth not prophecie me good, but euil at al times: and it is Micheas the sonne of Iemla. And Iosaphat sayd: Speake not in this maner ô king. † The king of Israel therfore called one of the Eunuches, and sayd to him: Cal quickly Micheas the sonne of Iemla. † Moreouer the king of Israel, and Iosaphat the king of Iuda, both sate in their thrones, clothed with kinglie attyre, and they sate in the court beside the gate of Samaria, and al the prophetes prophecied before them. † But Sedecias the sonne of Chanaana made him hornes of yron, and sayd: Thus sayth our Lord: With these shalt thou strike Syria, til thou destroy it. † And al the prophetes in like manner prophecied, and sayd: Goe vp into Ramoth Galaad, and thou shalt prosper, and our Lord wil deliuer them into the kinges hand. † And the messenger that went to cal Micheas, sayd to him: Behold the wordes of al the prophetes with one mouth tel the king good thinges: I beseech thee therfore that thy word also dissent not from them, and that thou speake prosperous thinges. † To whom Micheas answered: Our Lord liueth, whatsoeuer my God shal say to me,

:: For this he was iustly reprehended, but his simple intention diminished his fault, and so he was more easily pardoned, & for his good workes otherwise donne in Gods seruice. *ch.* 19. 3.

14 me, that wil I speake. † He therfore came to the king. To whom the king sayd: Micheas, shal we goe into Ramoth Galaad to fight, or sit stil? To whom he answered :: Goe ye vp: for al thinges shal fal out prosperous, and the enemies shal be
15 deliuered into your handes. † And the king sayd: Agayne, and agayne I adiure thee, that thou speake not to me, but
16 that which is true in the name of our Lord. † But he sayd: I saw al Israel disperst in the mountaynes, as sheepe without a shepheard: and our Lord sayd: These haue no maisters:
17 let euerie man returne into his house in peace. † And the king of Israel sayd to Iosaphat: did I not tel thee that this man did not prophecie me anie good, but these thinges that
18 be euil? † But he sayd: Heare ye therfore the word of our Lord: I saw our Lord sitting in his throne, and al the host of
19 heauen assisting him on the right hand and on the left. † And our Lord sayd: who shal deceiue Achab the king of Israel, that he may goe vp and fal in Ramoth Galaad. And when one
20 sayd in this maner, and an other otherwise: † there came forth a spirit, and stood before our Lord, and sayd: I wil deceiue
21 him. To whom our Lord sayd: wherin wilt thou deceiue him. † But he answered: I wil goe forth, and wil be a lying spirit in the mouth of al his prophetes. And our Lord sayd: Thou shalt deceiue, and shalt preuaile: goe forth, and doe
22 so. † Now therfore, behold our Lord hath geuen the spirit of lying in the mouth of al thy prophetes, and our Lord hath
23 spoken of thee euil thinges. † And Sedecias the sonne of Chanaana came, and stroke the cheeke of Micheas, and sayd: Which way passed the spirit of our Lord from me, that it
24 should speake to thee. † And Micheas sayd: Thou thy self shalt see in that day, when thou shalt enter into chamber out
25 of chamber, to be hid. † And the king of Israel commanded, saying: Take Micheas, and lead him to Amon the gouernour
26 of the citie, and to Ioab the sonne of Amelech. † And you shal say: Thus sayth the king: Cast this felow into prison, and giue him a litle bread, and a litle water, til I returne in
27 peace. † And Micheas sayd: If thou returne in peace, our Lord hath not spoken in me, & he sayd: Heare al ye peoples.
28 † Therfore the king of Israel, and Iosaphat the king of Iuda
29 went vp into Ramoth Galaad. † And the king of Israel sayd to Iosaphat: I wil change my habite, and so I wil goe to the fight, but be thou clothed with thine owne garmentes. And

:: See Annotation. 3 Reg. 22. v. 15.

the king of Israel changing his habit came to the battel.
† And the king of Syria had commanded the captaynes of 30
his horsemen saying: Fight not agaynst the least, or agaynst
the greatest, but agaynst the king of Israel only. † Therfore 31
when the princes of the horsemen saw Iosaphat, they sayd:
This is the king of Israel. And they compassed him fighting:
but he cried to our Lord, and he holpe him, and turned them
away from him. † For when the captaynes of the horsemen 32
saw, that is was not the king of Israel, they leaft him. † And 33
it chanced that one of the people shot an arrow at aduen-
ture, and stroke the king of Israel betwen the necke and the
shoulders, and he sayd to his cocher: Turne thy hand, and
carie me out of the battel, because I am wounded. † And the 34
fight was ended in that day: moreouer the king of Israel stood
in his chariote agaynst the Syrians vntil euening, and died at
the sunne sette.

CHAP. XIX.

Iosaphat being reproued by a prophet for yelding help to Achab, 5. appoynteth Iudges in seueral cities, admonishing them to doe iustice. 8. exhorteth Priestes and Leuites to execute their functious carefully. 11. Amarias High Priest directing and ruling in thinges belonging to God, Zabedias generall captayne gouerneth the kinges affayres.

:: Precisian Donatistes holding it vnlawful to conuerse with sinners amongst other Scriptures alleaged this reprehension of Iosaphat for his societie with Achab. To whom *S. Augustin* answereth, that he was not blamed for other conuersation with Achab, but for ayding him, and ioyning with him in the act of

AND Iosaphat the king of Iuda returned into his house 1
peaceably, into Ierusalem. † Whom Iehu the sonne of 2
Hanani the Seer mette, and sayd to him: :: To the impious
man thou geuest ayde, and to them that hate our Lord thou
art ioyned in frendship, and therfore thou didst deserue in
deed the wrath of our Lord: † but good workes are found in 3
thee, for that thou hast taken away the groues out of the land
of Iuda, and hast prepared thy hart to seeke our Lord the
God of thy fathers. † Iosaphat therfore dwelt in Ierusalem: 4
and he went forth to the people agayne from Bersabee vnto
mount Ephraim, and recalled them to our Lord the God of
their fathers. † And he appoynted iudges of the land in al the 5
fenced cities of Iuda, in euerie place, † and commanding the 6
iudges, he sayd: Take heede what you doe: for you exercise
not the iudgement of man, but of our Lord: and whatsoeuer
you shal iudge, it shal redound to you. † Let the feare of our 7
Lord be with you, and with diligence doe al thinges: for
there is no iniquitie with the Lord our God, nor acception
of per-

8 of personnes, nor desyre of giftes. † In Ierusalem also Iosaphat appoynted Leuites, and Priestes, and princes of families of Israel, that they should iudge the iudgement and cause of our
9 Lord to the inhabitantes therof. † And he commanded them, saying: Thus shal you doe in the feare of our Lord faithfully,
10 and with a perfect hart. † Euerie cause, that shal come to you of your brethren, that dwel in their cities, betwen kinred and kinred, wherfoeuer there is question of the law, of the commandement, of ceremonies, of iustifications: shew it them, that they sinne not agaynst our Lord, and lest there come wrath vpon you and your brethren: so doing therfore
11 you shal not sinne. † And :: Amarias the priest and your Bishop shal be chiefe in these thinges, which pertayn to God: moreouer Zabadias the sonne of Ismahel, who is the prince in the house of Iuda, shal be ouer those workes, which pertayne to the kinges office: and you haue maisters the Leuites before you, take courage, and doe diligently, and our Lord wil be with the good.

sinne, when he contemning Micheas the true prophete of God, and beleuing false prophetes went to battel wherin both kinges offended, but with difference; so one was slaine though he seemed to be secure, the other was saued in great danger, and repenting was pardoned. *li. 2. c. 18. cont. epist.* Parmen.

:: A most plaine distinction of spiritual and temporal authoritie and offices, not instituted by Iosaphat, nor anie other king, but by God himself. *Deut. 17. Num. 27.*

CHAP. XX.

The Ammonites, Moabites, and Syrians ioynning forces agaynst Iosaphat, 3. he seeketh Gods helpe by publique prayer and fasting. 14. A Prophet fortelleth that God wil fight for them: 20. so they singing praises to God, the enemies kil eche other. 24. Iosaphat with his men gather verie great spoiles. 30. reigneth in peace, 35. but his nauie perisheth, for his societee with wicked Ochozias.

1 AFTER these thinges were the children of Moab gathered together, and the children of Ammon, and with
2 them of the Ammonites, to fight agaynst Iosaphat. † And there came messengers, and told Iosaphat, saying: There cometh agaynst thee a great multitude from those places, which are beyond the sea, and out of Syria, and behold they stay in
3 Asasonthamar, which is Engaddi. † And Iosaphat being frighted with feare, he tooke him wholy to besech our Lord,
4 and he :: proclamed a fast to al Iuda. † And Iudas was gathered together to pray to our Lord: yea and al :: came out of
5 their cities to besech him. † And when Iosaphat stood in the middes of the assemblie of Iuda, and Ierusalem in the house
6 of our Lord before the new court, † he sayd: Lord God of our fathers, thou art God in heauen, and rulest ouer al the kingdomes of Nations, in thy hand is strength and might, neither

:: They fasted not only to subdue the flesh to the spirite but also for other necessities.

:: Example of pilgremage to holie places, because it pleaseth God to heare the prayers of

good people rather in one place then in an other. ch. 6. 7. &c.

can anie man reſiſt thee. † Didſt not thou our God kil al the inhabitantes of this land before thy people Iſrael, and gaueſt it to the ſeed of Abraham thy frend for euer? † And they dwelt in it, & built in it a Sanctuarie to thy name, ſaying: † If cuils fal vpon vs, the ſword of iudgement, peſtilence, & famine, we wil ſtand before this houſe in thy ſight, wherein thy name is inuocated: & we wil crie to thee in our tribulations, and thou ſhalt heare, and ſaue vs. † Now therfore behold the children of Ammon, and mount Seir, by whom thou didſt not grant Iſrael to paſſe, when they came out of Ægypt, but they declined from them, & ſlew them not: † doe the contrarie, and endeuoure to caſt vs out of the poſſeſſion, which thou haſt deliuired to vs. † Our God, wilt not thou therfore iudge them? In vs in deed there is not ſo great ſtrength, that we can reſiſt this multitude, which cometh violently vpon vs. But whereas we are ignorant what we ought to doe, this onlie we haue leaſt, that we direct our eies to thee. † And al Iuda ſtood before our Lord with their litle ones, and wiues, and their children. † And there was Iahaziel the ſonne of Zacharias, the ſonne of Banaias, the ſonne of Iehiel, the ſonne of Mathanias, a Leuite of the children of Aſaph, vpon whom the ſpirit of our Lord came in the middes of the multitude, † and he ſayd: Attend ye al Iuda, and you that dwel in Ieruſalem, and thou king Ioſaphat: thus ſayth our Lord to you: Feare not, neither dread ye this multitude: for it is not your battel, but Gods. † To morrow you shal goe downe agaynſt them: for they wil come vp by the ſteepe named Sis, and you shal find them in the vtmoſt part of the torrent, which is agaynſt the wilderneſſe of Ieruel. † It shal not be you that shal fight, but onlie ſtand confidently, and you shal ſee the helpe of our Lord ouer you, ô Iuda, and Ieruſalem: feare not, neither dreade ye: to morrow you shal goe out agaynſt them, and our Lord wil be with you. † Ioſaphat therfore, and Iuda, and al the inhabitantes of Ieruſalem fel flat on the earth before our Lord, and adored him. † Moreouer the Leuites of the children of Caath, and of the children of Core prayſed our Lord the God of Iſrael with a lowd voice, on high. † And when they had riſen earely in the morning, they went forth by the deſert of Thecua: and they being gone forth, Ioſaphat ſtanding in the middes of them, ſayd: Heare me ye men of Iuda, and al the inhabiters of Ieruſalem: :: beleue in the Lord your

:: Faith is the fundation of

your God, and you shal be secure: beleue his prophetes, and
21 al thinges shal fal out prosperous. † He gaue counsel also to the people, and appoynted the singing men of our Lord, that they should prayse him in their companies, and should goe
Psal.135. before the host, and with agreable voice should say: Confesse
22 to our Lord, because his mercie is foreuer. † And when they began to sing prayses, our Lord turned their embushementes vpon themselues, to witte, of the children of Ammon, and of Moab, and of mount Seir, who were gone forth to fight
23 agaynst Iuda, and were striken. † For the children of Ammon, and of Moab, rose together agaynst the inhabitantes of mount Seir, to kil and destroy them: and when they had in worke atcheued this, being turned also agaynst themselues, they
24 fel wounded one of an other. † Moreouer Iuda when they were come to the watch place, that looketh to the desert, saw a far of al the countrie abrode ful of dead bodies, and
25 that none remayned aliue that could escape death. † Iosaphat therfore came, and al the people with him to take away the spoiles of the dead, and they found among the dead bodies, diuerse stuffe, garments also, and most pretious vessels: and they spoiled it, soe that they could not carie al thinges, nor in three dayes take away the spoiles for the greatnesse of the
26 praye. † And in the fourth day they were assembled in the Vale of blessing: for because there they had blessed our Lord, they called that place the Vale of blessing vntil this present
27 day. † And euerie man of Iuda returned, and the inhabitantes of Ierusalem, and Iosaphat before them into Ierusalem with great ioy, because our Lord had geuen them ioy of their ene-
28 mies. † And they entered into Ierusalem with psalteries, and
29 harpes, and trumpettes into the house of our Lord. † And the dread of our Lord fel vpon al the kingdomes of the landes when they heard that our Lord had fought agaynst the ene-
30 mies of Israel. † And the kidgdom of Iosaphat was quiet and
31 God gaue him peace round about. † Iosaphat therfore reigned ouer Iuda, and he was fiue and thirtie yeares old when he begane to reigne: and he reigned fiue and twentie yeares in Ierusalem: and the name of his mother was Azuba the daugh-
32 ter of Selahi. † And he walked in the way of his father Asa, neither declined he from it, doing the thinges that were
33 pleasing before our Lord. † But :: yet the excelses he tooke not away, and as yet the people had not directed their hart to

al good workes. *Heb.* 11. but not sufficient to salvation without other vertues, and therefore they not only beleued but also fasted and prayed, and where nede required fought with weapons, though at this time it pleased God to fight for them. *See Iosue* 23.

:: He destroyed the places where sacrifice

was offered to idoles. ch. 17. v. 6. but tolerated other places where the people offered to God our Lord without the temple, not being able to reduce al to perfection,

our Lord the God of their fathers. † But the rest of the actes 34
of Iosaphat, the first and the last are writen in the wordes of
Iehu the sonne of Hanani, which he disposed into the Bookes
of the kinges of Israel. † After these thinges Iosaphat the 35
king of Iuda entered frendshipe with Ochozias the king of
Israel, whose workes were most impious. † And he was par- 36
taker to make shippes, which should goe into Tharsis: and
they made a nauie in Asiongaber. † And Eliezer the sonne of 37
Dodau of Maresa prophecied to Iosaphat, saying: Because
thou hast had a league with Ochozias, our Lord hath strooken
thy workes, and the shippes are broken, neither could they
goe into Tharsis.

CHAP. XXI.

Iosaphat dieth, and Ioram succeding killeth his owne brethren, and some other chiefe men. 6. reigneth wickedly. 8. Edom, and Lobna reuolt from him. 12. Elias by letters forwarneth him of plagues, 16. which falling vpon him, he dieth after two yeares languishing, and horrible disease.

AND Iosaphat slept with his fathers, & was buried with 1 4.Reg.8.
them in the Citie of Dauid: and Ioram his sonne reigned
for him. † Who had brethren the sonnes of Iosaphat, Azarias, 2
and Iahiel, and Zacharias, and Azarias, and Michael, and
Saphatias. al these were the sonnes of Iosaphat the king of
Iuda. † And their father gaue them manie giftes of siluer, 3
and of gold, and pensions, with the most fensed cities in Iuda:
but the kingdom he deliuered to Ioram, because he was the
first begotten. † And Ioram rose ouer the kingdom of his 4
father: and when he had established himself, he slew al his
brethren with the sword, and certain of the princes of Israel.
† Two and thirtie yeare old was Ioram when he began to 5
reigne: and he reigned eight yeares in Ierusalem. † And he 6
walked in the waies of the kinges of Israel, as the house of
Achab had done: for Achabs daughter was his wife, and he
did euil in the sight of our Lord. † But our Lord would not 7
destroy the house of Dauid for the couenant, which he had
made with him: and because he had promised that he would
geue him a lampe, and to his sonnes for euer. † In those daies 8
Edom rebelled, from being subiect to Iuda, and made them
selues a king. † And when Ioram had passed with his princes, 9
and al the horsemen, that were with him, he rose in the night,

and

and stroke Edom, which had compassed him, and al the cap-
10 taynes of his horsemen. † But yet Edom rebelled, from being vnder the dominion of Iuda vntil this day: at that time Lobna also reuolted, from being vnder his hand. For he had for-
11 saken our Lord the God of their fathers: † moreouer he built also excelses in the cities of Iuda, and he made the inhabitantes of Ierusalem to fornicate, and Iuda to transgresse.
12 † And there were letters brought him :: from Elias the prophete, in which was Writen: Thus sayth our Lord the God of Dauid thy father: Because thou hast not walked in the waies of Iosaphat thy father, & in the waies of Asa the king
13 of Iuda, † but hast gone by the waies of the kinges of Israel, and hast made Iuda to fornicate, and the inhabitantes of Ierusalem, hauing imitated the fornication of the house of Achab, moreouer also hast killed thy brethren, the house of
14 thy father, better men then thou: † behold our Lord wil strike thee with a great plague with al thy people, and chil-
15 dren, and thy wiues, and al thy substance. † And thou shalt be sicke of a very sore disease of thy bealie, til thy vital partes
16 come forth by litle and litle euerie day. † Our Lord therfore raised vp agaynst Ioram the spirit of the Philisthianes, and of
17 the Arabians, which are borderers to the Æthiopians. † and they went vp into the Land of Iuda, and wasted it, and they spoyled al the substance, that was found in the kinges house, moreouer also his sonnes, and wiues: neither was there a
18 sonne left him but Ioachaz, who was the yongest. † And beside al these thinges our Lord stroke him with an incu-
19 rable disease of the bealie. † And when day succeded day, and the spaces of times passed about, the circuite of two yeares was complete: and soe being wasted with a long comsumption, soe that he voyded euen his very bowels, he was ridde of the disease, and of his life together. And he died in an exceding vile infirmitie, & the people made him not exequies according to the maner of burning, as they had done to
20 his anceters. † He was two and thirtie yeares old, when he began to reigne, and he reigned eight yeares in Ierusalem. And he walked not rightly, and they buried him in the Citie of Dauid: but yet not in the sepulchre of the kinges.

:: Elias was assumpted from ordinarie conuersation with mortal men the eight-tenth yeare of king Iosaphat 4. *Reg.* 2. 3. who reigned twentie fiue yeares 3. *Reg.* 22. v. 42. So he shewed this special care of Ioram and his kingdom, after his assumption seuen yeares.

CHAP. XXII.

Ochozias reigning one yeare, 13. is slaine together with Ioram king of Israel, by king Iehu. 10. Athalia killeth the kinges children (onlie Ioas being saued by his aunt) and vsurpeth the kingdom six yeares.

AND the inhabitantes of Ierusalem made Ochozias his leaſt ſonne, king for him: for al the elders, that had bene before him, the rouers of the Arabians had ſlayne, which inuaded the campe: and Ochozias the ſonne of Ioram the king of Iuda reigned. † Two and :: fourrie yeares old was Ochozias when he began to reigne, and he reigned one yeare in Ierusalem, and the name of his mother was Athalia the daughter of :: Amri. † But he alſo went by the waies of the houſe of Achab: for his mother forced him to doe impiouſly. † He therfore did euil in the ſight of our Lord, as the houſe of Achab: for they were his counſelers after the death of his father, to his deſtruction. † And he walked in their counſels. And he went forth with Ioram the ſonne of Achab king of Iſrael, into battel agaynſt Hazael king of Syria, into Ramoth Galaad: and the Syrians wounded Ioram. † Who returned to be cured into Iezrael: for he had taken manie woundes in the foreſayd battel. Therfore Ochozias the ſonne of Ioram king of Iuda, went downe te viſit Ioram the ſonne of Achab in Iezrael being ſicke. † For it was the wil of God agaynſt Ochozias, that he ſhould come to Ioram: and when he was come he ſhould goe out alſo againſt Iehu the ſonne of Namſi, whom our Lord anoynted to deſtroy the houſe of Achab. † When Iehu therfore ouerthrew the houſe of Achab, he found the princes of Iuda, and the ſonne of the brethren of Ochozias, which ſerued him, and he ſlewe them. † Searching alſo for Ochozias himſelf, he tooke him lying hid in Samaria: and being brought vnto him, he killed him, and they buried him: becauſe he was the ſonne of Ioſaphat, who had ſought our Lord in al his hart :: neither was rhere anie more hope that anie ſhould reigne of the ſtocke of Ochozias. † For Athalia his mother, ſeing that her ſonne was dead, aroſe, and ſleu al the kinges ſtocke of the houſe of Ioram. † Sauing that Ioſabeth the kinges daughter tooke Ioas the ſonne of Ochozias, and ſtole him out of the middes of the kinges ſonnes, when they were ſlayne. and she hid thim with his nource in the bedde chamber: and Ioſabeth that hid him, was the daughter of king Ioram, the wife of Ioiada the high prieſt, the ſiſter of Ochozias, and therfore Athalia did not kil him. † He therfore was with them in the houſe of God ſix yeares, in the which Athalia reigned ouer the Land.

1 4. Reg. 8. v. 25. ch. 9.

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:: To wit when he beganne to reigne alone: for he reigned together with his father at the age of 22. 4. Reg. 8. v. 16. And after his fathers death but one yeare. :: See 4. Reg. 8. v. 18.

:: Human hope failed, but Gods prouidence vſed meanes to conſerue ſome of Dauids iſſue to ſitte in his throne. yea to continue the *ſucceſſion til Chriſt. Mat.* 1.

CHAP.

CHAP. XXIII.

Ioiada the Hiegh priest annoynteth and crowneth Ioas king. 12. causeth Athalia to be slaine, 16. idolatrie to be destroyed. 18. and Gods seruice aduanced.

4. Reg. 11.

1 AND in the seuenth yeare Ioiada taking courage, tooke the centurions, to witte, Azarias the sonne of Ieroham, and Ismahel the sonne of Iohanan, Azarias also the sonne of Obed, and Maasias the sonne of Adaias, and Elisaphat the
2 sonne of Zechri: and made a couenant with them. † Who going about Iuda, gathered together the Leuites out of al the cities of Iuda, and the princes of the families of Israel, and
3 they came into Ierusalem. † Therfore al the multitude made a couenant with the king in the house of God: and Ioiada sayd to them: Behold the kinges sonne shal reigne, as our
4 Lord hath spoken, vpon the sonnes of Dauid. † This :: therfore is the thing which you shal doe. † The third part of you
5 that come to the * Sabbath of the Priestes, and of Leuites, and of porters shal be in the gates: and a third part at the kinges house: and a third at the gate, which is called of the Fundation: but let al the rest of the common people be in the
6 courtes of the house of our Lord. † Neither let anie other enter into the house of our Lord, but the Priestes, and they that minister of the Leuites: let them onlie goe in, because they are sanctified and let al the rest of the multitude obserue
7 the watches of our Lord. † And let the Leuites enuiron the king, hauing euerie one their weapons: (and if anie other shal enter into the temple, let him be slayne) and let them be
8 with the king both coming in, and going out. † The Leuites therfore, & al Iuda did according to al thinges, which :: Ioiada the high Priest had commanded; and they tooke euerie one the men that were vnder them, and came by the order of the Sabbath, with them that had fulfilled the Sabbath, and were to goe forth. For Ioiada the high Priest permitted not the companies to depart, which were accustomed to succede one
9 an other euerie weeke. † And Ioiada the Priest gaue to the centurions the speares, and the shieldes, and targattes of king Dauid, which he had consecrated in the house of our Lord.
10 † And he appoynted al the people of them that held weapons on the right side of the temple, vnto the left syde of the temple, before the altar, and the temple, round about the

* the weekelie watch.

:: Gods promise being absolute and certayne, yet humane meanes were neuertheles required.

:: In case of right and necessitie we see here what the high Priest could do and did by his authoritie: who otherwise intermedled not in the kings affayres. *ch. 19. v 11.*

king. † And they brought forth the kinges sonne, and put the 11
crowne vpon him, and the testimonie, and gaue the law to be
in his hand, & they made him king: Ioiada also the high Priest,
and his sonnes annoynted him: and they wished him wel,
and said: God saue the king. † Which thing when Athalia had 12
heard, to witte, the voice of them that ranne and praysed the
king, she went in vnto the people, into the temple of our
Lord. † And when she had seene the king standing vpon the 13
steppe in the entrance, and the princes, and the companies
about him, and al the people of the land reioysing, and sound-
ding with trumpettes, and playing on instrumentes of diuerse
kind, and the voice of them that praysed, she rent her gar-
mentes, and sayd: Treason, treason. † And Ioiada the high 14
Priest going forth to the centurions, and captaines of the
armie, sayd to them: Bring her forth without the precinct of
the temple, and let her be killed with the sword without. And
the Priest commanded that she should not be killed in the
house of our Lord. † And they layd handes vpon her necke: 15
and when she was entred within the gate of the horses of the
kinges house, they killed her there. † And Ioiada made a 16
couenant betwen himself, and al the people, and the king, that
they would be the people of our Lord. † Al the people ther- 17
fore entred into the house of Baal, and destroyed it: and they
brake his altars and ⁂ his * images: Mathan also the priest of
Baal they slewe before the altars. † And Ioiada appoynted 18
ouerseers in the house of our Lord, vnder the handes of the
Priestes, & the Leuites, which Dauid distributed in the house
of our Lord: that they should offer holocaustes to our Lord,
as it is writen in the law of Moyses, in ioy and songes, accor-
ding to the disposition of Dauid. † He appoynted also porters 19
in the gates of the house of our Lord, that the vncleane in
anie thing should not enter in. † And he tooke the centurions, 20
and the most valiant men and princes of the people, and al the
common people of the land, and they made the king to goe
downe from the house of our Lord, & to enter by the middes
of the vpper gate into the kinges house, and placed him in the
royal throne. † And al the people of the land reioysed, & the 21
citie was quiet: moreouer Athalia was slayne with the sword.

*simulacra.

1. They are wilfully blind that wil not see difference betwen images of Baal & of Christ or of Saintes.

CHAP. XXIIII.

Ioas reigning piously, so long as Ioiada liueth, causeth the Temple to be repayred, 14. and new sacred vessels to be made. 15. Ioiada an hundred thirtie yeares

yeares old dieth. 17. Ioas falleth to idolatrie: 20. causeth Zacharias to be slayne in the court of the Temple. 23. A few Syrians kil the chief men about the king, and carie away great prayes. 25. Ioas is slayne by his owne men, and his sonne Amasias reigneth.

1 SEVEN yeares old was Ioas when he began to reigne: and
he reigned fourty yeares in Ierusalem, the name of his mo-
2 ther was Sebia of Berlabee. † And he did that which is good
3 before our Lord al the dayes of Ioiada the Priest. † And Ioiada
tooke for him two wiues, of whom he begat sonnes & daugh-
4 ters. † After which thinges it pleased Ioas to repayre the
5 house of our Lord. And he assembled the Priestes, and the
Leuites, and sayd to them: Goe ye forth to the cities of Iuda,
and gather of al Israel money for the reparation of the temple
of your God, yeare by yeare, and doe this in hast: moreouer
6 the Leuites did negligently. † And the king called Ioiada the
prince, and sayd to him: why hast thou had no care to con-
strayne the Leuites to bring in out of Iuda and Ierusalem the
money, that was :: appointed of Moyses the seruant of our
Lord, that al the multitude of Israel should bring it in into the
7 tabernacle of testimonie? † For the most impious Athalia,
and her children haue destroyed the house of God, and of al
thinges that had bene sanctified in the temple of our Lord,
8 they adorned the temple of Baalim. † The king therfore com-
manded and they made a chest: and set it by the gate of our
9 Lord on the out side. † And it was proclaymed in Iuda and
Ierusalem, that euery man should bring the price to our Lord,
which Moyses the seruant of God appoynted ouer al Israel,
10 in the desert. † And al the princes reioyced, and al the people:
and going in they contributed into the chest of our Lord, and
11 cast in so that it was filled. † And when it was time that they
should bring the chest before the king by the handes of Le-
uites (for they saw much money) the kinges Scribe went in,
and he whom the high priest had appoynted: & they powred
out the money that was in the chest, & recaried it to his place:
and so did they from day to day, and there was gathered in-
12 finite money. † Which the king and Ioiada gaue to them,
that ouersaw the workes of the house of our Lord: but they
hired with it hewers of stones, and artificers of al workes, to
repayre the house of our Lord: smithes also of yron and brasse,
13 that that which began to fal, might be vpholden. † And

:: By the law euerie one payed yearly halfe a sicle, towards the repayring of the tabernacle and so afterwardes of the temple. *Ex.* 30.

they that wrought did industriously, and the breach of the walles was closed by their handes, and they rayſed the houſe of our Lord into the old ſtate, and made it ſtand firmely.
† And when they had accompliſhed al the workes, they 14
brought the reſt of the money before the king and Ioiada: of the which were made veſſels of the temple to the miniſterie, and for holocauſtes, phials alſo, and other veſſels of gold and ſiluer: and holocauſtes were offered in the houſe of our Lord continually al the daies of Ioiada. † But Ioiada became old 15
being ful of dayes, and died when he was an hundred and thirtie yeares old. † And they buried him in the citie of Dauid 16
with the kinges, becauſe he had done good with Iſrael, and with his houſe. † And after that Ioiada was dead, the princes 17
of Iuda went in, and adored the king, who being altered by their ſeruiceableneſſe, agreed to them. † And they forſooke 18
the temple of our Lord the God of their fathers, and ſerued groues, and ſculptilles, and there came wrath agaynſt Iuda, and Ieruſalem for this ſinne. † And he ſent them prophetes, 19
that they ſhould returne to our Lord, whom proteſting they would not heare. † The ſpirit of God therfore inueſted Za- 20
charias the ſonne of Ioiada the Prieſt, & he ſtood in the ſight of the people, and ſayd to them: Thus ſayth our Lord God: Why tranſgreſſe you the precept of our Lord, which thing ſhal not profit you, & haue forſaken our Lord, that he ſhould forſake you? † Who being gathered agaynſt him, they threw 21
ſtones according to the kinges commandement, in the court of the houſe of our Lord. † And Ioas the king did not re- 22 Mat. 23.
member the mercie, that Ioiada his father had done with him, but he killed his ſonne. Who when he died, ſayd: Our Lord ſee, and require it. † And when a yeare was come about, the 23
armie of Syria came vp againſt him: & it came into Iuda & Ieruſalem, & ſlewe al the princes of the people, and al the pray they ſent to the king into Damaſcus. † And wheras there was 24
come a very ſmal number of the Syrians, our Lord deliuered into their handes an infinit multitude, for that they had forſaken our Lord the God of their fathers: on Ioas alſo they exerciſed ignomious iudgementes. † And departing they left 25
him in great diſeaſes: and his ſeruantes roſe agaynſt him, for reuenge of the bloud of the ſonne of Ioiada the prieſt, & they ſlewe him in his bed, & he dyed: and they buried him in the Citie of Dauid, but not in the kinges ſepulchres. † And 26
there

:: He that killed his ſpirituall father was ſlaine by his owne ſeruantes.

there conspired against him Zabad the sonne of Semmaath an Ammonitesse, & Iozabad the sonne of Semarith a Moabi-
27 tesse. † Moreouer his children, and the summe of money, which was gathered vnder him, & the repayring of the house of God are writen more diligently in the Booke of kinges: and Amasias his sonne reigned for him.

CHAP. XXV.

Amasias killeth those that slew his father. 5. Besides his owne people, hyreth souldiars of Israel, but by aduise of a Prophete dismisseth them, 11. and with his owne power throweth the Idumeans, whose idols taken in battel (13. the dismissed souldiars in the meane time spoyling his countrie) he adoreth. 15. Contemning admonition, 17. and prouoking the king of Israel to warre, 22. is taken in battel and spoyled. 27. Fearing treason in Ierusalem fleeth, and is slaine in Lachis.

4.Reg. 14. 1 FIVE and twentie yeares old was Amasias when he began to reigne, and he reigned nine and twentie yeares in Ierusalem, the name of his mother was Ioaden of Ierusa-
2 lem. † And he did good in the sight of our Lord: but yet not
3 in a perfect hart. † And when he saw his kingdom strengthned, he put to death the seruantes, that had slayne the king
4 his father, † but their children he slew not, as it is writen in the Booke of the law of Moyses, where our Lord commanded, saying. The fathers shal not be slayne for the children, Deut.24 nor the children for their fathers, but euerie one shal die in
5 his owne sinne. † Amasias therfore gathered together Iuda, and appoynted them by families, and tribunes, and centurions in al Iuda, and Beniamin: and he numbred from twentie yeares vpward, and found three hundred thousand of yong men that went forth to battel, and held speare and shielde.
6 † He hyred also for wages of Israel an hundred thousand
7 strong men, for an hundred talentes of siluer. † But a man of God came to him, and sayd: O king, let not the host of Israel goe forth with thee, for our Lord is not with Israel, and al
8 the children of Ephraim: † and if thou thinke that battels consist in the force of an armie, God wil make thee to be ouercome of the enemies: for it perteyneth to God both to
9 helpe, and to put to flight. † And Amasias sayd to the man of God: What shal become then of the hundred talentes, which I haue geuen the souldiars of Israel? And the man of God answered him: Our Lord hath wherby he is able to

geue thee much more then this. † Amasias therfore seperated the host, that came to him out of Ephraim, that they should returne into their place: but they being wrath excedingly agaynst Iuda, returned into their countrie. † Moreouer Amasias brought forth his people confidently, and went into the Vale of salt pittes, and stroke the children of Seir, ten thousand. † And other ten thousand men did the children of Iuda take, and bring to the steepe of a certaine rocke, and cast them down headlong from the toppe, who burst in sunder euerie one. † But that armie which Amasias had sent backe, from going with him to battel, was spred in the cities of Iuda, from Samaria vnto Bethhoron, & killing three thousand tooke away a great praye. † But Amasias after the slaughter of the Idumeans, sette vp the goddes of the children of Seir, which he had brought thence, for his goddes, and adored them, and burnt incense to them. † For which thing our Lord being angrie against Amasias, sent a prophete vnto him, which should say to him: Why hast thou adored goddes, that haue not deliuered their owne people out of thy hand? † And when he spake these thinges, he answered him: Art thou the kinges counseler? be quiet, lest I kil thee. And the prophet departing, sayd: I know that God is minded to kil thee, because thou hast done this euil, and besides hast not agreed to my counsel. † Therfore Amasias the king of Iuda taking verie il counsel, sent to Ioas the sonne of Ioachaz the sonne of Iehu, the king of Israel, saying: Come, let vs see one an other. † But he sent backe the messengers, saying: A thistle that is in Libanus sent to a cedar of Libanus, saying; Geue thy daughter to my sonne to wife: & behold the beastes that were in the wood of Libanus passed, and trode downe the thistle. † Thou hast sayd: I haue stroken Edom, and therfore thy hart is extolled into pryde, sitte in thy house, why dost thou prouoke euil against thee, that both thou mayest fal, and Iuda with thee. † Amasias would not heare, because it was our Lordes wil, that he should be deliuered into the handes of the enemies :: for the goddes of Edom. † Ioas therfore the king of Israel went vp, and they gaue themselues one the sight of the other: and Amasias the king of Iuda was in Bethsames of Iuda: † and Iuda fel before Israel, and fled into their tabernacles. † Moreouer Amasias the king of Iuda, the sonne of Ioas, the sonne of Ioachaz, did take Ioas

10 11 12 13 14 15 16 17 18 19 20 21 22 23

4. Reg. 1.

:: Obduration of hart for former sinne.

the

the king of Israel in Bethsames, & brought him into Ierusalem: and destroyed the wal therof from the gate of Ephraim,
24 to the gate of the corner, foure hundred cubites. † Al the gold also, and siluer, and al the vessels, that he found in the house of God, and with Obededom in the treasures also of the kinges house, moreouer he brought backe the sonnes of
25 the hostages into Samaria. † And Amasias the sonne of Ioas the king of Iuda liued, after that Ioas died the sonne of
26 Ioachaz the king of Israel, fiftene yeares. † But the rest of the wordes of Amasias the first and the last are Writen in the
27 Booke of the kinges of Iuda and Israel. † Who after he reuolted from our Lord, they lay in waite agaynst him in Ierusalem. And when he had fled into Lachis, they sent, and slew
28 him there. † And carying him backe vpon horses, buried him with his fathers in the Citie of Dauid.

CHAP. XXVI.

Ozias seruing God, 6. preuaileth in battel against the Philistians, Arabians, and Ammonites. 9. prospereth in honour and wealth. 16. Then waxing proud offereth incense on the altar, is striken with leprosie, expelled out of the Temple, and citie. 20. and his sonne Ioathan ruleth the kingdom.

1 AND al the people of Iuda made his sonne Ozias sixtene
2 yeares old, king for Amasias his father. † He built Ailath, and restored it to the dominion of Iuda, after that the
3 king slept with his fathers. † Sixtene yeares old was Ozias when he began to reigne, and he reigned two and fiftie yeares in Ierusalem, the name of his mother was Iechelia of Ierusa-
4 lem. † And he did that which was right in the eies of our Lord, according to al thinges, which Amasias his father had
5 done. † And he sought our Lord in the daies of Zacharias that vnderstood and saw God: and when he sought our Lord,
6 :: he directed him in al thinges. † Moreouer he went forth, and fought against the Philisthijms, and destroyed the wal of Geth, and the wal of Iabinia, and the wal of Azotus: he built
7 also townes in Azotus, and among the Philisthijms. † And God did helpe him against the Philisthijms, and against the Arabians, that dwelt in Garbaal, and against the Ammonites.
8 † And the Ammonites gaue giftes to Ozias: and his name was renowmed vnto the entrance of Ægypt for his often
9 victories. † And Ozias built towers in Ierusalem ouer the gate of the corner, and ouer the gate of the valley, and the rest, in

:: So long as this king obserued the ordinance of God to be directed by the high priest Nu. 27. v. 21. he prospered in his affayres.

reſt, in the ſame ſide of the wal, and ſtrengthened them.
† He built towers alſo in the wildernesse, and digged manie 10
ceſternes, becauſe he had much cattel as wel in the champaine, as in the vaſtitie of the deſert: he had alſo vineyardes & dreſſers of vines in the mountaynes, and in Carmel: for he was a man geuen to huſbandrie. † And the hoſt of his war- 11
riers, which went forth to battels, was vnder the hand of Iehiel the ſcribe, & Maaſias the doctor, and vnder the hand of Hananias, who was of the kinges dukes. † And al the number 12
of the princes by families of valiant men, was two thouſand ſix hundred. † And vnder them al the hoſt of three hundred 13
& ſeuen thouſand fiue hundred: which were apt to battels, and fought for the king againſt the aduerſaries. † Ozias alſo 14
prepared for them, that is to ſay, for al the armie, ſhildes, and ſpeares, and helmettes, and coates of mayle, and bowes, and ſlinges to caſt ſtones. † And he made in Ieruſalem engines 15
of diuerſe kind, which he placed in the towers, and in the corners of the walles, to ſhoote arrowes, and great ſtones: and his name went forth farre, for that our Lord did ayde him, and had ſtrengthned him. † But when he was ſtrength- 16
ned, his hart was elenated to his deſtruction, and he neglected our Lord his God: and entering into the temple of our Lord: he would burne ⁂ incenſe vpon the altar of incenſe.
† And incontinent Azarias the Prieſt going in after him, & 17
with him the Prieſtes of our Lord eightie, moſt valiant men,
† they reſiſted the king, and ſayd: It is not thy office Ozias, 18
to burne incenſe to our Lord, but of the Prieſtes, that is, of the children of Aaron, which are conſecrated to this kind of miniſterie: goe out of the Sanctuarie, contemne nor: becauſe this thing ſhal not be reputed to thee for glorie of our Lord God. † And Ozias being angrie, and holding in his hand the 19
cenſar to burne incenſe, threatned the Prieſtes. And forthwith there roſe a leproſie in his forehead before the Prieſtes, in the houſe of our Lord vpon the altar of incenſe. † And 20
when Azarias the high Prieſt had beheld him, and al the reſt of the Prieſtes, they ſaw the leproſie in his forehead, and in haſt they thruſt him out. Yea and him ſelf being ſore afrayd, made haſt to goe out, becauſe he felt by and by the plague of our Lord. † Ozias therfore the king was a leper vntil the day 21
of his death, and he dwelt in a houſe apart ful of the leproſie, for the which he had bene caſt out of the houſe of our Lord.

⁂ For vſurping ſpiritual authority which pertayned not to him, the high prieſt with his aſſiſtantes oppoſed themſelues againſt the king: and God confirmed their ſentence, by ſtriking the ſame king with leproſie. And ſo he was not only caſt out of the temple, but alſo out of his kingdom, and common conuerſation with

Moreouer

Moreouer Ioathan his sonne gouerned the kinges house, and
22 iudged the people of the land. † But the rest of the wordes
of Ozias the first and the last wrote Isaias the sonne of Amos,
23 the prophet. † And Ozias slept with his fathers, and they
buried him in the :: kings sepulchres field, because he was
a leper: and Ioathan his sonne reigned for him.

other men, & forced to dwel in a separet house without the citie accor ding to the law. *Leuit.* 13. 7. 46.

:: Neither could he be buried in the proper sepul chres of the kinges.

CHAP. XXVII.

Ioathan a godlie king, 5. preuaileth in battel against the Ammonites. 7. dieth, and his sonne Achaz succedeth.

4. Reg. 15.

1 FIVE and twentie yeares old was Ioathan when he began
to reigne, and he reigned sixtene yeares in Ierusalem: the
2 name of his mother was Ieruса the daugter of Sadoc. † And
he did that which was right before our Lord, according to
al thinges, which Ozias his father had done, sauing that he
entered not into the temple of our Lord, and as yet the people
3 did sinne. † He built the high gate of the house of our Lord,
4 and in the wal of Ophel he built manie thinges. † Cities also
he built in the mountaynes of Iuda, and castelles and
5 towres in the forrestes. † He fought agaynst the king of the
children of Ammon, and ouercame them, and the children of
Ammon gaue him at that time an hundred talentes of siluer,
and tenne thousand cores of wheate, and as manie cores of
barley: the children of Ammon gaue him these thinges in the
6 second and third yeare. † And Ioathan was strengthened,
because he had directed his waies before our Lord his God.
7 † But the rest of the wordes of Ioathan, and al his battels,
and workes, are writen in the Booke of the kinges of Israel
8 and Iuda. † He was fiue and twentie yeares old when he be-
gan to reigne, and he reigned sixtene yeares in Ierusalem.
9 † And Ioathan slept with his fathers, and they buried him
in the Citie of Dauid: and Achaz his sonne reigned for him.

CHAP. XXVIII.

For his great wickednes Achaz is taken in battel, his countrie spoyled, and manie slayne by the kinges of Syria, and Israel. 9. yet God suffereth not the kingdom to be subdued. 16. Then requiring helpe of the Assyrians, 17. is spoyled by the Idumeans, Philisthians, and Assyrians. 22. After al which plagues he committeth more idolatrie. 26. dieth, and his sonne Ezechias reigneth.

TWENTIE yeares old was Achaz when he began to reigne, & he reigned sixtene yeares in Ierusalem: he did not right in the sight of our Lord as Dauid his father. † but walked in the wayes of the kinges of Israel, moreouer also he did cast statues to Baalim. † He it is that burnt incense to the Valebenennom, and he consecrated his sonnes in fire according to the rite of the nations, which our Lord slewe in the coming of the children of Israel. † He sacrified also, & burnt incense in the excelses, & on hilles, and vnder euerie tree ful of grene leaues. † And our Lord his God deliuered him into the handes of the king of Syria, who stroke him, and tooke a great praye out of his kingdom, & brought into Damascus: to the handes also of the king of Israel was he deliuered, and striken with a great plague. † And Phacee the sonne of Romelia slewe of Iuda an hundred twentie thousand in one day, al men of warre: for that they had forsaken our Lord the God of their fathers. † At that time Zechri a mightie man of Ephraim, slewe Maasias the kinges sonne, and Ezricam the gouernour of his house, Elcana also second from the king. † And the children of Israel tooke of their brethren two hundred thousand of wemen, of boyes, and of wenches, and an infinite praye: and they brought it into Samaria. † At that time there was a Prophete of our Lord, named Oded: who going forth to meete the armie coming into Samaria, sayd to them: Behold our Lord the God of your fathers being angrie against Iuda, hath deliuered them into your handes, and you haue slayne them cruelly, so that your crueltie did reach to heauen. † Moreouer the children of Iuda and Ierusalem you wil subdue vnto you for bondmen and bondwemen, which nedeth not to be done: for you haue sinned hereupon to our Lord your God. † But heare ye my counsel, and carie backe the captiues, that you haue brought of your brethren, becaus the great furie of our Lord hangeth ouer you. † There stood therfore princes of the children of Ephraim, Azarias the sonne of Iohanan, Barachias the sonne of Mosollomoth, Ezechias the sonne of Sellum, and Amasa the sonne of Hadali, against them that came out of the battel, † and they sayd to them: You shal not bring in the captiues hither, lest we sinne to our Lord. Why wil you adde vpon our sinnes, and heape vp old offences? for it is a great sinne, and the anger of the furie of our Lord hangeth ouer Israel.

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4. Reg. 16.
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† And

14 † And the men of warre dismist the pray, & al the thinges that
15 they had taken, before the princes and al the multitude. † And the men, whom we mentioned aboue, stood and taking the captiues, and al that were naked they clothed and shod them, with the spoyles: and when they had clothed and refreshed them with meate and drinke, and annoynted them because of their labour, and had looked carefully to them: as manie as could not walke, and were of a weake bodie, they set on beastes, and brought them to Iericho the Citie of palme trees to their brethren, and themselues returned into Samaria.
16 † At that time king Achaz sent to the king of the Assyrians
17 asking helpe. And the Idumeans came and stroke manie of
18 Iuda, and tooke a great praye. † The Philisthijms also were spred abroad by the cities of the champayne, and toward the South of Iuda: and they tooke Bethsames, & Aialon, and Gaderoth, Socho also, & Thamnan, and Gamzo, with their vil-
19 lages, and dwelt in them. † For our Lord had humbled Iuda because of Achaz the king of Iuda, for that he had made it
20 naked of helpe, and had contemned our Lord. † And he brought agaynst him Theglathphalnasar the king of the Assyrians, who also afflicted him, and spoyled him no man resi-
21 sting. † Therfore Achaz spoyling the house of our Lord, and the house of the kinges, and of the princes gaue giftes to the king of the Assyrians, and yet it did nothing profite him.
22 † Moreouer also in the time of his distresse he increased contempte agaynst our Lord, king Achaz himself by himself,
23 † immolated victimes to the goddes of Damascus that stroke him, and sayd: The goddes of the kinges of Syria doe helpe them, whom I wil pacifie with hostes, and they wil ayde me, wheras on the contrarie part they were his ruine, and al Is-
24 raels. † Achaz therfore hauing spoyled al the vessels of the house of God, and broken them shut the gates of the temple of God, and made him altars in al the corners of Ierusalem.
25 † In al the cities also of Iuda he built altars to burne frankincense, and he prouoked to wrath our Lord the God of his fa-
26 thers. † But the rest of his wordes, al his workes the first and the last are writen in the Booke of the kinges of Iuda and
27 Israel. † And Achaz slept with his fathers, and they buried him in the Citie of Ierusalem: for they receiued him not into the sepulchres of the kinges of Israel. And Ezechias his sonne reigned for him.

::VVicked policie auaileth nothing, but hurteth much.

CHAP. XXIX.

EZechias repayreth the Temple, and diuine seruice. 5. Zelously exhorteth offenders to repentance. 12. the Temple is purified in sixtene daies. 18. the king and nobles offer hostes, which the Priestes immolate. 25. With solemne musick (ordained by king Dauid) and great ioy of al the people.

THERFORE Ezechias began to reigne, when he was fiue and twentie yeares old, and he reigned nine and twentie yeares in Ierusalem: the name of his mother was Abia, the daughter of Zacharias. † And he did that which was pleasing in the sight of our Lord, according to al thinges that Dauid his father had done. † He in the first yeare and moneth of his reigne opened the doores of the house of our Lord, and repayred them. † And he brought the Priestes and the Leuites, and assembled them in the East streate. † And he sayd to them: Heare me ye Leuites, and be sanctified, cleanse the house of our Lord the God of your fathers, and take away al vncleannes out of the Sanctuarie. † Our fathers haue sinned and done euil in the sight of our Lord God, forsaking him: they haue turned away their faces from the tabernacle of our Lord, and geuen the backe. † They haue shut the doores, that were in the porch, and put out the lampes, and haue not burnt incense, and haue not offered holocaustes in the Sanctuarie of the God of Israel. † Therfore was the furie of our Lord stirred vp vpon Iuda and Ierusalem, and he hath deliuered them into commotion, and into destruction, & to be hissed at, as your selues see with your eyes. † Behold, our fathers haue fallen by the swordes, our sonnes, and our daughters, and wiues are led captiue for this wickednesse. † Now therfore it pleaseth me that we make a couenant with our Lord the God of Israel, and he wil turne away the furie of his wrath from vs. † My children be not negligent: our Lord hath chosen you to stand before him, and to minister to him, and to worshipe him, and to burne incense to him. † The Leuites therfore arose: Mahath the sonne of Amasai, and Ioel the sonne of Azarias, of the children of Caath: moreouer the children of Merari, Cis the sonne of Abdi, and Azarias the sonne of Ialaleel. And of the children of Gerson, Ioah the sonne of Zemma, and Eden the sonne of Ioah. † But of the children of Elisaphan, Samri, and Iahiel. Also of the children of Asaph, Zacharias, and Mathanias.

1 4. Reg. 18.
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† Moreouer

14 † Moreouer also of the children of Heman, Iahiel, & Semei: yea and of the children of Idithun, Semeias, and Oziel.
15 † And they gathered together their brethren, and were sanctified, and went in according to the commandment of the king, and the precept of our Lord, to purge the house of
16 God. † The Priestes also going into the Temple of our Lord to sanctifie it, brought out al vncleannes, which they found within the entrance of the house of our Lord, which the Leuites tooke, and caried to the Torrent cedron without.
17 † And they began to clense it the first day of the first moneth, and in the eight day of the same moneth they entred into the porche of the temple of our Lord, and they purged the temple in eight dayes, and in the sixtenth day of the same mo-
18 neth, they accomplished that which they began. † They entered in also to Ezechias the king, and sayd to him: We haue sanctified al the house of our Lord, and the altar of holocaust, and the vessels therof, moreouer also the table of
19 proposition with al the vessels therof, † and al the furniture of the temple, which king Achaz in his reigne had polluted, after that he transgressed; and behold al thinges are set
20 forth before the altar of our Lord. † and Ezechias the king rising early, assembled al the princes of the citie, and went
21 vp into the house of our Lord: † and they offered together seuen oxen, and seuen rammes, seuen lambes, and seuen buckgoates for sinne, for the kingdom, for the sanctuarie, for Iuda, and he sayd to the Priestes the children of Aaron, that they should offer them vpon the altar of our Lord.
22 † They killed therfore the oxen, and the Priestes tooke the bloud, and powred it vpon the altar, they killed also the rammes, and their bloud they powred also vpon the altar, and they immolated the lambes, and powred the bloud vpon the
23 altar. † They brought the buckgoates for sinne before the king, and the whole multitude, and they put their handes
24 vpon them: † and the Priestes immolated them, and sprinkled their bloud on the altar for an expiation of al Israel: for the king had commanded for al Israel, that holocaust should
25 be made, and for sinne. † He appoynted also the Leuites in the house of our Lord with cymbals, and psalteries, and harpes according to the disposition of Dauid the king, and of Gad the Seer, and of Nathan the Prophete: for it was the
26 precept of our Lord by the hand of his propheres. † And the

Leuites ſtoode, holding the inſtrumentes of Dauid, and the
Prieſtes trumpettes. † And Ezechias commanded that they 27
should offer holocauſtes vpon the altar: and when holo-
cauſtes were offered, they began to ſing prayſes to our Lord,
and to ſound with trumpettes, and on diuerſe inſtrumentes,
which Dauid the king of Iſrael had prepared for to ſound.
† And al the multitude adoring, the ſinging men, and they 28
that held the trumpettes, were in their office, whiles the ho-
locauſt was accomplished. † And when the oblation was 29
ended, the king bowed, and al that were with him, and ado-
red. † And Ezechias, and the princes commanded the Leui- 30
tes, that they should prayſe our Lord in the wordes of Dauid,
and Aſaph the Seer: who prayſed him with great ioy, and
bowing the knee adored. † But Ezechias added theſe wordes 31
alſo: You haue filled your handes to our Lord, come, and
offer victimes, and prayſes in the houſe of our Lord. Al the
multitude therfore offered hoſtes, and prayſes, and holo-
cauſtes with a deuout minde. † Moreouer the number of 32
the holocauſtes, which the multitude offered, was thls, oxen
ſeuentie, rammes an hundred, lambes two hundred. † And 33
they ſanctified to our Lord oxen ſix hunered, & sheepe three
thouſand. † But the Prieſtes were few, neither could they 34
ſuffiſe to draw of the ſkinnes of the holocauſtes: wherfore
the Leuites alſo their brethren holpe them, til the worke
was accomplished, and the Prieſtes were ſanctified, for the
Leuites are ſanctified with an eaſier rite, then the Prieſtes.
† There were holocauſtes therfore verie many, the fatte of 35
pacifiques, and the libamentes of the holocauſtes: and the
ſeruice of the houſe of our Lord was accomplished. † And 36
Ezechias reioyſed, and al the people, becauſe the miniſterie
of our Lord was accomplished. For it pleaſed them that the
thing should be done of a ſoden.

CHAP. XXX.

Ezechias by meſſengers and letters exhorteth the people both of Iuda and Iſrael, to make Paſch in Ieruſalem. 11. *Which ſome of Iſrael, and al Iuda performe,* 18. *the fourteenth day of the ſecond moneth, though al could not be purified according to the la W.* 23. *they make an other feaſt of Azimes ſeuen dayes more, the king and princes geuing hoſtes to the people.*

EZECHIAS alſo ſent to al Iſrael and Iuda: and he wrote 1
letters to Ephraim and Manaſſes, that they ſhould come
to the

to the houſe of our Lord in Ieruſalem, and should make a
2 Phaſe to our Lord the God of Iſrael. † Counſel therfore
being taken of the king and the princes, and of al the aſſem-
blie of Ieruſalem, they decreed to make the Phaſe the ſecond
3 moneth. † For they could not make it in his time: becauſe
the Prieſtes that might ſuffiſe, had not bene ſanctified, and the
4 people had not as yet bene gathered into Ieruſalem. † And
5 the word pleaſed the king, and al the multitude. † And they
decreed to ſend meſſengers into al Iſrael from Berſabee vnto
dan, that they should come, and make the Phaſe to our Lord
the God of Iſrael in Ieruſalem: for manie had not made it as
6 is preſcribed by the law. † And the poſtes went forth with
letters of commandement from the king, and his princes,
into al Iſrael and Iuda, according to that, which the king had
commanded, proclaming: Children of Iſrael returne ye
to our Lord the God of Abraham, and Iſaac, and Iſrael: and
he wil returne to the remnant, that hath eſcaped the hand of
7 the king of the Aſſyrians. † Become not as your fathers, and
brethren, which haue reuolted from our Lord the God of
their fathers, who hath deliuered them into deſtruction, as
8 your ſelues ſee. † Harden not your neckes, as your fathers:
geue handes to our Lord, and come to his Sanctuarie, which
he hath ſanctified for euer: ſerue our Lord the God of your
fathers, and the wrath of his furie shal be turned away from
9 you. † For if you shal returne to our Lord: your brethren,
and children shal haue mercie before their Lordes, that haue
led them captiue, and they shal returne into this land: for
our Lord your God is merciful, and wil not turne away his
10 face from you, if you shal returne to him. † Therfore the
poſtes went forward ſpedely from citie to citie, through the
land of Ephraim, and of Manaſſes, as farre as Zabulon, they
11 mocking and ſkorning them. † Neuertheleſſe certayne men
of Aſer, and Manaſſes, and Zabulon, condeſcending to the
12 counſel, came to Ieruſalem. † But the hand of God was in
Iuda, to geue them one hart to doe the word of our Lord,
according to the precept of the king and of the princes.
13 † And much people was gathered into Ieruſalem to make
14 the ſolemnitie of Azimes in the ſecond moneth: † And
riſing they deſtroyed the altars that were in Ieruſalem, and
ouerthrowing al thinges wherin incenſe was burnt to idols,
15 they threw it into the Torrent cedron. † And they immolated

the

the Phase the fourteenth day of the second moneth. The Priestes also and the Leuites at length being sanctified offered holocaustes in the house of our Lord. And they stoode in their order according to the disposition, & law of Moyses the man of God: but the Priestes receiued the bloud to be powred out of the handes of the Leuites, † becawse a great 17
multitude Was not sanctified: & therfore the Leuites immolated the Phase for them, that came not in time to be sanctified to our Lord. † For a great part of the people of Ephraim, 18
and Manasses, and Issachar, and Zabulon, that had not bene sanctified, did eate the Phase, not according to that which is writen: and Ezechias prayed for them, saying: Our good
:: Being penitēt in hart for their sinnes, Gods dispensation might be supposed for legal purification in case of necessitie, which otherwise was strictly commanded *Leuit. 5. et seq. Deut. 27. &c.*

Lord wil be merciful, † to al them, :: that in al their hart 19
seeke our Lord the God of their fathers: and wil not impute it to them that they are not sanctified. † Whom our Lord 20
heard, and was pacified to the people. † And the children of 21
Israel, that were found in Ierusalem, made the solemnitie of Azimes seuen daies in great ioy, praysing our Lord euerie day. The Leuites also and the Priestes by instrumentes, that agreed to their office. † And Ezechias spake to the hart of 22
al the Leuites, that had good vnderstanding concerning our Lord: and they did eate during the seuen daies of the solemnitie, immolating victimes of pacifiques, and praysing our Lord the God of their fathers. † And it pleased the whole mul- 23
titude to celebrate it :: other seuen daies: which also they
:: Voluntarie workes of supererogation, more then was commanded.

did with great ioy. † For Ezechias the king of Iuda had 24
geuen the multitude a thousand oxen, and seuen thousand sheepe: but the princes had geuen the people oxen a thousand, & sheepe ten thousand: there was sanctified therfore a verie great multitude of Priestes. † And al the multitude of 25
Iuda was ful of mirth, as wel of the Priestes and Leuites, as of al the assemblie, that came out of Israel; of the proselites also of the land of Israel, and them that dwelt in Iuda. † And 26
there was made a great solemnitie in Ierusalem, such as had not bene in that citie from the dayes of Salomon the sonne of Dauid the king of Israel. † And the Priestes & the Leuites 27
rose vp blessing the people: & their voice was heard: and their prayer came into the holie habitation of heauen.

CHAP. XXXI.

Idoles being destroyed in al Iuda and part of Israel, Priestes and Leuites freely execute their functions. 4 Tithes and first fruictes are payed in such abundance, 15. that they are put in store houses, and distributed by officers.

1 AND when these thinges had bene ritely celebrated, al
Israel that was found in the cities of Iuda, went forth,
and they brake the idols, and cut downe the groues, ouer-
threw the excelses, and destroyed the altars, not onlie out
of al Iuda and Beniamin, but out of Ephraim also and Ma-
nasses, til they vtterly destroyed them: and al the children
2 of Israel returned into their possessions and cities. † And
Ezechias appoynted companies of Priestes, and of Leuites,
by their diuisions, euerie man in his owne office, towitte, as
wel of the Priestes, as of the Leuites, for the holocaustes, and
pacifiques, that they should minister, and :: confesse, and :: Besides con-
3 sing in the gates of the campe of our Lord. † And the kinges fession of sin-
part was, that of his proper substance holocaust should be nes there is al-
offered, morning alwaies and euening, in the Sabbathes also, so cõfession of
and the Calendes and in other solennites, as it is writen in Gods excellen
4 the law of Moyses. † He commanded also the people that cie & goodnes
dwelt in Ierusalem, to geue portions to the Priestes, and the
5 Leuites, that they might attend the law of our Lord. † Which
when it was noysed in the eares of the multitude, the chil-
dren of Israel offered very manie first fruites of corne, of
wine, and of oyle, of honie also: and of al thinges, which the
6 ground bringeth forth, they offered tithes. † Yea and the
children of Israel and Iuda, that dwelt in the cities of Iuda,
offered tithes of oxen, and sheepe, and tithes of sanctified
thinges, which they had vowed to our Lord their God: and
7 carying them al, made manie heapes. † The third moneth
they began to lay the fundations of the heapes, and in the
8 seuenth moneth they finished them. † And when Ezechias,
and his princes came in, they saw the heapes, and blessed our
9 Lord, and the people of Israel. † And Ezechias asked the
10 Priestes and the Leuites, why the heapes lay so: † Azarias
the high Priest of the stocke of Sadoc answered him, saying:
Since first fruites began to be offered in the house of our
Lord, we haue eaten, and haue bene ful, and very much hath
remayned, because our Lord hath blessed his people: and of
the remaynes this is the abundance, which thou seest.
11 † Ezechias therfore commanded that storehouses should be
prepared in the house of our Lord. Which when they had
12 done, † they brought in as wel the first fruites, as the tithes,
and watsoeuer they had vowed, faythfully. And the ouer-
seer of them was Chonenias a Leuite, and Semeihis brother

the second, † after whom Iahiel, and Azarias, and Nahath, 13
and Asael, and Ierimoth, Iosabad also, and Eliel, and Ismachias, and Mahath, and Banaias, ouerseers vnder the hand of Chonenias, and Semei his brother, by the commandment of Ezechias the king, and Azarias the high Priest of the house of God, to whom al thinges apperteyned. † But Core the 14
sonne of Iemna a Leuite, and porter of the east gate, was ouerseer of those thinges, which were voluntarily offered to our Lord, and of the first fruites and the thinges consecrated for Sancta sanctorum. † And vnder his charge Eden, and 15
Beniamin, Iesue, and Semeias, Amarias also, and Sechenias, in the cities of the Priestes, that they should faithfully distribute to their brethren portions, to the lesser and greater: † sauing the men children from three yeares and aboue, to 16
al that entered into the temple of our Lord, and whatsoeuer day by day was profitable in the ministerie, and the obseruances according to their diuisions, † to the Priestes by families, 17
and to the Leuites from the twentith yeare and vpward, by the orders and companies, † and to al the multitude, as wel 18
their wiues, as their children of both sex, meares were geuen faithfully of these thinges, that had bene sanctified. † Yea 19
and of the children of Aaron by the fildes and the suburbes of euerie citie, there were men ordayned, that should distribute portions, to al the male sexe, of the Priestes and the Leuites. † Ezechias therfore did al thinges which we haue 20
sayd in al Iuda: and wrought good and right, and truth before our Lord his God, † in al the seruice of the ministerie of the 21
house of our Lord, according to the law and the ceremonies, willing to seeke his God in al his hart, and he did it and prospered.

CHAP. XXXII.

Sennacherib king of Assyria inuading Iuda, king Ezechias encourageth the people, and prouideth to defend the countrie. 9. the Assyrians threaten the people, and blaspheme God. 20. Ezechias and Isaias pray. 21. An Angel destroyeth the Assyrians armie, so their king retiring home, is slayne in his idols temple, by his owne sonnes. 22. Ezechias reigneth in peace, 24. falleth into deadlie sicknes, but miraculously recouereth, offendeth in pryde, and repenteth 27. is exceeding rich, which he imprudently sheweth to strangers: 32. dieth, and Manasses succeedeth.

AFTER which thinges, and :: this maner of truth, came 1 4. Reg. 18. Isaie 36.
Sennacherib the king of the Assyrians, and entering into

into Iuda, beſieged the fenſed cities, deſirous to take them.
2 † Which when Ezechias had ſene, to witte, that Sennacherib was come, and the whole force of the battel to be turned
3 agaynſt Ieruſalem, † taking counſel with the princes, and the moſt valiant men, to ſtoppe vp the heades of the fountaynes, that were without the citie: and the ſentence of them al
4 decreing this, † he gathered a very great multitude, & they ſtopped vp al the fountaynes, and the riuer, that ranne in the middes of the land, ſaying: Leſt the kinges of the Aſſyrians
5 come, and finde abundance of waters. † He built alſo doing induſtriouſly euerie wall that had bene deſtroyed, and built towers vpon them, and an other wall without: and he repayred Mello in the citie of Dauid, and made armour and
6 ſhildes of al ſortes: † And he appointed princes of warryers in the armie: and he called them al together in the ſtreate of
7 the gate of the citie, and ſpake to their hart, ſaying: † Doe manfully, and take courage: feare not, neither dread ye the king of the Aſſyrians, and al the multitude, that is with him:
8 for there are manie moe with vs, then with him. † For with him is an arme of fleſh: with vs the Lord our God, which is our helper, and fighteth for vs. And the people was encouraged with theſe maner of wordes of Ezechias the king of
9 Iuda. † Which thinges after they were done, Sennacherib the king of the Aſſyrians ſent his ſeruantes to Ieruſalem (for himſelf with al his armie beſeiged Lachis) to Ezechias the king of Iuda, & to al the people, that was in the citie, ſaying:
10 † Thus ſayth Sennacherib the king of the Aſſyrians: In whom hauing affiance, doe you ſitte beſieged in Ieruſalem?
11 † Hath Ezechias deceiued you, to deliuer you to death in hunger and thirſt, affirming that the Lord your God can de-
12 liuer you from the hand of the king of the Aſſyrians? † Why, is not this Ezechias, that hath deſtroyed his excelſes, and altars, and hath commanded Iuda & Ieruſalem, ſaying: Before one altar you ſhal adore, and on it you ſhal burne incenſe?
13 † Are you ignorant what thinges I haue done, and my fathers to al the peoples of the landes? haue the goddes of nations, and of al landes bene able to deliuer their countrie out of my
14 hand? † Who is there of al the goddes of the nations, which my fathers waſted, that could deliuer his people out of my hand, that your God alſo can deliuer you out of this hand?
15 † Let not therfore Ezechias deceiue you, nor delude you

with vayne persuasion, neither beleue ye him. For if no god
of al nations and kingdomes, could deliuer his people out of
my hand, and out of the hand of my fathers, consequently
neither shal your God be able to deliuer you out of my hand.
† Yea and manie other thinges did his seruantes speake, 16
agaynst our Lord God, and agaynst Ezechias his seruant.
† Letters also he wrote ful of blasphemie against our Lord the 17
God of Israel, and he spake agaynst him: as the goddes of
their nations could not deliuer their people out of my hand,
so the God also of Ezechias can not deliuer his people out of
this hand. † Moreouer also with a lowd crie, in the Iewes 18
tongue, he sounded against the people, that sate on the walles
of Ierusalem, that he might terrifie them, and take the citie.
† And he spake agaynst the God of Ierusalem, as agaynst the 19
goddes of the peoples of the earth, the workes of mens han-
des. † Ezechias therfore the king, and Isaias the prophet the 20
sonne of Amos, prayed agaynst this blasphemie, and cried out
euen to heauen. † And our Lord sent an Angel, which stroke 21
euerie strong man, and warryer, and prince of the armie of
the king of the Assyrians: and he returned with ignominie
into his countrie. And when he was entered into the house
of his God, his sonnes that were come forth of his wombe,
slewe him with the sword. † And our Lord saued Ezechias 22
and the inhabitantes of Ierusalem, out of the hand of Senna-
cherib the king of the Assyrians, and out of the hand of al,
& gaue them rest round about. † Manie also brought hostes, 23
and sacrifices to our Lord into Ierusalem, and giftes to Eze-
chias the king of Iuda: who was exalted after these thinges
before al nations. † In those daies Ezechias was sick euen 24
to death, and he prayed our Lord: and he heard him, and gaue
him a signe. † But not according to the benefites, which he 25
receiued, did he recompense,:: because his hart was eleuated:
and wrath came agaynst him, and agaynst Iuda and Ieruta-
lem. † And he was humbled afterward, because his hart had 26
bene exalted, both he and the inhabitantes of Ierusalem: and
therfore the wrath of our Lord came not vpon them in the
daies of Ezechias. † And Ezechias was rich, and glorious ex- 27
cedingly and gathered to himself great treasures of siluer and
of gold, and of pretious stone, of spices, and of armour of al
kinde, and of vessels of great price. † Storehouses also of 28
corne, of wyne, and of oyle, and stalles of al beastes, and
folde

:: More danger of pride in prosperitie, then in aduersitie.

29 foldes of cattel, † and six cities he built to him self: for he had
flockes of sheepe, and of heardes innumerable, because our
30 Lord had geuen him substance exceding much. † The same
is Ezechias, that stopped the vpper fountaine of the waters
of Gihon, and turned them away vnderneth toward the West
of the Citie of Dauid: in al his workes he did prosperously
31 what he would. † But yet in the embassie of the princes of
Babylon, that were sent to him, to aske of the wonder, that
had chanced vpon the earth, God leift him that he might be
tempted, and al thinges might be made knowen, that were in
32 his hart. † But the rest of the wordes of Ezechias, and of his
mercies are writen in the vision of Isaias the sonne of Amos
the prophete, and in the booke of the kinges of Iuda & Israel.
33 † And Ezechias slept with his fathers, and they buried him in
the chiefe sepulchres of the children of Dauid: and al Iuda
celebrated his funeralles, & al the inhabitantes of Ierusalem:
and Manasses his sonne reigned for him.

CHAP. XXXIII.

Manasses for his manifold wickednes is led captiue into Babylon. 12. *repenteth in prison, is restored to his kingdom, and destroyeth idolatrie:* 18. *dieth,* 21. *& Amon succeding,* 24. *is slayne by his seruantes, and Iosias reigneth.*

4. Reg. 21. 1 TWELVE yeares old was Manasses when he began to
reigne, and he reigned fiftie fiue yeares in Ierusalem.
2 † And he did euil before our Lord, according to al the abo-
minations of the nations, which our Lord ouerthrew before
3 the children of Israel: † and being turned, he reedified the
excelses which Ezechias his father had destroyed: and he
built altars to Baalim, and made groues, and he adored al the
4 host of heauen, and worshipped it. † He built also altars in
the house of our Lord, wherof our Lord had sayd: In Ieruса-
5 lem shal my name be for euer. † And he built them to al the
host of heauen in the two courtes of the house of our Lord.
6 † And he made his sonnes to passe through fyre, to the Vale-
benennom: he obserued dreames, folowed southsayings,
gaue him self to magike artes, he had with him magicians, &
inchaunters: and he wrought manie euils before our Lord, to
7 prouoke him. † Also a grauen, and a molten signe he put in
the house of God, wherof our Lord spake to Dauid, and to
Salomon his sonne, saying: In this house, and in Ierusalem,
which I haue chosen al the tribes of Israel, Wil I put my

name for euer, † And I wil not make the foote of Israel to 8
moue out of the land, which I haue deliuered to their fathers:
yet so if they shal obserue to doe that I haue commanded
them, and al the law, and the ceremonies, and iudgementes
by the hand of Moyses. † Manasses therfore seduced Iuda, 9
and the inhabitantes of Ierusalem, that they did euil aboue al
the nations, which our Lord had ouerthrowen before the
face of the children of Israel. † And our Lord spake to him, 10
and to his people, and they would not attend. † Therfore he 11
brought vpon them the princes of the host of the king of the
Assyrians: and they tooke Manasses, & led him bound with
chaynes, and fetters into Babylon. † Who after that he was 12
in distresse, prayed our Lord his God: and did penance exce-
dingly before the God of his fathers. † And he desired him, 13
:: A pregnant example of the effect of harty repentance. and besought him earnestly: :: and he heard his prayer, and
brought him agayne to Ierusalem into his kingdom, and Ma-
nasses knew that our Lord he was God. † After these thin- 14
ges he built a wal without the citie of Dauid, on the west of
Gihon in the valley, from the entrance of the fish gate round
about vnto Ophel, and rayse:d it excedingly: and he appoyn-
ted princes of the host in al the fensed cities of Iuda: † and 15
he tooke away strange goddes, and the idol out of the house
of our Lord: the altars also which he had made in the mount
of the house of our Lord, and in Ierusclem, and he threw al
without the citie. † Moreouer he reedified the altar of our 16
Lord, and immolated vpon it victimes, and pacifiques, and
prayse: and he commanded Iuda to serue our Lord the God
of Israel. † Neuertheless as yet the people immolated in the 17
excelses to our Lord their God. † But the rest of the actes of 18
Manasses: and his obsecration to his God: the wordes also of
the Seers, that spake to him in the name of our Lord the God
of Israel, are conteyned in the wordes of the kinges of Israel.
:: This prayer is not extant in the Hebrew but in Greke & Latin. as yet neither receiued for canonical, by the Church nor refused. † His :: prayer also, and his obtayning, and al his sinnes, 19
and contempt, the places also wherein he built excelses, and
made groues, and statues before he did penance, are writen
in the wordes of Hozai. † Manasses therfore slept with his 20
fathers, and they buried him in his house: & his sonne Amon
reigned for him. † Ammon was two and twentie yeares old 21
when he began to reigne, and he reigned two yeares in Ieru-
salem. † And he did euil in the sight of our Lord, as Manasses 22
his father had done: and he immolated to al the idols, which

Manasses

23 Manasses his father had made, and serued them. † And he did not reuerence the face our Lord, as Manasses his father did reuerence it, and he committed farre greater sinnes.
24 † And when his seruantes had conspired agaynst him, they
25 slewe him in his owne house. † Moreouer the rest of the multitude of the people, hauing slaine them that stroke Amon, made Iosias his sonne king for him.

CHAP. XXXIIII.

Iosias destroyeth idolatrie. 8. repaireth the Temple. 14. The booke of the law found in the Temple is redde before him. 19. Wherby vnderstanding the sinnes of the people, 23. a prophete foreshewe h their punishment, 26. but not in his daies. 29. He reneweth the couenant betwen God and the people.

4. Reg. 22, 1 EIGHT yeares old was Iosias when he began to reigne, &
2 he reigned thirtie and one yeares in Ierusalem. † And he did that which was right in the sight of our Lord, and walked in the waies of Dauid his father: he declined not neither to the right hand, nor to the left. † And in the eight
3 yeare of his reigne, when he was yet a child, he began to seeke the God of his father Dauid: and the twelfth yeare after he began to reigne, he cleansed Iuda and Ierusalem from excelses, and groues, and idols, & sculptils. † And they destroyed
4 before him the altars of Baalim, and the idols, that had bene set vpon them, they destroyed: the groues also and sculptils he cut downe and brake in peeces: and ouer their tombes, that were accustomed to immolate vnto them, he strawed
3. Reg. 12. 5 the fragmentes. † Moreouer the bones of the Priestes he burnt on the altars of the idols, and he clensed Iuda and Ieru-
6 salem. † Yea and in the cities of Manasses, and of Ephraim,
7 and of Simeon, vnto Nepthali he ouerthrew al. † And when he had destroyed the altars, and the groues, and had broken the idols into peces, and had ouerthrowen al profane temples out of al the land of Israel, he returned into Ierusalem.
8 † Therfore in the eightenth yeare of his reigne, the land now clensed, and the temple of our Lord, he sent Saphan the sonne of Eselias, and Maasias the gouernour of the citie, and Ioha the sonne of Ioachaz Commenter, that they should re-
9 payre the house of our Lord his God. † Who came to Helcias the high priest: and taking of him the money, which had bene brought into the house of our Lord, and which the Leuites and porters had gathered together of Manasses, and

Ephraim,

Ephraim, and of al the remnant of Israel, of al Iuda also, and Beniamin, and the inhabiters of Ierusalem, † they deliuered in their handes, that ouersaw the workemen in the house of our Lord, that they should repayre the temple, and mend al weake partes. † But they gaue it to the artificers, and to the masons, that they should bye stones out of the quarries, and timber for the ioyntures of the building, and for making the roofe of the house, which the kinges of Iuda had destroyed. † Who did al thinges faithfully. And the ouerseers of the workemen were Iahath & Abdias of the children of Merari, Zacharias and Mosollam of the children of Caath, which vrged the worke: al Leuites skilful to sing on instrumentes. † But ouer them, that caried burdens to diuerse vses, were scribes, and masters of the Leuites, and porters. † And when they caried forth the money, that had bene brought into the temple of our Lord, Helcias the Priest found the Booke of the law of our Lord,:: by the hand of Moyses. † And he sayd to Saphan the Scribe: I haue found the booke of the law in the house of our Lord: and deliuered it to him. † But he brought in the volume to the king, and told him, saying: Al thinges, which thou gauest into the hand of thy seruantes, loe are accomplished. † The siluer that was found in the house of our Lord, they haue gathered into a masse: and it was geuen to the ouerseers of the artificers, and of them that make diuerse workes. † Moreouer Helcias the Priest deliuered me this booke. Which when he had read in the kinges presence, † and he had heard the wordes of the law, he rent his garmentes: † and he commanded Helcias, and Ahicam the sonne of Saphan, and Abdon the sonne of Micha, Saphan also the scribe, and Asaa the kinges seruant, saying: † Goe, and pray our Lord for me, and for the remnant of Israel, and Iuda, concerning al the wordes of this Booke, which is found: for the great furie of our Lord hath distilled vpon vs, for that our fathers haue not kept the wordes of our Lord, to doe al thinges, that are writen in this volume. † Helcias therfore went, and they that were sent together by the king, to Olda a propheteſſe, the wife of Sellum the sonne of Thecuath, the sonne of Hasra keeper of the garmentes: who dwelt in Ierusalem in the second part: and they spake to her the wordes, which we haue aboue mentioned. † But the answered them: Thus sayth our Lord the God of Israel: Tel the

:: Geuen by the hand of Moyses.

24 the man, that sent you to me: † Thus sayth our Lord: Behold I wil bring euils vpon this place, and vpon the inhabitantes therof, and al the curses, that are writen in this Booke,
25 which they redde before the king of Iuda. † Because they haue forsaken me, and haue sacrificed to strange goddes, that they might prouoke me to wrath in al the workes of their handes, therfore shal my furie droppe vpon this place, & shal
26 not be extinguished. † But to the king of Iuda that sent you to beseche our Lord, thus speake ye: Thus sayth our Lord the God of Israel: Because thou hast heard the wordes of
27 this volume, † and thy hart is mollified, and thou art humbled in the sight of our Lord for these thinges, which are spoken against this place, and the inhabitantes of Ierusalem, and reuerencing my face, hast rent thy garmentes, and wept be-
28 fore me: I also haue heard thee, sayth our Lord. † :: For now wil I gather thee to thy fathers, and thou shalt be brought into thy graue in peace: neither shal thyne eies see al the euil that I wil bring in vpon this place, and vpon the inhabitantes therof. They therfore reported to the king al thinges that
29 she had sayd. † But he calling together al the ancientes of
30 Iuda and Ierusalem, † went vp into the house of our Lord, and al the men of Iuda, and the inhabitantes of Ierusalem, Priestes and Leuites, and al the people from the least to the greatest. In whose hearing in the house of our Lord, the
31 king read al the wordes of the volume. † And standing on his tribunal seate, he made a couenant before our Lord, that he would walke after him, and keepe his preceptes, and testimonies, and iustifications in al his hart, and in al his soule, and would do the thinges that were writen in that volume,
32 which he had read. † He adiured also vpon this al that were found in Ierusalem, and Beniamin: and the inhabitantes of Ierusalem did according to the couenant of our Lord the
33 God of their fathers. † Iosias therfore tooke away al abominations of al the countries of the children of Israel: and made al, that were left in Israel, to serue our Lord their God. Al his daies they reuolted not from our Lord the God of their fathers.

:: It is a benefite to be taken out of this world, before general miserie come vpon the people.

CHAP. XXXV.

Iosias celebrateth a most Solemne Pasch. 20. Is slaine by the king of Ægypt, al Iuda lamenting him, 25. most specially Ieremias.

:: This Phase, or Pasch made by Iosias is famous, partly for that this feast had bene omitted some yeares, but specially for the great and extraordinarie solemnitie made at this time.

AND Iosias made in Ierusalem :: a Phase to our Lord, 1
which was immolated the fourteenth day of the first 4. Reg. 23. 16.
moneth. † And he appoynted the Priestes in their offices, 2
and exhorted them that they would minister in the house of
our Lord. † To the Leuites also, at whose instruction al Israel 3
was sanctified to our Lord, he spake: Put the Arke in the
Sanctuarie of the temple, which Salomon built the sonne of
Dauid the king of Israel, for you shal carie it no more: but
now minister to our Lord your God, and to his people Israel.
† And prepare your selues by your houses, and kinredes in 4
the diuisions of euerie one, as Dauid the king of Israel com-
manded, and Salomon his sonne described. † And minister 5
ye in the Sanctuarie by families and Leuitical companies,
† and being sanctified immolate the Phase, prepare also your 6
brethren, that they may doe according to the wordes, which
our Lord spake in the hand of Moyses. † Moreouer Iosias 7
gaue to al the people, that was found there in the solemni-
tie of the Phase, lambes and kiddes of the flockes, and of
the rest of the cattel thirtie thousand, of oxen also three
thousand, al these thinges of the kinges substance. † His 8
dukes also voluntarily offered that which they vowed, as
wel to the people, as to the Priestes and the Leuites. More ouer
Helcias, and Zacharias, and Iahiel princes of the house of our
Lord, gaue to the Priestes to make the Phase cattel one with
an other two thousand six hundred, and oxen three hundred.
† And Chonenias, and Semeias, also Nathanael, his bre- 9
thren, moreouer Hasabias, and Iehiel, and Iozabad princes
of the Leuites, gaue to the rest of the Leuites to celebrate the
Phase fiue thousand sheepe, and oxen fiue hundred. † And 10
the ministerie was prepared, and the Priestes stood in their
office: the Leuites also in companies, according to the kinges
commandement. † And the Phase was immolated: and 11
Priestes sprinkled the blood with their hand, and the Leuites
drew of the skinnes of the holocaustes: † and they sepera- 12
ted them to geue them by the houses and families of euerie
one, and to be offered to our Lord, as it is writen in the
Booke of Moyses, of oxen also they did in like maner.
† And they rosted the Phase vpon fyre, according to that 13
which is writen in the law: but the pacifique hostes they
boyled in caudrons, and kettles, and pottes, and in hast they
distributed it to al the people. † And for themselues, and for 14
the

the Prieſtes they prepared afterward: for in oblation of holocauſtes and of fatte the Prieſtes were occupied vntil night: wherfore the Leuites prepared for themſelues, and
15 for the Prieſtes the children of Aaron laſt. † Moreouer the ſinging men the children of Aſaph ſtood in their order, according to the precept of Dauid, and Aſaph, and Heman, and Idithun the propheres of the king: and the porters watched at euerie gate, ſo that they departed not a moment from the miniſterie: for the which cauſe alſo their brethren the Leui-
16 tes prepared meates for them. † Therfore al the ſeruice of our Lord was ritely accompliſhed that day, ſo that they made the Phaſe, and offered holocauſtes vpon the altar of our Lord,
17 according to the precept of king Ioſias. † And the children of Iſrael that were found there, made the Phaſe at that time,
18 and the ſolemnitie of Azymes ſeuen daies. † There was not a Phaſe like to this in Iſrael, from the daies of Samuel the prophete: neither did anie of al the kinges of Iſrael make a Phaſe as Ioſias, to the Prieſtes, and the Leuites, and to al Iuda, and Iſrael that was found, and to the inhabitantes of Ieruſa-
19 lem. † In the eightenth yeare of the kingdom of Ioſias was
20 this Phaſe celebrated. † After that Ioſias had repayred the temple, came vp Nechao the king of Ægypt to fight in Charcamis beſide Euphrates: and Ioſias went forth to meete him.
21 † But he ſending meſſengers vnto him, ſayd: What haue I to doe with thee king of Iuda? I come not agaynſt thee this day, but I fight agaynſt an other houſe, to the which God hath commanded me to goe in haſt: leaue to doe agaynſt God, who
22 is with me, leſt he kil thee. † :: Ioſias would not returne, but prepared battel agaynſt him, neither did he agree to the wordes of Nechao from the mouth of God, but went forward to
23 fight in the fielde of Mageddo. † And there being wounded of the Archers, he ſayd to his ſeruantes: Carie me out of the
24 battel, becauſe I am ſore wounded. † Who remoued him from one chariote into an other chariote, that folowed him after the maner of kinges, and they caried him away into Ieruſalem, & he died, and was buried in the monument of his
25 fathers, and al Iuda and Ieruſalem :: mourned for him. † Ieremie moſt of al: whoſe lamentations al the ſinging men and ſinging wemen repeate vntil this preſent day vpon Ioſias, and it is growen as it were a law in Iſrael: Behold it is ſayd
26 to be writen in the lamentations. † But the reſt of the wordes

:: Ioſias thought that the king of Ægypt intended to inuade his kingdome. And it was Gods wil he ſhould be ſlaine, and not ſee the euiles that ſhould happen to the people.

:: Solemne exequies with lamentations and muſike.

des of Iosias & of his mercies: which are commanded by the law of our Lord: † his workes also the first and the last, are 27
writen in the Booke of the kinges of Iuda and Israel.

CHAP. XXXVI.

Ioachaz reigneth three monethes. 4. His brother Eliakim (named Ioakim) eleuen yeares, 9. his sonne Ioachin three monethes, 11. his vncle Sedecias eleuen yeares. 14. Most Priestes, and people contemning the admonitions of Prophetes, 17. manie are slaine by the Chaldees, the Temple and Ierusalem spo led and burnt. 20. The sayd kinges successiuely, and people are caryed captiue into Babylon. 22. After seuentie yeares Cyrus king of Persia, releaseth the captiuitie, and geueth leaue to reedifie the Temple.

THE people therfore of the land tooke Ioachaz the 1
sonne of Iosias, and made him king for his father in Ierusalem. † Three and twentie yeares old was Ioachaz, when 2
he began to reigne, and he reigned three monethes in Ierusalem. † And the king of Ægypt when he came into Ierusa- 3
lem, deposed him, and condemned the land in an hundred talentes of siluer, and a talent of gold. † And he made Elia- 4
kim his brother king for him, ouer Iuda and Ierusalem: and
t: Hitherto from K. Dauids death the sonne had euer succeded to his father.
he turned his name Ioakim: but he tooke Ioachaz himself with him, and caried him away into Ægypt. † Fiue and 5
twentie yeares old was Ioakim when he began to reigne, and he reigned eleuen yeares in Ierusalem: and he did euil before our Lord his God. † Against him came vp Nabuchodonosor 6
the king of the Chaldees, and brought him bound in chaynes into Babylon. † Whither he transported also the vessels of 7
our Lord, and put them in his temple. † But the rest of the 8
wordes of Ioakim, and of his abominations, which he wrought, and the thinges that were found in him, are conteyned in the Booke of the kinges of Iuda and Israel. And Ioachin his sonne reigned for him. † Eight yeares old was Io- 9
achin when he began to reigne, and he reigned three monethes and ten dayes in Ierusalem, and he did euil in the sight of our Lord. † And when the compasse of a yeare was come 10
about, Nabuchodonosor the king sent some, that brought him in to Babylon, the most precious vessels of the house of our Lord being caried away withal: But he made Sedecias his vncle king ouer Iuda and Ierusalem. † One & twentie 11
yeares old was Sedecias when he began to reigne: & he reigned eleuen yeares in Ierusalem. † And he did euil in the eies 12
of our

of our Lord his God, neither did he reuerence the face of Iere-
13 mie the prophet speaking to him from the mouth of our Lord
† He reuolted also from king Nabuchodonosor, who had ad-
iured him by God: & he hardened his necke & his hart, that
14 he would not returne to our Lord the God of Israel. † Yea &
al the chiefe of the Priestes, and the people transgressed vn-
lawfully according to al the abominations of the Gentiles:
and they polluted the house of our Lord, which he had sanc-
15 tified to him in Ierusalem. † And our Lord the God of their
fathers sent to them, by the hand of his messengers, rysing
by night, and daily admonishing them: for that he spared his
16 people and his habitation. † But they mocked the messen-
gers of God, and litle estemed his wordes, and scorned the
prophetes, vntil the furie of our Lord ascended vpon his
17 people, and there was no amendment. † For he brought
vpon them the king of the Chaldees, and slewe their yong
men with the sword in the house of his sanctuarie, he pitied
not yong man, and virgin, and old man, no neither him that
18 stouped for age, but he deliuered al into his handes. † And al
the vessels of the house of our Lord, as wel greater as lesser,
and the treasures of the temple, and of the king, and the prin-
19 ces he transported into Babylon. † The enemies set fyre on
the house of God, and destroyed the wal of Ierusalem, al the
towres they burnt, and what soeuer was pretious, they de-
20 stroyed. † If anie man escaped the sword, being led into Ba-
bylon he serued the king and his sonnes, til the king of the
21 Persians reigned. † That the word of our Lord by the mouth
Iere. 25. of Ieremie might be accomplished, and the land might ce-
lebrate their Sabbathes: for al the daies of the desolation
22 she kept a Sabbath, til the seuentie yeares were expyred.
† But in :: the first yeare of Cyrus king of Persians, to fulfil the
word of our Lord, which he had spoken by the mouth of Ie-
remie, our Lord raysed vp the spirit of Cyrus king of the
Persians: who commanded to be proclaymed in al his king-
23 dom, yea by writing, saying: † Thus sayth Cyrus king of the
Persians: Al kingdomes of the earth hath the Lord the God
of heauen geuen me, and he hath commanded me that I
should build him a house in Ierusalem, which is in Iewrie:
who of you is there in al his people? The Lord his God be
with him, and let him goe vp.

:: It is like that Esdras added this cõclusion when he restored the holie Scriptures that were lost: for he beginneth his owne booke with the same wordes.

The end of the fifth age.

THE CONTINVANCE OF THE CHVRCH AND RELIGION, IN THE FIFTH AGE.

From the fundation of the Temple, to the captiuitie in Babylon. The ſpace of 430. yeares.

ALBEIT *there were greater Schiſmes, Hereſies, and more reuoltes from Gods law and ſeruice in this fifth age, then in the former: Yet the true Church and Religion continued ſtil, and were no leſſe conſpicuous then before. VVhich being clere and euident, touching manie principal Articles, We Wil here only remitte the reader to ſome ſpecial places, for confirmation therof: neither Wil we be prolixe, in declaring other pointes denied, or called into controuerſie at this time, by the impugners of Catholique Religion.*

The Church ſtil viſible, and the ſame faith as before.

One God. Beleefe in one God *appeareth plainly in building, adorning, & dedicating the Temple With ſo great ſolemnitie of the Prieſtes, Leuites, and al the Tribes, and particularly by king Salomons prayer.* 3. *Reg.* 7. *&* 8. 2. *Paral.* 2. *&c.*

Three Perſons Chriſt. *Alſo Prouerb.* 8. *Eccle.* 12. *Iſaie.* 41. 44. 45. *The Myſterie of the* B. Trinitie, *Prouer.* 12. *Iſaiæ.* 6. 48. 49. *Oſe.* 11. *Ioel.* 2. Of Chriſt our Redemer. Iſaie. 7. 8. 9. 11. 28. 53. *Ierem.* 23. 30. 33. *Ezech.* 17. 34. 37. *Dan.* 7. 9. *Oſee.* 6. 11. 14. *Ioel.* 2. *Sophon.* 2. *Aggæi.* 2. *Zachar.* 2. *&c.*

Sacrifices Sacramentes tobe changed by Chriſt. Sacrifices, Sacramentes, *& other Rites the ſame as before. But more frequent Prophecies, that they* ſhould be changed into better, *and perfecter* by Chriſt. *Prou.* 9. *Iſai.* 12. 52. 55. 61. *In the meane time for more ſignification of the* ſingular vertue of Chriſts Sacramentes, *the effect of* penitential workes *is often recorded. For example, wicked* Achab by haireclothe, faſting, and *other* humiliation eſcaped *part of his deſerued* puniſhment. 3. *Reg.* 21. Manaſſes recouered Gods fauoure, *and* his temporal kingdom. 2. *Par.* 33. *VVho yet was punished in his poſteritie.* 4. *Reg.* 23. *And the* Niniuites *by ſuch penance* auoided deſtruction. *Ione.* 3. *Yea nothing is more frequent in the Prophetes then preaching of penance. Iſa.* 1. 2. 3. 30. *Iere.* 3. 18. *&c. and others, al aſcribing the cauſe of plagues, and afflictions to the want of repentance. And* falſe Prophetes *condemned of errour and falſe doctrine,* for promiſing the people peace, *and ſecuritie* in their ſinnes. *Ierem.* 14. *Lamen.* 2. *Beſides* abſtinence *from diuers ſortes of meates, counted Vncleane* (*Iſaiæ* 66.) *and* ordinarie faſtes, *according to the law,* other faſtes *were* appointed *ſometimes, Vpon occaſions requiring, not only to ſubdue, and mortifie the flesh, but alſo* to obtaine mercie *at Gods handes in ſpecial diſtreſſes.* 2. *Par.* 20. *Ioel.* 1. 2. *Ione* 3. Elias faſting fourtie dayes, 3. *Reg.* 19. *prefigured* Chriſts faſt. *VVhich the Church imitateth* in Lent of fourtie daies, *according to humane habilitie, for the faſtes of Chriſt, Elias, and Moyſes Were miraculous.*

Fruict of penance.

Abſtinence.

Faſtes.

Lent.

Feaſtes. *To the Feaſtes inſtituted before, was added the* Dedication of the Temple.

Temple. 3. *Reg.* 7. 2, *Par.* 3. Which was built in Mount Moria, 2. *Par.* 3. *the special place* designed long before *for this purpose, when Abraham was directed thither by God, & was there readie to sacrifice his sonne Isaac. Gen.* 22. *Where Dauid also offered sacrifice.* 2. *Reg.* 24. 1. *Par.* 21. Place of the Temple designed long before.

This being the onlie ordinarie place for Sacrifice, *there were for other Vses of daylie prayer reading, preaching, and hearing the Word of God other* Synagogues built (*as it were Parish churches*) *in great numb r: in Ierusalem it self foure hundred and foure score, and manie more in the whole kingdom, as the Hebrew Traditions testifie. Of al which places, especially* of the Temple, *there was* venerable respect *had. For which cause when Ioiada the High Priest gaue order to kil Athalia, he suffered it not to be donne in the Temple, but commanded first to draw her forth.* 4. *Reg.* 11. 2. *Par.* 23. *And as peculiar places, so* special Psalmes, *and* Hymnes *were* appointed *for diuers purposes and occasions.* 2. *Par.* 20. Synagogues. Sanctuarie. Sette forme of prayers.

The ministerie of Angeles *was very vsual in this time. One was* sent to *comforte and direct* Elias *the prophet in his afflictions.* 3. *Reg.* 19. 4. *Reg.* 1. An Angel stroke the Assyrians *whole campe,* 4. *Reg.* 19. 2. *Par.* 32. *Also the* Intercession of Angels is *so euident, Tobiæ* 12. Raphael offering Tobias prayer to God, *that Protestants haue no other refuge to auoide this point of faith, but by denying the Booke to be Canonical Scripture.* Ministerie of Angeles.

Honour of *other* Saincts, and *their* Intercession is *proned* a Maiori. *For so much as honour was religiously exhibited to spiritual power and excellencie, in men yet liuing in this World. So* a Noble man adored Elias *the Prophet, being farre greater then he in ciuil, and Worldlie respectes.* 3. *Reg.* 18. Eliseus *also was* adored by his disciples, *not for ane Worldlie authoritie or eminence, but* for his spiritual power and superioritie *amongst them.* 4. *Reg.* 2. *Likewise al* Prophetes, *and* Priestes *were* religiously honored for their holie and spiritual functions. 3. *Reg.* 13. *Much more Saincts are rightly honored being immortal, and in eternal glorie. It appeareth also that* Elias, seuen *yeares* after *that* he was translated *from humane conuersation (When Eliseus was chiefe Prophet.* 4. *Reg.* 3. *Which was in or before the eightenth yeare of Iosaphat, Who reigned fiue and twentie.* 3. *Reg.* 22.) had care of Ioram, *and his kingdom,* admonishing him by letters *of Gods Wrath, against him and his people for their sinnes.* 2. *Par.* 21. *And the Scripture saieth often, that* God spared and protected Ierusalem, and the kingdom of Iuda for Dauids sake. 3. *Reg.* 11. 15. 4. *Reg.* 8. 19. 20. 2. *Par.* 6. 21. *Isa.* 37. *We haue also example of* Saincts Reliques *in the* cloke of Elias. 4. *Reg.* 2. *in* Eliseus bones, 4. *Reg.* 13. *and in* an other Prophetes bodie buried *in Bethel. Which Iosias would not suffer to be touched.* 4. *Reg.* 23. Images *were conserued* in the Temple, 3. *Reg.* 7. *as before in the Tabernacle: When idolatrie was most destroyed.* Honour and Intercession of Saincts. Reliques. Images.

3. *Reg.*

3. *Reg.* 15. 4. *Reg.* 23. *yea an abuse rising of the* brasen serpēt, *for which Ezechias* destroyed it 4. *Reg.* 18. *yet be touched not the Images of Cherubims in the Temple. Which none but Infideles sought to destroy. And* Osee *the Prophet* (*ch.* 3.) bewayleth the want of Theraphim *or* Images, *amongst other sacred thinges, Sacrifice, Altar, and Ephod. Wherby the ancient Rabbins proue very wel, that* Images of Angels (*and the same of other Saincles*) *are* not contrarie to the Decalogue, *but the images of Idoles.*

Good workes meritorious. Good workes *were* rewarded, *and* bad punished, 3. *Reg.* 9. *and the whole historie of this age testifieth the same. Where by the way may be obserued, that some* inst men fel from their iustice, *as Salomon* 1. *Par.* 28. 3. *Reg.* 11. *Ioas,* 4. *Reg.* 12. 2. *Par.* 24. *Ozias,* 2. *Paral.* 26. Others from wickednes returned to pietie. *as Manasses* 4. *Reg.* 23. 2. *Par.* 33. *the multitude of the people very often much following the disposition of their kinges.* Special State of life *not commanded by the law, was* voluntarily professed, *and obserued by some Prophetes, and their disciples, called* the children of Prophetes. *Keping* particular Rules, *and wearing* distinct habite. 4. *Reg.* 1. 2. 4. *The orders of* Nazarites, *and* Rechabites *instituted before,* continued *stil. Amos.* 2. *Ierem.* 35. *stil which were very exam-* Mat. 19.
Euangelical counselles pre figured.

Chastitie of clergie men, & religious orders. *plar* figures of Religious State, and Orders in the new Testament, 1. Cor. 7. *and perpetual chastitie of clergie men embraced by such, as folow* Euangelical Act. 5. counsailes. *proposed, and not commanded by our Sauiour. To which S. Paul* 1. Tim. 5. *likewise exhorteth, though there be no precept therof to anie, before they bind themselues.*

Solemne Exequies for the dead. Exequies for the dead *were continually kept, as the sacred historie witnesseth, recording where and with what solennitie the kinges were buried. Which would be ouerlong, & nedeles to recite: the like is also writen of some Prophetes.* 3. *Reg.* 13. 4. *Reg.* 23. *Holie* Tobias *by example, and fatherlie admonition* exhorted *his sonne,* to do workes of mercie, *not only to the liuing, but also* to the dead. Put thy bread, and thy wine vpon the sepulture of the iust. *c.* 4. Isaias, *ch.* 57. *as the Iewes both vnderstood and* Gen. 5. *practised,* prayed, that peace be geuen to the iust, in his couch, *or*

Resurrection. *resting place after his death.* Of the general Resurrection, *Elias translation is a figure, who yet liuing sheweth, that God can and wil restore al men to life againe in their bodies, after death, as he conserueth him, and Enoch in their mortal bodies without corruption. Ezechiel also* prophecieth of the Resurrection *of the dead, applying it mystically to spiritual resurrection,*

Iudgement. *and restauration of Israel to former state. ch.* 37. *Of the* last Iudgment, *and*

Eternal glorie or paine. eternal glorie to *the good, and euerlasting* paine *to the wicked, Salomon agreably to the doctrin of other Prophetes, discourseth, in his booke of Ecclesiastes, namely ch.* 3. 11. *and in the last concludeth thus.* Let vs al together heare the end of speaking: Feare God, and obserue his commandmentes:

mentes: for this is euerie man (*or, to this end man is created*) and God wil bring, into Iudgement al thinges, that are done, for euerie errour (*or obscure thing*) whether it be good or euil.

Church without interruption.

Neither were these and other pointes of Faith and Religion *interrupted, but* ſtil beleued and profeſſed *in the* Church alwaies viſible and incontaminate, *notwithſtanding* ſome boughes *and branches became vnſtructful, and rotten: others* brake of and were ſeparated *from the vine. For when* Salomon falling *to luxurie, multiplying manie wiues and concubines, was by them ſeduced and brought* to ſpiritual fornication, *and idolatrie,* making altars, & offering ſacrifices to Idoles, the Prieſtes, Prophetes, and people generally perſeuered in Gods law *& ſeruice.* 3. *Reg.* 11. *After whoſe death* Ieroboam *his ſeruant, of the tribe of Ephraim,* poſſeſſing Tenne Tribes (*called the kingdom of Iſrael*) *to maintaine his new ſtate, fearing that if the people reſorted to Ieruſalem, for religions ſake, they would depart from him, and returne to the right heyres of Dauid and Salomon,* made an egregious Schiſme; ſetting vp two golden calues in Bethel, and Dan. 3. *Reg.* 12. made temples, altares, and prieſtes *to ſerue them, al oppoſite to Gods ordinance. But not only the other* Two Tribes, *called the kingdom of Iuda, but alſo* the greateſt part of Iſrael, *eſpecially* Prieſtes, Leuites, *and* deuouteſt people, repayred ſtil to Ieruſalem, not yelding to *that* ſchiſme *and idolatrie.* 2. *Par.* 11. *Moreouer God raiſed vp and* ſent *ſpecial* Prophetes, *to confirme the weake and recal the ſeduced.*

Ieraboams wicked policie

For Ieroboam had no ſowner ſeite vp his new altar in Bethel, and begunne to offer incenſe vpon it, but a Prophet came out of Iuda, in the word of our Lord: *and cried againſt that altar, foretelling that whereas for that preſent, they burnt frankincenſe vpon it, the time ſhould come, when the falſe prieſtes ſhould be burned there, confirming by preſent* miracles *that which he auerred in wordes,* the kings hand ſuddanly withering, *&* reſtored *againe* by the prophets prayer, *and the new* altar cleuing *in ſunder, that the aſhes fel out.* 3. *Reg.* 13. *Further an other Prophet called* Ahias foreſhewed *the deſtruction and vtter* extirpation of Ieroboams familie, *for his enormious wickednes, and namely* (*which is moſt often inculcate*) for making Iſrael to ſinne, *by deuiſing and ſetting abroch a new religious.* 3. *Reg.* 14. *which ruine happened very ſhortly. For himſelf reigning twentie two yeares* (3. *Reg.* 14.) *one of his ſonnes died preſently* according to the Prophets word. v. 18. *An other called* Nadab *ſucceeding to his father, reigned only two yeares, and was* ſlaine *together* with their whole race *and kindred,* by Baaſa *of the tribe of Iſſachar.* 3. *Reg.* 15. *Likewiſe Baaſa following the bad ſteppes of Ieroboam was forewarned by* Iehu a Prophet, *that his houſe ſhould alſo be deſtroyed. And accordingly when he had reigned foure and*

Prophets inſpired by God to reſiſt Schiſme and Hereſie.

3. *Reg.* 13.

The often change of Kinges, and euil ſucceſſe in the kingdō of Iſrael.

The firſt familie reigned but 24. yeares

The ſecond newe familie 26.

twentie yeares, his sonne Ela reigning but two yeares, was slaine by his ser-
The third but 7. daies. nant Zambri, and al his kinred destroyed. Which Zambri reigned but seuen
The fourth, 48. yeares. dayes. For being forthwith besieged by Amri, of the tribe of Beniamin, he desperatly burned him self together with the kinges palace. Neither did Amri then possesse the kingdome with peace. For he being chosen king by the armie only, whereof he was generall, an other part of the people chose & folowed Thebni. Wherof arose ciuil warre betwen the Antikinges, continuing three yeares: til Thebni died, and so Amri reigned alone, but wickedly as his predecessors, twelue yeares in al. Then succeeded his sonne Achab most wicked. Who maried Iezabel a Sydonian, & by her was perswaded to worshippe Baal. 3. Reg. 16. To him notwithstanding God sent manie admonitions by sundrie Prophetes, and bestowed great benefites vpon him, wherupon he did some notorious penitential workes; but not persewering in anie good thing, returned to his wickednes. 3. Reg. 20. And finally beleuing false prophetes, and persecuting Micheas for propheeying the truth, was slaine in battel when he thought him self most secure. 3. Reg. 22. hauing reigned twentie two yeares. 3. Reg. 16. His sonne Ochozias reigning but two yeares fel through a window, and died of the hurt. 4. Reg. 1. His other sonne Ioram, after twelue
The fifth. 103. yeares was slaine by Iehu of an other familie: Who then dispatched Iezabel, and leauing her in the streete, the dogges did eate her carcasse. He also caused seuentie sonnes of Ioram to be slaine, and vtterly destroyed al Achabs house. 4. Reg. 10. For which seruice he was established in the kingdome, for foure generations, v. 30. So himselfe reigning twentie eight yeares, 3. Reg. 10. after him reigned successiuely his sonne Ioachaz seuenetene yeares, his sonne Ioas, sixtene yeares. 4. Reg. 13. his sonne Ieroboam one and fourtie yeares. Last lie
The sixth, one moneth. his sonne Zacharias, whom his seruant Sellum of an other race, killed
The seuenth, 12. yeares. when he had reigned but six monethes. 4. Reg. 15. And after one moneth
The eight 20. yeares. Sellum was slaine by Manahen of an other progenie. Who reigned tenne yeares. Then his sonne Phaceia reigning two yeares, was slaine by Phacee of an other generation. He reigning twentie yeares, manie of his people were
The ninth nine yeares. Then ouerthrowen and the kingdom neuer restored carried captiue into Assiria, and himselfe was slaine by Osee of an other kindred. 4. Reg. 15. Finallie the Assirians taking Samaria by three yeares siege, in the ninth yeare of Osee possessed the kingdome of Israel, and led al the principal persons captiues into Assiria: about two hundred fourtie two yeares after that Ieroboam first reigned ouer the Ten Tribes. Thus there were in al nineteene kinges. Besides Thebni, who onlie reigned in part against an other. Of which the first Ieroboam, and Iehu were aduanced by Gods ordinance, for punishment of others. Amri was chosen by the armie, the rest of the people chosing Thebni. Six inuaded by mere force, killing their predecessors. The rest succeeded, by such titles as their fathers had. And though some were better some worse then others, al were wicked, and at last ouerthrowen.

Contrari-

Contrariwise in the kingdome of Iuda *standing after the seperation of tenne tribes about foure hundred yeares, though some kinges were wicked, yet some were good; and in them al* God preserued Dauids seede, by the line of Salomon, *in this direct succession*: Roboam, Abias, Asa, Iosaphat, Ioram, Ochozias, Ioas (*in whose infancie, his grandmother* Athalia vsurped *the kingdome six yeares*) Amasias, Ozias, Ioathan, Achaz, Ezechias, Manasses, Amon, Iosias, Ioachaz (*hitherto the sonne euer succeeding his father*) *then* Ioakim (*brother of Ioachaz*) *Ioachin otherwise called* Iechonias, *sonne of Ioachaz. And finallie his Vncle* Sedecias; *who was carried captiue into Babilon. But* Iechonias by Gods special prouidence, *was* fauored and exalted *by a new king of Babilon. Whether he was led captiue before.* In whose line Dauids offspring continued *though not with title of kinges*, yet in eminent state, *and estimation. As resteth to be noted in the sixth age of the world.*

The kingdom of Iuda for Dauids sake conserued in his sede.

The progenie *also* of Aaron continued *in their office and function of Priesthood*, with succession of High Priestes; *as before from Aaron to Sadoc, partly in the line of Eleazar, partlie of Ithamar, both Aarons sonnes; so from Sadoc, by the like succession of both families. For* of Eleazar *is recorded this* Genealogie 1. *Parol.* 6. Sadoc, Achimaas, Azarias, Iohanan, Azarias, Amarias, Achitob, Sadoc, Sellum, Helcias, Azarias, Zaraias, *and* Iosedech. *Who was High Priest in the captiuitie.* (v. 15.) *being caried into Babilon in the first transmigration with king Iechonias, before the general captiuitie of al, as it seemeth* 4. *Reg.* 24. *his father* Zataias *yet liuing, who was* slaine *nine yeares after by Nabuchadonosor,* 4. *Reg.* 25. *And amongst these there were some* High Priests of Ithamars line. *To witte*, Ioram, Ioiada (4. *Reg.* 11. 2. *Par.* 23.) Ioathan, Vrias, (4. *Reg.* 16.) and *some others; or els some of the abouementioned, had other names recited by Iosephus. lib.* 10. *cap.* 11. *Antiq. and Nicephorus lib.* 2. *cap.* 4. *Hist. Eccles.*

Succession of Priestes continued.

Moreouer besides this ordinarie succession of Priestes, there was an extraordinarie mission of Prophetes: *to supply more fullie the office of preaching the truth, and admonishing offenders. And these God* inspired *and sent, most especiallie* when and where errors sprong, and sinnes most abounded: *geuing them* extraordinarie grace *and most excellent vertues, to conterpoise the enormities of wicked men. Such were in the times of Achab and Iezabel, in the kingdome of Israel, besides manie others, the* two famous great Prophets Elias, & Eliseus. *Whose admirable liues and holie conuersation were a mirrour to the world, and great terrour to the wicked, Whose workes and miracles meruelouslie confirmed the vel disposed, encouraged the weake, conuerted manie transgressors, confounded false Prophets, iustified their owne preaching, and much glorified God.* Elias 1. shutte the heauen

Extraordinary mission of Prophetes.

Great effectes of their preaching and miracles.

Elias his miracles.

heauen, that it rayned not *in three yeares*. 2. was fedde by rauens. 3. Multiplied *a poore Vvidovves* meale & oile. 4. Raised her *dead* sonne *to life* (3. *Reg.* 17.) 5. Brought fire from heauen, to burne his sacrifice: *thereby confounding foure hundred and fifty false prophets of Baal*. 6. *By prayer* procured rayne. (3. *Reg.* 18.) 7. Fasted *vvithout eating or drincking* fourtie daies *and nightes together*. (3. *Reg.* 19.) 8. Procured fire *from heauen*, which deuoured two *insolent* captaines, and their hundred men (4. *Reg.* 1.) 9. Diuided *the riuer of* Iordan *vvith his cloke, that himselfe and Eliseus passed ouer the drie chanel*. 10. *VVas* assumpted in a firie chariote *into some place, vvhere he yet liueth. And parting a vvay* obtained *of God, the like* duble spirit (*of prophecie and miracles*) *to Eliseus.*

Eliseus his miracles.

In like maner Eliseus. 1. diuided Iordan againe by Elias cloke, *and so returned to his disciples*. 2. Amended *the bitternes of certaine* waters, by casting in salte. 3. Boies *being* cursed by him, *for deriding him*, were *forthvvith* torne by beares (4. *Reg.* 2.) 4. *He* procured water without rayne, *for three kinges in the campe* (4. *Reg.* 3.) 5. Multiplied *a poore vvidovves* oile. 6. By his prayers a barren woman became frutefull. 7. *He* raised *her sonne* from death. 8. Made *the* bitter broth *of his disciples* sweete. 9. Fedde manie with few loaues (4. *Reg.* 4.) 10. Cured Naaman of leprosie. 11. Stroke Giezi with the same (4. *Reg.* 5.) 12. Made yron to swimme. 13. Knewe the secret counsels *of the Syrian* king. 14. Made one see horsemen, and firie chariotes, which to others were inuisible. 15. Made the Syrianes blinde, *that vvere sent to apprehend him, and so ledde them into Samaria*. 16. For shewed vnexpected plentie of corne *the next day, VVith the* death of a *great* man, that would not beleue it. (4. *Reg.* 7.) 17. *And after his death* an other mans dead bodie, touching his bones reuiued. 4. *Reg.* 13.

Religion not wholly destroyed in the kingdom of Israel.

Other Prophets vvrought also miracles, but these for example may suffice to shevve, that God preserued religion also in the kingdome of Israel. *VVhich himselfe further testified, euen in most desolate times, vvhen Elias lamented, that he vvas leift alone* (3. *Reg.* 19.) *For God answered*, that seuen thousand (*meaning therby a great multitude*) had not bowed their knees to Baal, *not so much as in outvvard shevve conformed themselues to infidelitie, or idolatrie*. Iehu *in his time, destroyed all the* worshippers of Baal. (4. *Reg.* 10.) *But* none *at anie time* could wholy destroy true Israelites. *For* God would not suffer it. 4. *Reg.* 14. *v.* 27.

Heresies in the kingdom of Israel.

Yea not vvithstanding diuers notorious heresies *vvere preached, & followed* in that kingdome of the Tenne tribes, *yet al did not fall, nor embrace them*. Ieroboam *not onlie made and set vp golden calues, but also* taught, that *they vvere Gods, saying*: Behold *thy goddes, O Israel, vvhich* brought thee out of the land of Ægypt. 3. *Reg.* 12. making temples,

Ieroboamites

altars,

altars, *and* imaginarie prieſtes, which were not of the children of Leui. *Alſo* a feaſt the fiftenth day of the moneth, after the ſimilitude of the ſolemnitie, that was celebrated in Iuda. *Al which the holie Scripture ſaith*: He fourged of his owne hart. *The very propertie of Archeretickes. But the* true Prieſtes, Leuites, and *manie* others, that had geuen their hart to ſeke our Lord, went into Ieruſalem, to immolate theire victimes before our Lord the God of their fathers. 2 *Par.* 11. *Yea* Naaman *a ſtranger of Syria, and a Neophite in religion*, taught *by his example*, that none may yeld conformitie, nor otherwiſe communicate with Infideles, then Gods Prieſts, or Prophetes approue for lawful. 4. *Reg.* 5.

Manie conſtant in true religion.

Vnto this hereſie of Ieroboam Achab, by Iezabels perſwaſion, added the worſhipping of Baal, *as God.* 3. *Reg.* 16. *making both temple and altar to him in Samaria. Ieroboams prieſts ſeruing fitly thu purpoſe. Though al the former heretikes no more agreed to this new hereſie, then Lutherans now admitte of Caluiniſme. For* Iehu a Ieroboamite deſtroyed al Iezabilits *that he could by a ſtratageme gette together.* 4. *Reg.* 10. *v.* 28. 29. *Much leſſe did al Iſrael ſerue Baal.*

Iezabelites.

Againe after that Salmanaſſar king of Aſſyria had taken Samaria, and placed there a new people, 4. *Reg.* 17. *they learning the* rites of the *Iſraelits* religion, mixed *their* Paganiſme *therewith, and* made a new hereſie, *or rather* manie new hereſies. *For being* diuers nations *they* had *in ſeueral conuenticles, their* particular goddes, *and* ſo manie diuers Sects. *The* Babylonians, Cutheites, Emathites, Heueites, *and* Sapharuaimites. 4. *Reg.* 17. *But as the Prieſtes, which taught them rites of true religion, allowed not of this mixture, ſo doubtles ſome people harkened to their admonitions, and kept religion ſimply and ſincerely. And at this very time of the Tenne tribes captiuitie*, holie Tobias *who was carried captiue with the reſt*, neither before nor after the captiuitie, leift the law of God. But went to Ieruſalem (*when others ſerued Ieroboams golden calues*) *to the Temple of our Lord, and there adored the Lord God of Iſrael. And in captiuitie beſtowed himſelfe in workes of mercie, towardes the liuing and dead of his nation. Tob.* 1.

Samaritanites diuided into manie Sectes.

Tobias neuer yelded to Schiſme.

As for the kingdom of Iuda, *it was* more free from hereſies. *For very few or none of thoſe kinges that fell to other groſſe enormities, yea to manifeſt idolatrie, became heretikes, as is probablie collected by that Iſaias the Prophet being ſent to Achaz, admoniſhed him, conuerſed and dealt with him, as with one that beleued wholly and ſolely true religion: aſſuring him that God would proteſt Ieruſalem, bidding him not to* feare the two ſmoking firebrandes, in the wrath of Raſin king of Syria, and of Phacee king of Iſrael. *Iſa.* 7. *Further bidding him aske a ſigne of God, he anſwered,*

The kingdom of Iuda more free from hereſie.

King Achaz.

red, though frowardlie, yet not as an infidel: I wil not aske: and I wil not tempt our Lord. Yea though Vrias the High Priest by commandment of the same king (4. Reg. 16.) made a new altar in place of Gods Altar, yet he erred not in faith, nor in doctrine, as teaching in Moyses chayre, but in fact onelie, and of frailtie for feare of the king, as the king offended in his externall act, to flatter the king of Syria. And in this case God sent Isaias to admonish the king, which Vrias neglected, or durst not do. Likwise Ioram (4. Reg. 8 2. Par. 21.) Ochozias (2. Par. 22.) Ioas in the latter part of his life, 2. Par. 24. Manasses in the former part of his reigne (4. Reg. 2. 2. Par 33.) and some other kinges of Iuda committing idolatrie, and making others to fall with them, either were not wholie peruerted, or at least drew not al with them, For not onlie Prophets, in whose hand (or ministerie) God spake, and reproued these sinnes, but manie others kept their Zele of true religion. as appeared in their promptnes to serue God, when by good kinges Asa, Iosaphat, Ezechias, Iosias and others, they were exhorted, or admitted so to do. 4. Reg. 18. 23. 2. Par. 15. 17. 29. 30. 31. 33. 34. &c.

Vrias high priest.

King Ioram. and others committing idolatrie in fact, manie others stil professed true Religion.

Finally wheras diuers good princes disposed, thinges belonging to Diuine seruice in the temple, correcting faultes, and punishing offenders in that behalfe, (3. Reg. 15. 4. Reg. 18. 23.) they did the same without preiudice of the High Priestes supremacie in spirituall causes, and their godlie actes make nothing for the Englisn Paradox of Laiheadshippe. For superior authoritie, and ordinarie powre is not proued by factes good or euil, but rather by Gods ordinance and institution. For as the factes of Vsurpers make no lawfull prescription; so neither the factes of good men, do change Gods general ordinance and law: But are done either by Waie of execution, or sometimes by dispensation. Often also by commission and special inspiration of God. As king Dauid by dispensation did eate the holie bread, Which was ordained for Priests onlie. 1. Reg. 21. He disposed of Priestes and Leuites offices about the Arke of God. Par. 15. 19. by way of execution according to the law. And of the like offices in the Temple (when it should be built) 1. Par. 23. 24. 25. 26. by diuine inspiration. And Salomon by commission from God deposed Abiathar the High Priest, from his office and put Sadoc in his place. 3. Reg. 2. Wherefore albeit good kinges did excellentlie Well in calling together the Priestes, and disposing them in their offices, for execution of Gods seruice, yea in commanding what they should do 4. Reg. 18. 19. 22. and in punishing Priestes (4. Reg. 23.) yet they did such thinges as Gods Commissioners, not as ordinarie Superiors in spiritual causes, and still the ordinarie subordination made by the law, Deut. 17. Num. 27. stood firme and inuiolable, the High Priest supreme Iudge of all doubtes in faith, causes, and quarels in religion, When other subordinate inferior Iudges varied in their iudgmentes. Of which offices Malachias the Prophet (cap. 2.) admonisheth

Authoritie depending vpon diuine ordinance, is not changed by factes or practise.

Good kinges defended and promoted religion not as chiefe in spiritual causes, but by way of execution, dispensation, or cõmission.

Mat. 12.

admonished Prieſtes in his time, that wheras they were negligent, not performing their dutie, their ſinne was the greater, for that their authoritie ſtil remained, and the perpetual Rule of the lavv, that the lippes of the Prieſt ſhal kepe knowlege, and they (*other men generally*) ſhal require the law of his mouth, becauſe he is the Angel of the Lord of hoſtes.

Prieſtes by their negligēce do ſinne but loſe not their authoritie.

Deut. 17. v. 18. *And* al *Princes & others* were to receiue the law at the prieſtes hād *of the Leuitical Tribe. This vvas the vvarrant of ſtabilitie in truth of the Synagogue in the old Teſtament. Much more* the Church *and Spouſe* of Chriſt, *vvhoſe excellencie and ſingular priuileges* Salomon deſcribeth in his canticle of canticles, *hath ſuch vvarrant.* Of this ſpouſe al the Prophets write, *& that more plainlie then of Chriſt himſelfe,* forſeing more aduerſaries bending their forces againſt her, *as S. Auguſtine obſerueth,* then againſt Chriſt *her head. And the ſame holie father in manie places teatheth, that ſhe* neither periſheth, nor loſeth her beutie, *for the mixture of euil members, in reſpect of vvhom ſhe* is blacke, but fayre *in reſpect of the good, Cantic.* 1. *Notvvithſtanding therfore ſinners remaining vvithin the Church, ſchiſmatikes and hereticks breaking from the Church, ſtil ſhe remaineth the* pillar and firmament of truth, the virgin daughter of Sion.

The Church of the old Teſtament conſerued in truth.

Much more the Church of Chriſt.

in Pſal. 30. conc. 2. li. 3. c. 32. de doctrin chriſt. 1. Tim. 3 4. Reg. 19.

THE ARGVMENT OF THE BOOKES OF ESDRAS.

2. Eſdr. 7. ESDRAS *a holie Prieſt and Scribe, of the ſtocke of Aaron, by the line of Eleazar, vvriteth the hiſtorie of Gods people, in, and preſently after their captiuitie in Babilon: vvhich* Nehemias *an other godlie Prieſt proſecuteth, vvhoſe booke is alſo called the ſecond of Eſdras, becauſe in the Hebrevv and Greke they are but one booke, relating the acts of them both. The other two books called* the third and fourth *of Eſdras, touching the ſame matter,* are *not in the Hebrevv, nor* receiued into the Canon of holie Scripture, *though the Greke Church hold the third booke as Canonicall, and plateth it firſt, becauſe it conteyneth thinges donne before the other.*

The two bookes of Eſdras and Nehemias are but one in the Hebrew.

The third and fourth are not canonical.

Epiſt. ad Paul. im. *In the two here folovving, vvhich are vndoubtedly holie Scripture S. Ierom ſayth, that* Eſdras and Nehemias (to witte the Helper, and Comforter from God) reſtored the Temple, and built the walles of the citie; *adding that* al the troope of the people returning into their countrie, alſo the deſcription of Prieſtes, Leuites, Iſraelites, Proſelites, and the workes of walles and towres diuided by ſeueral families, *aliud in cortice præferunt, aliud in medulla retinent,* ſhew one thing in the barke, kepe an other thing in the marrow: *ſignifying that this hiſtorie hath both a literal, and a myſtical ſenſe. According to the letter, this firſt booke ſhevveth the reduction of Gods people from Babylon; In the firſt ſix chapters. In the other foure, their inſtruction by Eſdras after their returne.*

This hiſtorie hath alſo a ſpiritual ſenſe

Firſt booke diuided into two partes.

THE FIRST BOOKE OF ESDRAS.

CHAP. I.

Cyrus king of Persia moued by diuine inspiration, releaseth Gods people from captiuitie, with license to returne and build the Temple in Ierusalem: 7. restoring the holie vessel, which Nabuchodonosor had taken from thence.

The first part. The returne of gods people from Babylon.

IN THE first yeare of Cyrus king of the Persians, that the word of our Lord by the mouth of Ieremie might be accomplished, our Lord raysed vp the spirit of Cyrus king of Persians: and he made proclamation in al his kingdom, yea by wryting, saying: † Thus sayth Cyrus king of the Persians: Al the kingdomes of the earth hath the Lord the God of heauen geuen me, & he hath commanded me that I should build him a house in Ierusalem, which is in Iewrie. † Who is there among you of al his people? His God be with him. Let him goe vp into Ierusalem, which is in Iewrie, and build the house of the Lord the God of Israel, he is the God that is in Ierusalem. † And let al the rest in al places whersoeuer they dwel, let euery man of his place helpe him, with siluer and gold, and substance, and cattel, besides that which they offer voluntarily to the temple of God, which is in Ierusalem. † And there rose vp the princes of the fathers of Iuda and Beniamin, & the Priestes, and Leuites, and euerie one, whose spirit God raysed vp, to goe vp to build the temple of our Lord, which was in Ierusalem. † And al that were round about, :: did helpe their handes in vessels of siluer, and of gold, in substance, and beastes, in furniture, besides those thinges which they had offered voluntarily. † King Cyrus also brought forth the vessels of the temple of our Lord, which Nabuchodonosor had taken of Ierusalem, and had put them in the temple of his God. † But Cyrus the king of Persians brought them forth by the hand of Mithridates the sonne of Gazabar, & numbred them to Sassabasar the prince of Iuda. † And this is the number of them; Phials of gold thirtie, phials of siluer a thousand, kniues twentie nine, gob-

1 *Isaie 44. 45. Ierem. 25. 29.*

2

3

4

5

6

7

8

9

:: Liberally gaue such thinges into their handes.

lettes

10 lettes of gold thirtie, † goblettes of siluer of the second or-
11 der, foure hundred tenne: other vessels a thousand. † Al
the vessels of gold and siluer, fiue thousand foure hundred:
Sassabasar tooke al with them, that went vp from the trans-
migration of Babylon into Ierusalem.

CHAP. II.

The names and number of special men, which returned vnder the conduct of Zorobabel into Ierusalem. 66. their substance of cattel, 68. and their oblations for the redifying of the Temple.

1 AND :: these are the children of the prouince, that went vp from the captiuitie, which Nabuchodonosor the king of Babylon had transported into Babylon, and returned
2 into Ierusalem and Iuda, euerie man into his citie. † They that came with Zorobabel, Iosue, Nehemia, Saraia, Rahelaia,
3 Mardochai, Belsan, Mesphar, Beguai, Rehum, Baana: The number of the men of the people of Israel: † The children
4 of Pharos two thousand an hundred seuentie two. † The
5 children of Sephatia, three hundred seuentie two. † The
6 children of Area, seuen hundred seuentie fiue. † The chil-
7 dren of Phahath Moab, of the children of Iosue: Iohab, two
8 thousand eight hundred twelue. † The children of Aelam, a
9 thousand two hundred fiftie foure. † The children of Ze-
10 thua, nine hundred fourtie fiue. † The children of Zachai,
11 seuen hundred sixtie. † The children of Bani six hundred
12 fourtie two. † The children of Bebai, six hundred twentie
13 three. † The children of Azgad, a thousand two hundred
14 twentie two. † The children of Adonicam, six hundred six-
15 tie six. † The children of Beguai, two thousand fiftie six.
16 † The children of Adin, foure hundred fiftie foure. † The
17 children of Ather, which were of Ezechias, ninetie eight.
18 † The children of Besai, three hundred and twentie three.
19 † The children of Iora, an hundred twelue. † The childre
20 of Hasum, two hundred twentie three. † The children of
21 Geboar, ninetie fiue. † The children of Bethlehem, an hun-
22 dred twentie three. † The men of Netupha, fiftie six. † The
23 men of Anathoth an hundred twentie eight. † The chil-
24 dren of Azmaueth, fourtie two. † The children of Cariathi-
25 arim, Cephira, and Beroth, seuen hundred fourtie three.
26 † The children of Rama and Gabaa, six hundred twentie
27 one. † The men of Machmas, an hundred twentie two.

:: This enumeration of the Israelites, which ascended into Ierusalem, signifieth the Elect which ascend from the militant Chuch to the triumphant.

† The men of Bethel and Hai, two hundred twentie three. 28
† The children of Nebo, fiftie two. † The children of 29
Megbis, an hundred fiftie six. † The children of an other 30
Ælam, a thousand two hundred fiftie foure. † The children of 31
Harim, three hundred twentie. † The children of Lod Hadid 32
and Ono, seuen hundred twentie fiue. † The children of Ie- 33
richo, three hundred fourtie fiue. † The children of Senaa, 34
three thousand six hundred thirtie. † The Priestes: The chil- 35
dren of Iadaia in the house of Iosue, nine hundred seuentie 36
three. † The children of Emmer, a thousand fiftie two. † The 37
children of Phashur, a thousand two hundred fourtie seuen. 38
† The children of Harim, a thousand and seuentie. † The 39
Leuites: The children of Iosue and Cedmiel, the children of 40
Odouia, seuentie foure. † The singing men: The children of 41
Asaph, an hundred twentie eight. † The children of the Por- 42
ters: the children of Sellum, the children of Ater, the chil-
dren of Telmon, the children of Accub, the children of Ha-
tita, the children of Sobai: al an hundred thirtie nine. † The 43
Nathineites: The children of Siha, the children of Hasupha,
the children of Tabbaoth, † the children of Ceros, the chil- 44
dren of Siaa, the children of Phadon, † The children of Le- 45
bana, the children of Hagaba, the children of Accub, † The 46
children of Hagab, the children of Semlai, the children of
Hanan, † The children of Gaddel, the children of Gaher, 47
the children of Raaia, † The children of Rasin, the children 48
of Neeoda, the children of Gazam, † The children of Aza, 49
the children of Phasea, the children of Besse, † The chil- 50
dren of Asena, the children of Munim, the children Ne-
phusim, † The children of Bacbuc, the children of Hacu- 51
pha, the children of Harhur, † The children of Besluth, 52
the children of Mahida, the children of Harsa, † The chil- 53
dren of Bercos, the children of Sisara, the children of The- 54
ma, † The children of Nasia, the children of Hatipha, † The 55
children of the seruants of Salomon, the children of Sotai,
the children of Sophereth, the children of Pharuda, † The 56
children of Iala, the children of Dercon, the children of Ged-
del, † The children of Saphatia, the children of Hatil, the 57
children of Phochereth, which were of Asebaim, the chil-
dren of Ami. † Al the Nathineites, and the children of the 58
seruantes of Salomon, three hundred ninetie two. † And 59
these are they that came vp from Thelmela, Thelharsa, Che-
rub,

rub, and Adon, and Emer. And they could not shew the house of their fathers and their seede, whether they were of
60 Israel. † The children of Dalaia, the children of Tobia, the
61 children of Necoda, six hundred fiftie two. † And of the children of the Priestes: The children of Hobia, the children of Accos, the children of Berzellai, who tooke a wife of the daughters of Berzellai the Galaadite, and was called by their
62 name: † these sought the writing of their genealogie, and :: found it not, and they were cast out of the Priesthood.
63 † And Atherſatha said to them, that they should not eate of the Holie of holies, til there rose a priest learned and perfect.
64 Al the multitude as it were one man, :: fourtie two thousand three hundred sixtie: † beside their men seruantes, & wemen
65 seruantes, which were seuen thousand three hundred thirtie seuen: and among them singing men, and singing wemen two
66 hundred. † Their horses seuen hundred thirtie six, their mules
67 two hundred fourtie fiue, † their cameles, foure hundred thirtie fiue, their asses six thousand seuen hundred twentie.
68 † And of the princes of the fathers, when they entred into the temple of our Lord, which is in Ierusalem, they offered voluntarily vnto the house of our Lord to build it in his place.
69 † According to their abilities, they gaue the expenses of the worke, of gold sixtie one thousand soldes, of siluer fiue thou-
70 sand poundes, & garmentes for the priestes an hundred. † The Priestes therfore & the Leuites, and they of the people, and the singing men, and the porters, and the Nathinaites dwelt in their cities, and al Israel in their cities.

:: Such as say they are priestes and can not shew their vocatiō, must not exercise that function.

.. Al aboue numbred of the tribes of Iuda, Beniamin, & Leui, do not amoūt to 30. thousand three hundred. So in this general number are contained aboue twelue thousand of other tribes, not recited among the rest. as Rabbi Salomoa explicateth the difficultie.

CHAP. III.

An Altar is built for sacrifice, 4 The feast of Tabernacles solemnly celebrated 8. And in the second yeare (after their returne) the Temple is founded With great ioy of the people, and mourning of some.

1 AND now the seuenth moneth was come, and the children of Israel were in their cities: the people therfore
2 was gathered together as it were one man into Ierusalem. † And Iosue the sonne of Iosedec rose vp, and his brethren the Priestes, and Zorobabel the sonne of Salathiel, and his brethren, and they built the altar of the God of Israel, that they might offer on it holocaustes, as it is writen in the law of
3 Moyses the man of God. † And they placed the altar of God vpon his feete, the people of the lands round about putting

::Notwithſtanding the terrour of infideles, Gods ſeruantes toke corage to offer ſacrifice.

them :: in feare, & they offered vpon it holocauſt to our Lord morning and euening. † And they made the ſolemnitie of ra- 4
bernacles, as it is writen, and holocauſt euery day by order according to the præcept, the worke of the day in his day.
† And after theſe thinges the continual holocauſt, as wel in 5
the Calendes, as in al the ſolemnities of our Lord, that were conſecrated, and in al wherein there was offered voluntarily a gift to our Lord. † From the firſt day of the ſeuenth moneth 6
they began to offer holocauſt to our Lord: moreouer the temple of God was not yet founded. † And they gaue money 7
to hewers of ſtones and to maſons: meate alſo and drinke, and oyle to the Sidonians and Tyrians, that they ſhould bring ceder trees from Libanus to the ſea vnto Ioppe, according to that which Cyrus the king of the Perſians had commanded them. † And in the ſecond yeare of their coming to the 8
temple of God in Ieruſalem, the ſecond moneth, began Zorobabel the ſonne of Salathiel, and Ioſue the ſonne of Ioſedec, and the reſt of their brethren the Prieſtes, and the Leuites, and al that were come from the captiuitie into Ieruſalem, and they appoynted Leuites from twentie yeares and vpward, that they ſhould haſten forward the worke of our Lord. † And 9
Ioſue ſtood and his ſonnes, and his brethren, Cedmihel, and his ſonnes, and the children of Iuda, as it were one man, that they might be inſtant vpon them, that did the worke in the
::By the ordinance of Dauid. 1. Par 25
temple of God: the ſonnes of Henadad, and their ſonnes, and their brethren Leuites. † The temple therfore of our Lord 10
being founded by the maſons, the Prieſtes ſtood in their attyre with trumpettes: and the Leuites the children of Aſaph in cymbals, to prayſe God :: by the handes of Dauid the king of
::By their weping they teſtified that the new temple was not ſo excellent as the former. And therfore Aggeus prophecie (c. 2.) can not be vnderſtood of this temple, but of the Church of Chriſt. s Aug. li. 18. ciuit. c. 45.
Iſrael † And they ſang together in hymnes, and confeſſion 11
to our Lord: Becauſe he is good, becauſe his mercie is for euer vpon Iſrael. Al the people alſo made a ſhoute with a lowde crie in prayſing our Lord, becauſe the temple of our Lord was founded. † Verie manie alſo of the Prieſtes and the Le- 12
uites, and the princes of the fathers, & the ancients, that had ſeene the former temple; when they ſaw this temple founded, :: they wept with a lowd voyce: and manie ſhouting in ioy, lifted vp their voyce. † Neither could anie man diſcerne 13
the voice of the crie of them that reioyced, and the voice of the weeping of the people: for one with an other the people ſhowted with a lowd crie, and the voice was heard far of.

CHAP.

CHAP. IIII.

The Schismatical Samaritanes, because they are not admitted to communicate with the Iewes, endeuour to hinder the building of the Temple. 5. Which nuertheles procedeth, al the dayes of king Cyrus. 7. but is hindered by Artaxerxes, til the second yeare of Darius.

1 BVT the enemies of Iuda and Beniamin heard that the
children of the captiuitie built a temple to our Lord the
2 God of Israel. † And coming to Zorobabel, and the princes
of the fathers, they sayd to them: Let vs build with you, be-
cause :: euen as you, so do we seeke your God: Behold we haue
immolated victimes from the dayes of Asor Haddan the king
3 of Assur, which brought vs hither. † And Zorobabel sayd to
them, and Iosue, and the rest of the princes of the fathers of
Israel: It is not for you and vs to build a house to our God,
but we our selues alone wil build to the Lord our God, as
4 Cyrus the king of the Persians hath cõmanded vs. † It came
to passe therfore that the people of the land hindred the
handes of the people of Iuda, and trubled them in building.
5 † And they hyred counselers agaynst them, to destroy theyr
counsel al the dayes of Cyrus the king of the Persians, & vntil
6 the reigne of Darius the king of the Persians † And in the
reigne of Assuerus in the begining of his reigne, they wrote
7 an accusation against the inhabitantes of Iuda and Ierusalem.
† And in the dayes of Artaxerxes Beselam, Mitridates, & Tha-
beel, & the rest that were in theyr counsel writ to Artaxerxes
king of the Persians: and the epistle of the accusation was
writen in Syriake, and was read in the Sirian language.
8 † Reum Beelteem, and Samsai scribe wrote one epistle from
6 Ierusalem to Artaxerxes the king, of this tenure: † Reum
Beelteem, and Samsai scribe, and the rest of their counselers,
the Dinaites, and the Apharsathaceites, the Terphaleites, the
the Apharsaites, the Erchueites, the Babylonians, the Susa-
10 nechaites, the Dieuites, and the Aelamites, † and the rest
of the Gentiles, which Asenaphar the great and glorious
transported: and made them dwel in the cities of Samaria,
and in the rest of the countries beyond the Riuer in peace:
11 († this is the copie of the epistle, which they sent to him)
To Artaxerxes the king, thy seruantes, the men that are be-
12 yond the Riuer, send greeting. † Be it known to the king,
that the Iewes, which came vp from thee to vs, are come into

:: Schismatikes and Heretikes may not be admitted to communicate in sacrifice with Catholiques.

Ierusalem a rebellious and naughtie citie, which they build
making the rampyres thereof, and repayring the walles.
† Now therfore be it knowen to the king, that if that citie 13
shal be built, and the walles therof repayred, they will not
geue tribute, and tolle, & yearly rentes, and this damage wil
come euen to the kinges. † But we mindful of the salt that 14
we haue eaten in the palace, and becausse we count it heynous
to see the kings harmes, therfore we haue sent and certified
the king, † that thou recount in the bookes of the histories 15
of thy fathers, and thou shalt finde writen in the commenta-
ries: and shalt know that that citie is a rebellious citie, and
hurtful to the kinges, and prouinces, and battels are raysed
in it of old time: for the which cause also the citie it selfe was
destroyed. † We certifie the king, that if that citie shal be 16
built, and the walles therof repayred, thou shalt haue no pos-
session beyond the Riuer. † The king sent word to Reum 17
Beelteem, and Samsai scribe, and to the rest that were in their
counsel inhabitantes of Samaria, and to the rest beyond the
Riuer, sending greeting and peace. † The accusation, which 18
you haue sent to vs, was openly read before me. † and I gaue 19
commandment: and they recounted, and haue found, that
that citie of old time rebelleth agaynst the kinges, and sedi-
tions and battels are raysed in it. † For there haue beene also 20
most valiant kinges in Ierusalem, which also had dominion
ouer al the countrie, that is beyond the Riuer. They tooke
also tribute, and tolle, and rentes. † Now therfore heare the 21
sentence: Prohibite ye those men, that that citie be not
built, til it perhaps shal be commanded by me. † See that 22
you doe not negligently accomplish this thing, and by litle
there grow euil agaynst the kinges. † Therfore the copie of 23
the edict of Artaxerxes the king was read before Reum Beel-
teem, and Samsai the scribe, and their counselers: and they
went in hast into Ierusalem to the Iewes, & prohibited them
with arme and strength. † Then was the worke of the house 24
of our Lord in Ierusalem intermitted, and was not done vntil
the second yeare of the reigne of Darius the king of the
Persians.

CHAP. V.

By the exhortation of Aggæus, and Zacharias, the people proceede in building the temple. 3. Which their enimies striuing to hinder, 5. for decision of the cause, both parties write to king Darius.

1 AND there prophecied Aggeus the Prophete, & Zacha-
rias the sonne of Addo, prophecying to the Iewes, that
were in Iewrie and Ierusalem, in the name of the God of
2 Israel. † Then rose vp Zorobabel the sonne of Salathiel, and
Iosue the sonne of Iosedec, and began to build the temple of
God in Ierusalem, and with them the prophetes of God hel-
3 ping them. † But at the same time there came to them Tha-
thanai, who was prince beyond the Riuer, and Stharbuza-
nai, and their counselers: and sayd thus to them: Who hath
geuen you counsel to build this house, and to repayre the
4 walles? † Wherto we answered them, what the names were
5 of the men that were authors of that building. † And :: the
eye of theyr God was set vpon the ancientes of the Iewes,
and they could not inhibite them. And it pleased them that
the matter should be referred to Darius, and then they
6 would satisfie agaynst that accusation. † The copie of the
epistle, which Thathanai prince of the countrie beyond the
Riuer sent, and Stharbuzanai, and his counselers the Arpha-
sacheites, which were beyond the Riuer, to Darius the king.
7 † The word, which they sent him, was writen thus: To Da-
8 rius the king al peace. † Be it knowen to the king, that we
went to Iurie, the prouince, to the house of the great God,
which is in building with stone vnpolished, and timber is
put in the walles: and that worke is in building diligently,
9 and groweth in their handes. † We therfore demanded of
those ancientes, and thus we sayd to them: Who hath geuen
you authoritie to build this house, & to repaire these walles?
10 † Yea and their names we asked of them, that we might
certifie thee: and we writte the names of those men, that are
11 the chiefe amongst them. † And they answered vs these
wordes, sayng: We are the seruantes of the God of heauen &
earth, and we do build a temple, that was built these manie
yeares before, and which a great king of Israel built and set
12 vp. † But after that our fathers prouoked the God of heauen
to wrath, he deliuered them into the handes of Nabucho-
donosor the king of Babylon the Chaldee: this house also
he destroyed, and his people he transported into Babylon.
13 † But in the first yeare of Cyrus the king of Babylon, Cyrus
the king put forth an edict, that this house of God should be
14 built. † For the vessels also of the temple of God, of gold
and of siluer, which Nabuchodonosor had taken out of
the

:: God geuing corege to his seruantes, stricke their enemies with terrour, and so made them cease from hinderuig his worke as they before intended.

the temple, that was in Ieruſalem, and had caried them into the temple of Babylon, Cyrus the king brought forth out of the temple of Babylon, and they were geuen to Saſſabaſar ſo called, whom alſo he appointed the chiefe, † and ſayd 15 to him: Take theſe veſſels, and goe, and put them in the temple, that is in Ieruſalem, and let the houſe of God be built in his place. † Then therfore came this Saſſabaſar, and layd 16 the foundations of the temple of God in Ieruſalem, and from that time vntil now it is in building, and is not yet finiſhed. † Now therfore if it ſeeme good to the king, let him ſearch 17 in the kings librarie, which is in Babylon, whether it hath beene commanded by Cyrus the king, that the houſe of God in Ieruſalem ſhould be built, and let him ſend the kings pleaſure concerning this thing vnto vs.

CHAP. VI.

Darius finding in the regiſter, that Cyrus gaue licence to build the Temple, commandeth that none hinder it. 8. geueth alſo money to wardes the charges, and hoſtes for ſacrifice.

Then Darius the king commanded, and they ſearched in 1 the librarie of the bookes, that were layd vp in Babylon, † and there was found in Ecbatanis, which is a caſtle in the 2 prouince Medena, one volume, and there was ſuch a cõmentarie writen therein: † In the firſt yeare of Cyrus the king: 3 Cyrus the king decreed, that the houſe of God ſhould be built, which is in Ieruſalem, in the place where they immolate hoſtes, and that they lay the foundations ſupporting the height of threeſcore cubites, & the bredth of threeſcore cubites, † three rewes of ſtones vnpoliſhed, & ſo rewe of new 4 timber: and the coſtes ſhal be geuen out of the kings houſe. † Yea & the veſſels of the temple of God, of gold & of ſiluer 5 which Nabuchodonoſor had taken out of the Temple of Ieruſalem, and had brought them into Babylon, let them be reſtored, & brought backe into the temple of Ieruſalem vnto their place, which alſo were put in the temple of God. † Now therfore Thathanai prince of the countrie, that is 6 beyond the Riuer, Sthatubazanai, and your counſelers the Apharſacheites, which are beyond the Riuer, depart farre from them, † and ſuffer that temple of God to be made of 7 the duke of the Iewes, and of their ancientes, that they may build that houſe of God in his place. † Alſo there is cõmand- 8

ment

ment geuen from me what must be done of those ancientes
of the Iewes, that the house of God may be built, to witte,
that of the kings coffer, that is, of the tributes, that are geuen
out of the countrie beyond the Riuer, the charges be dili-
9 gently geuen to those men, lest the worke be hindred. † And
if it shal be necessarie, calues also, and lambes, and kiddes,
for holocaust to the God of heauen, wheate, salt, wyne, and
oyle, according to the rite of the Priestes that are in Ierusa-
lem, let there be geuen them day dy day, that there be no
10 complaynte in any thing. † And let them offer oblations
to the God of heauen, and pray for the life of the kin, and
11 of his children. † By me therfore there is a decree made;
That euerie man, which shal alter this commandement, there
be a beame taken of his house, and set vp, and he be fast
12 hanged vpon it, and his house be confiscate. † And the God,
that hath made his name to dwel there, destroy al kingdomes,
and the people that shal extend theyr hand to resist, & to de-
stroy the house of God, that is in Ierusalē. I Darius haue made
13 the decree, which I wil to be diligently accōplished. † Ther-
fore Thathanai the prince of the countrie beyond the Riuer,
and Sthatbuzani, and his counselers, according to that which
Darius the king had commanded, so did execute it diligently.
14 † And the ancientes of the Iewes built, and prospered accor-
ding to the prophecie of Aggeus the prophet, and of Zacha-
rias the sonne of Addo: and they built and set vp, the God of
Israel commanding, and :: Cyrus commanding, and Darius,
15 and Artaxerxes the kings of the Persians. † And they were
finishing this house of God, vntil the third day of the mo-
neth of Adar, which is the sixth yeare of Darius the king.
16 † And the children of Israel, the Priestes and the Leuites,
and the rest of the transmigration, made the dedication of
17 the house of God in ioy. † And they offered in the dedication
of the house of God, calues an hundred, rammes two hun-
dred, lambes foure hundred, buckgoates for the sinne of
al Israel twelue, according to the number of the tribes of
18 Israel. † And they set the Priestes in theyr orders, and the
Leuites in theyr courses ouer the workes of God in Ierusa-
19 lem, as it is writen in the booke of Moyses. † And the chil-
dren of Israel of the transmigration made the Phase, the
20 fourteenth day of the first moneth. † For al the Priestes and
the Leuites were purified as it were one man: al cleane to

:: The hart of the king is in the hand of our Lord. Prouerb. 21.

immolate the Phase for al the children of the transmigration,
and for theyr brethren the Priestes, and them selues. † And 21
the children of Israel that were returned from the transmigra-
tion, did eate, and al that had separated them selues from
the coinquination of the Gentiles of the earth vnto them,
to seeke our Lord the God of Israel. † And they made the 22
solemnitie of Azymes seuen dayes in ioy, because our Lord
had made them ioyful, and had turned the hart of the king of
Assur to them, that he should helpe theyr handes in the
worke of the house of our Lord the God of Israel.

CHAP. VII.

Esdras, with manie other Priestes and Leuites, ascendeth to Ierusalem to teach, and assist the people. 11. bringing Artaxerxes Edict, declareth it to the people, 27. and geueth thankes to God.

The second part. Esdras instructeth the people.

AND after these thinges in the reigne of Artaxerxes
king of Persians, Esdras the sonne of Saraias, the sonne
of Azarias, the sonne of Helcias, † the sonne of Sellum, the 2
sonne of Sadoc, the sonne of Achitob, † the sonne of Ama- 3
rias, the sonne of Azarias, the sonne of Maraioth, † the sonne 4
of Zarahias, the sonne of Ozi, the sonne of Bocci, † the 5
sonne of Abisue, the sonne of Phinees, the sonne of Eleazar,
the sonne of Aaron the Priest from the begynning. † The 6
same Esdras :: came vp from Babylon, and he was a quicke
scribe in the law of Moyses, which our Lord God gaue to
Israel: and the king gaue him according to the hand of our
Lord his God vpon him al his petition. † And there came vp 7
of the children of Israel, and of the children of the Priestes,
and of the children of the Leuites, and of the singing men,
and of the porters, and of the Nathineites into Ierusalem in
the seuenth yeare of Artaxerxes the king. † And they came 8
into Ierusalem the fifth moneth, that is the seuenth yeare of
the king. † For in the first day of the first moneth he began to 9
goe vp from Babylon, and in the first day of the fifth moneth
he came into Ierusalem according to the good hand of his
God vpon him. † For Esdras prepared his hart to search the 10
law of our Lord, and to doe and to teach in Israel preceptes
and iudgement. † And this is the copie of the epistle of the 11
edict, which king Artaxerxes gaue to Esdras the Priest, the
learned scribe, in the wordes and preceptes of our Lord, and
his ceremonies in Israel. † Artaxerxes the king of kings to 12
Esdras

:: Esdras came with the first from Babylon (2. Esd. 12.) but returned thither and now ascended the second time to Ierusalem.

Esdras the Priest, the most learned scribe of the law of God
13 of heauē, greeting. † It is decreed by me that whōsoeuer it shal
please in my kingdom of the people of Israel, and of the Prie-
14 stes and Leuites, to goe into Ierusalē, let him goe with thee.
† For thou art sent from the face of the king, and of his seuen
counselers, that thou mayst visite Iewrie and Ierusalem in the
15 law of thy God, which is in thy hand. † And that thou maist
carie the siluer & gold, which the king & his counselers haue
voluntarily offered to the God of Israel, whose tabernacle is
16 in Ierusalem. † And al the siluer and gold whatsoeuer thou
shalt finde in al the prouince of Babylon, and the people wil
offer, and of the Priestes that shal voluntarely offer to the
17 house of theyr God, which is in Ierusalem, † take freely, and
bye diligently of this money calues, rammes, lambes, and the
sacrifices and libamentes of them, and offer them vpon the
18 altar of the temple of your God, that is in Ierusalem. † Yea
and if it shal please thee, and thy brethren to doe any thing
with the rest of the siluer and gold, doe ye according to the
19 wil of your God. † The vessels also, which are geuen thee for
the ministerie of the house of thy God, deliuer thou in the
20 sight of God in Ierusalem. † Yea and other thinges wherof
neede shal be for the house of thy God, how much soeuer is
necessarie for thee to spend, thou shalt geue it out of the
21 treasure, and excheker of the king, and from me. † I Artaxer-
xes the king haue appointed and decreed to al the keepers
of the common coffer, that are beyond the Riuer, that what-
soeuer Esdras the Priest, the scribe of the law of God of he-
22 auen, shal aske of you, you geue it without delay, † vnto
an hundred talentes of siluer, and vnto an hundred cores of
wheat, and vnto an hundred bates of wyne, and vnto an
23 hundred bates of oyle, but salt without measure. † Al that
pertayneth to the rite of the God of heauen, let it be geuen
diligently in the house of the God of heauen: lest perhaps
he be angrie agaynst the kingdom of the king, and of his
24 sonnes. † We doe you also to vnderstand concerning al the
Priestes, and Leuites, and the singers, and the porters, the
Nathineites, and ministers of the house of this God, that you
haue no authoritie to put tolle and tribute, and yearlie rentes
25 vpon them. † And thou Esdras according to the wisedom of
thy God, which is in thy hand, appoynt iudges and presiden-
tes, that they may iudge for al the people, that is beyond the

Riuer, that is for them which know the law of thy God, yea and the ignorant teach ye frely. † And euerie one that shal not doe the law of thy God, and the law of thy king diligently, there shal be iudgement of him, either vnto death, or into banishment, or to the confiscation of his substance, or at the least into prison. † Blessed be our Lord the God of our fathers, which hath put this in the kinges hart, that he would glorifie the house of our Lord, which is in Ierusalem, † and hath inclined his mercie toward me before the king and his counselers, and al the mightie princes of the king: and I taking courage by the hand of our Lord my God, which was on me, gathered together out of Israel princes that should goe vp with me. 26 27 28

CHAP. VIII.

Esdras reciteth those that came with him from Babylon. 21. the fast which he appointed. 33. and how they brought the holie vessel into the Temple.

THESE therfore are the princes of the families, and the genealogie of them, that came vp with me in the reigne of Artaxerxes the king out of Babylon. † Of the children of Phinees, Gersom. Of the children of Ithamar, Daniel. Of the children of Dauid, Hattus. † Of the children of Sechenias, the children of Pharos, Zacharias: and with him were numbered an hundred fiftie men. † Of the children of Phahath Moab, Eleoenai the sonne of Zareha, and with him two hundred men. † Of the children of Sechenias, the sonne of Ezechiel, and with him three hundred men. † Of the children of Adan, Abed the sonne of Ionathan, and with him fiftie men. † Of the children of Alam, Isaias the sonne of Athalia, and with him seuentie men. † Of the children of Saphatia, Zebedia the sonne of Michael, and with him eightie men. † Of the children of Ioab, Obedia the sonne of Iahiel, and with him two hundred and eightene men. † Of the children of Selomith, the sonne of Iosphia, and with him an hundred sixtie men. † Of the children of Bebai, Zacharias the sonne of Bebai: and with him twentie eight men. † Of the children of Azgad, Ioanan the sonne of Eccetan, and with him an hundred and ten men. † Of the children of Adonicam, which were the last: and these are their names: Elipheleth, and Iehiel, and Samaias, and with them sixtie men. † Of the children of Begui, Vthai and Zachur, and with them seuentie men. † And I gathered them to 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

the

2: This great number which by Esdras perswasion came from Babylon, signified the great fruict of soules conuerted from sinne by the exhortation of holie preachers. S. Beda li. 2. in Esdra. c. 10.

the riuer, which runneth downe to Ahaua, and we taried there three daies: and I ſought among the people and among the Prieſtes for the children of Leui, and found none there.
16 † Therfore I ſent Eliezer, and Ariel, and Semeias, and Elnathan, and Iarib, and other Elnathan, and Nathan, and Zacharias, and Moſollim princes: and Ioiarib, and Elnathan wiſe
17 men. † And I ſent them to Eddo, which is chiefe in the place of Chaſphia, and I did put in theyr mouth the wordes that they ſhould ſpeake to Eddo, and his brethren the Nathineites in the place of Chaſphia, that they ſhould bring vs mi-
18 niſters of the houſe of our God. † And they brought vs by the good hand of our God vpon vs a moſt learned man of the children of Mocholi the ſonne of Leui the ſonne of Iſrael, and Sarabias and his ſonnes, and his brethren eightene, † and
19 Haſabias, and with him Iſaias of the children of Merari, and his brethren, and his ſonnes twentie. † And al the Nathineites, which Dauid gaue, and the princes for the miniſteries of the Leuites, Natineites two hundred twentie: al theſe
20 were called by theyr names. † And I proclaymed there :: a faſt beſide the Riuer of Ahaua, that we might be afflicted before the Lord our God, and might deſire of him a right way for
21 vs and our children, and al our ſubſtance. † For I was aſhamed to aſke the king ayde and horſemen, that might defend vs from the enemie in the way: becauſe we had ſayd to the king: The hand of our God is vpon al them, that ſeeke him in goodneſſe: and his empire and ſtrength, and furie vpon al
23 them that forſake him. † And we faſted, and beſought our
24 God hereby: and it fel out proſperouſely vnto vs. † And I ſeparated twelue of the chief Prieſtes, Sarabias, and Haſabias,
25 and with them ten of theyr brethren. † And I weyed vnto them the ſiluer and gold, and the conſecrated veſſels of the houſe of our God, which the king had offered and his counſelers, and his princes, and al Iſrael of them, that were found:
26 † and I weyed in theyr handes of ſiluer ſix hundred fiftie talentes, and veſſels of ſiluer an hundred, of gold an hundred
27 talentes: † and cuppes of gold twentie, which had a thouſand ſolides, and two veſſels of the beſt ſhyning braſſe, fayre,
28 as gold. † And I ſayd to them: You are the holie of our Lord, and the veſſels are holie, and the ſiluer and gold, that is volun-
29 tarely offered to our Lord the God of our fathers: † Watch & keepe it, vntil you deliuer it by weight before the princes

:: It ſufficeth not to part from Babylon (that is, from ſinne) but we muſt alſo doe workes of ſatisfaction, and therfore Eſdras here proclamed an extraordinarie faſt to thoſe that were come from captiuitie.

of the Prieſtes, and of the Leuites, and the princes of the families of Iſrael in Ieruſalem, into the treaſure of the houſe of our Lord. † And the Prieſtes and the Leuites receiued the weight of the ſiluer and gold, and of the veſſels, to carie it to Ieruſalem into the houſe of our God. † We therfore did ſette forward from the riuer of Ahaua the twelfth day of the firſt moneth to goe on to Ieruſalem: and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and the lyer in wayte by the way. † And we came to Ieruſalem, and we taried there three dayes. † And in the fourth day the ſiluer was weyed, and the gold, and the veſſels in the houſe of our God by the hand of Meremoth the ſonne of Vrias the Prieſt, and with him Eleazar the ſonne of Phinees, and with them Iozabed the ſonne of Ioſue, and Noadaia the ſonne of Bemai Leuites, † according to the number and weight of al: and al the weight was deſcribed at that tyme. † Yea and the children of the tranſmigration that were come from the captiuitie, offered holocauſtes to the God of Iſrael, calues twelue for al the people of Iſrael, rammes nyntie ſix, lambes ſeuentie ſeuen, buckegoates for ſinne twelue: al for holocauſt to our Lord. † And they gaue the kings edictes to the princes, that were ouerſeers for the king, and the dukes beyond the Riuer, and they aduanced the people and the houſe of God.

30 31 32 33 34 35 36

CHAP. IX.

For mariages and other aſſociation which the Iewes had with Gentiles, Eſdras lamenteth, 5. and confeſſing the peoples iniquitie, prayeth God to conſerue them from vtter deſtruction.

AND after theſe thinges were accompliſhed, the princes came to me, ſaying: The people of Iſrael, and the Prieſts and Leuites :: are not ſeperated from the people of the landes, and from the abhominations of them, to witte, of the Chananeite, and Hetheite, and Pherezeite, and Iebuſeite, and of the Ammonites, and Moabites, and the Ægyptians, and Amorrheites. † For they haue taken of their daughters to them and to their ſonnes, and haue mingled the holie ſeede with the people of the landes. The hand alſo of the princes and magiſtrates hath bene firſt in this tranſgreſſion. † And when I had heard this word, I rent my cloke and my coate, and plucked of the heares of my head and beарde, and ſate

1 2 3

:: Malachias the Prophet complaineth alſo of this fault c. 2. v. 11. threatning Gods puniſhment both to ſuperiors and ſubiectes for not correcting it. v. 12.

4 sate mourning. † And there assembled to me al that feared the God of Israel, for the trangression of them, that were come from the captiuitie, and I sate sorowful, vntil the eue-
5 ning sacrifice. † And at the euening sacrifice I rose out of my affliction, and my cloke and coate being rent I fell vpon my
6 knees, and spred forth my hands to our Lord my God, † And said: My God I am confounded and ashamed to lifte vp my face to thee: because our iniquities are multiplied ouer our
7 head, and our sinnes haue growen euen vnto heauen, † from the dayes of our fathers: yea and we our selues also haue sinned greuously vnto this day, and in our iniquities haue we bene deliuered our selues, and our Kinges, and our Priestes into the hand of the kinges of the landes, and into the sword, and into captuitie, and into spoyle, and into confusion of
8 countenance, as also at this day. † And now as it were a litle, and for a moment was our prayer made before the Lord our God, that a remnant might be left vs, and :: a nayle might be geuen vs in his holie place, and that our God would illuminate our eies, and would geue vs a litle life in our bondage.
9 † Because we are bondmen, and in our bondage our God did not forsake vs, & he inclined mercie vpon vs before the king of the Persians, to geue vs life, and to aduance the house of our God, and to build the desolations therof and to geue vs a
10 hedge in Iuda and Ierusalem. † And now what shal we say, ô our God, after these thinges? because we haue forsaken thy
11 cõmandmẽts, † which thou hast cõmanded in the hand of thy seruantes the propheres, saying: The land, to the which you enter to possesse it, is an vncleane land, according to the vncleannesse of peoples, and of other landes, by the abhominations of them that haue filled it from mouth vnto mouth in
12 theier coinquination. † Now therfore geue not your daughters to their sonnes, and their daughters take not for your sonnes, and doe ye not seeke their peace, and their prosperity for euer: that you may be strengthned, and may eate the goodes that are of the land, and may haue your children
13 heyres for euer. † And after al thinges that come vpon vs in our most wicked workes, and our most great sinne, because thou our God hast deliuered vs from our iniquitie, and hast
14 geuen vs health as it is at this day, † that we shal not turne away, and make frustrate thy commandementes, neither should ioyne matrimonies with the peoples of these abomi-

:: In respect of their great iniquities Esdras presumeth not to aske the conseruation of the whole people, but some reliques or smallest part, as it were a litle post, or a naile of a whole house towards the reedifying therof.

nations

nations. Why art thou angrie with vs vnto vtter destruction, not to leaue vs a remnant vnto saluation? † Lord God of Is- 15
rael thou art iust: because we are leift, which should be saued as at this day. Behold we are before thee in our sinne, for there can be no standing before thee vpon this.

CHAP. X

Esdras calling the people together commandeth them to dismisse the strange wemen, which they haue married: 14 appointing officers to see it executed: 18 and reciteth those which had married such wemen.

ESDRAS therefore thus praying, and beseeching, and wee- 1
ping, and lying before the temple of God, there was gathered to him of Israel an exceeding great companie of men and wemen and children, and the people wept with much lamentation. † And Sechenias the sonne of Iehiel of the chil- 2
dren of Aelam answered, and said to Esdras: We haue transgressed against our God, and haue taken to wiues strange wemen of the peoples of the land: and now if there be penance in Israel vpon this, † let vs make a couenant with the Lord 3
our God, to put away al the wiues, and them that are borne of them, according to the wil of our Lord, and of them that feare the precept of the Lord our God: be it done according to the law. † Arise, it is thy part to discerne, and we wil be 4
with thee: take courage, and doe it. † Esdras therefore rose 5
vp, and adiured the Princes of the Priestes and of the Leuites, and al Israel, that they should doe according to this word, and they sware. † And Esdras rose vp before the house 6
of God, and went to the chamber of :: Iohanan the sonne of Eliasib, and entered into it, he did eate no bread, and dranke no water: for he mourned for the transgression of them, that were come out of the captiuitie. † And there was a proclama- 7
tion sent in Iuda and Ierusalem to al the children of the transmigration, that they should assemble together into Ierusalem. † And euerie one that shal not come within three dayes, 8
according to the counsel of the princes and ancientes, al his substance shal be taken away, and him selfe shal be cast out of the companie of the transmigration. † There assembled 9
therfore al the men of Iuda, and Beniamin into Ierusalem within three dayes, that is the ninth moneth, the twenteth day of the moneth: and al the people sate in the streate of the house of God, trembling for the sinne, and :: the rayne. † And 10
Esdras

Esdras being extraordinarily sent by God, to correct the people, repayreth to the high Priests sonne, by his authoritie calleth the people together, and so procedeth to make reformation. So S. Paul conferred with other Apostles. *Gal. 2*

:: Their sinne was punished

Esdras the Priest arose, and sayd to them: You haue trans-
greſſed, and taken ſtrange wemen to wife, to adde vpon the
11 ſinne of Israel. † And now geue confeſſion to our Lord the
God of your fathers, and doe his pleaſure, and be ſeparated
from the peoples of the land, and from your wiues the ſtran-
12 gers. † And al the multitude anſwered, and ſayd with a lowde
13 voyce: According to thy word vnto vs, ſo be it done. † Neuer-
theleſſe becauſe there is much people, and a tyme of rayne,
and we can not abyde to ſtand without, and it is not a worke
of one day or two (for we haue excedingly ſinned in this
14 thing) † let there be princes appoynted in al the multitude:
and let al in our cities that haue taken ſtrangers to wife, come
at ſette tymes, and with them the ancientes by citie and citie,
and the iudges therof, vntil the wrath of our God be turned
15 away from vs for this ſinne. † Therfore Ionathan the ſonne
of Azahel, and Iaazia the ſonne of Thecua were appoynted
ouer this, and Meſollam and Sebethai Leuites did helpe
16 them: † and the children of the tranſmigration did ſo. And
Esdras the Prieſt, and the men, princes of the families went
into the houſes of theyr fathers, and al by theyr names, and
they ſate in the firſt day of the tenth moneth to ſearch out
17 the matter. † And al the men were fully counted that had
taken ſtrangers to wife, vnto the firſt day of the firſt mos
18 neth. † And there were found of the ſonnes of the Prieſtes
that had taken ſtrangers to wife. Of the children of Ioſue
the ſonne of Ioſedec, and his brethren, Maaſia, and Eliezer,
19 and Iarib, and Godolia. † And they gaue theyr handes to put
away theyr wiues, and to offer for theyr offence a ramme of
20 the flocke. † And of the children of Emmer, Hanani, and
21 Zebedia. † And of the children of Harim, Maaſia, and Elia,
22 and Semeia, and Iehiel, and Ozias. † And of the children of
Pheſhur, Elionai, Maaſia, Iſmael, Nathanael, Iozabed, and
23 Elaſa. † And of the children of the Leuites, Iozabed, and
Semei, and Celaia, the ſame is Calita, Phataia, Iuda, and
24 Eliezer. † And of the ſinging men Eliaſib: and of the porters,
25 Sellum, and Thelem, and Vri. † And of Iſrael, of the chil-
dren of Pharos, Remeia, and Iezia, and Melchia, and Mia-
26 min, and Eliezer, and Melchia, and Banea. † And of the chil-
dren of Aelam, Mathania, Zacharias, and Iehiel, and Abdi,
27 and Ierimoth, and Elia. † And of the children of Zethua,
Elioenai, Eliaſib, Mathania, Ierimuth, and Zabad, and Aziza.

by ouer much rayne. v. 13. And ſo affliction gaue them more feeling of their faultes.

† And of the children of Bebai, Iohanan, Hanamia, Zabbai, 28
Athalai: † And of the children of Bani, Mosollam, and Mel- 29
luch, and Adaia, Iasub, and Saal, and Ramoth. † And of the 30
children of Phahath Moab, Edna and Chalal, Bananias, and
Maasias, Mathanias, Beseleel, Bennui, and Manasse. † And 31
of the children of Herem, Eliezer, Iosue, Melchias, Semeias,
Simeon, † Beniamin, Maloch, Samarias. † And of the children 32 33
of Hasom, Mathanai, Marhatha, Zabad, Eliphelet, Iermai,
Manasse, Semei. † Of the children of Bani, Maaddi, Amram, 34
and Vel, † Baneas, and Badaias, Cheliau, † Vania, Mari- 35 36
muth, and Eliasib, † Mathanias, Mathanai, and Iasi, † and 37 38
Bani, and Bennui, Semei, † and Salmias, and Nathan, and 39
Adaias, † and Mechnedebai, Sisai, Sarai, † Ezrel, and Sele- 40 41
miau, Semeria, † Sellum, Amaria, Ioseph † Of the children 42 43
of Nebo, Iehiel, Mathathias, Zabad, Zabina, Ieddu, and Ioel.
and Banaia. † All these had taken strangers to wife, and there 44
were of them that had borne :: children.

:: Amongst other inconueniences of vnlawful mariages one is that children are borne illegitimate.

THE ARGVMENT OF THE BOOKE OF NEHEMIAS.

Duble title of this booke.

THIS booke *beareth Title both* of *the author* Nehemias, *who writ it, and of* the second booke of Esdras, *who in the former writ the historie of the Israelites after their relaxation from captiuitie, to the building againe of the Temple, with other thinges done the same time. Whereunto Nehemias ioyneth thinges succeding, especially the* new erection of walles and towers about the citie of Ierusalem. *And it may be diuided into three partes. In the two first chapters, he sheweth his compassion of his countries misserie: and his cōming to assist them. In the tenne folowing, he reciteth the good effectes in repayring, and strengthning the citie with walls and people. In the last chapter, the correction of errors & euil maners, which he found amongst them.*

The cōtentes.

S. Iron. Epist. ad Paulin.

Diuided into three partes.

THE

THE BOOKE OF NEHEMIAS.

which also is called: THE SECOND OF ESDRAS.

Chap. I.

Nehemias hearing the miserable state of his countrie men in Iurie, 4. lamenteth, fasteth, and prayeth God for their relief.

The first part. Nehemias his cõmiseration of his countrie.

1 THe wordes of :: Nehemias the sonne of Helchias. And it came to passe in the moneth of Casleu, the twenteth
2 yeare, and I was in Susis the castel. † And Hanani one of my brethren came, him selfe and men of Iuda, and I asked them of the Iewes, that remayned, and were left aliue of the capti-
3 uitie, and of Ieruſalem. † And they sayd to me: They that remayned, and are left of the captiuitie there in the prouince, are in great affliction, and in reproche: and the wal of Ieruſalem is broken downe, and the gates therof are burnt
4 with fire. † And when I had heard these maner of wordes, I sate, and wept, and mourned many dayes: and fasted, and
5 prayed before the face of the God of heauen. † And I sayd: I beseech thee Lord God of heauen, strong, great, and terrible, which keepest couenant & mercie with them that loue thee,
6 and keepe thy cõmandmentes: † let thine eares be harkning, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee this day, night & day for the children of Israel thy seruantes: and I confesse for the sinnes of the children of Israel, in which they haue sinned to thee: I &
7 my fathers house haue sinned, † we haue bene seduced with vanitie, and haue not kept thy commandments, and cerimonies and iudgement, which thou hast commanded to Moy-
8 ses thy seruant. † Remember the word, that thou didst command vnto Moyses thy seruant, saying: When you shal transgresse, I will depresse you into peoples: † and if you returne
9 to me, and keepe my precepts, and doe them, although you shal be led away to the vttermost partes of heauen, thence wil I gather you, and bring you backe into the place, which
10 I haue chosen that my name should dwel there. † And they are thy seruantes, and thy people: whom thou hast redemed
11 in thy great strength, and in thy mighty hand. † I beseech thee Lord, let thine eare be attent to the prayer of thy seruant, and

:: Nehemias *by his legacie*, being sent from a king; *by his name* which signifieth comforter from our Lord; and by *his building* againe the walles of Ieruſalem; prefigured our Sauiour, who was sent from God the Father, himselfe being to become comforter of mankind, and the sender of an other comforter the Holie Ghost, to remaine with his Church. *s. Beda. proleg. in Nehemiam.*

to the prayer of thy seruants, which will feare thy name: and direct thy seruant this day, and giue him mercy before this man. for I was the kings cupbearer

CHAP. II.

Nehemias obtaining commission from king Artaxerxes cometh to Ierusalem: 11. secretly vieweth the broken walles, and ruines of the citie, 17. and exhorteth al the Iewes to the reedifying therof.

AND it came to passe in the moneth of Nisan, the twen- 1
tith yeare of Artaxerxes the king: and there was wine before him, and I lifted vp the wine, and gaue to the king: and I was as it were languishing before his face. † And the 2
king sayd to me: Why is thy countenance sad, whereas I doe not see thee sicke? this is not without cause, but some euil I know not what, is in thy hart. And I was very much and excedingly afrayd: † and I sayd to the king: O king for euer 3
mayst thou liue: why should not my countenance be heauie, because the citie of the house of the sepulchres of my fathers is desolate, and the gates therof are burnt with fire? † And the 4
king sayd to me: For what thing makest thou request? And I prayed the God of heauen, † and I sayd to the king: If it 5
seme good to the king, and if thy seruant do please before thy face, thou send me into Iewrie to the citie of the sepulchre of my father, and I wil build it. † And the king sayd to me, 6
and the Queene that sate by him: Vnto what time wil thy iourney be, and when wilt thou returne? And it pleased before the king, and he sent me: and I appoynted him a time. † And I sayd to the king: If it seme good to the king, let him 7
geue me letters to the gouernours of the country beyond the Riuer, that they conduct me, til I come into Iewrie: † and a 8
letter to Asaph the keeper of the kings' forest, to geue me timber that I may couer the gates of the towre of the house, and the walles of the citie, and the house that I shal enter into. And the king gaue according to the good hand of my God with me. † And I came to the dukes of the countrie 9
beyond the Riuer, and gaue them the kings letters. And the king had sent with me captaynes of soldiers, and horsemen. † And Sanaballat an Horonite, and Tobias a seruant an 10
Ammonite heard it, and :: were greiued with great affliction, that a man was come, which sought the prosperitie of the children of Israel. † And I came to Ierusalem and was there 11

three

:: Infideles & Heretikes are greued, that o thers endeuoure to repayre the ruines of the Church in any countrie.

12 three dayes. † and I arose in the night, I and a few men with me, and I told not anie man what God had put in my hart to doe in Ierusalem, and there was no beast with me, but the
13 beast wheron I sate. † And I went out by the gate of the valley by night, and before the fountayne of the dragon, and to the gate of the dung, and I viewed the wal of Ierusalem broken downe, and the gates therof consumed with fire.
14 † And I passed to the gate of the fountayne, and to the kinges conduite, and there was no place for the beast where on I
15 sat, to passe. † And I went vp by the torrent in the night, and viewed the wal, and going backe I came to the gate of the
16 valley, and returned. † But the magistrastes knew not whither I went, or what I did: yea and to the Iewes, and the Priestes, and the nobles, and the magistrates, and the rest
17 that did the worke vntil then I had shewed nothing. † And I sayd to them: You know the affliction wherin we are, becausse Ierusalem is made desolate, and the gates thereof are consumed with fire: Come, and let vs build the walles of
18 Ierusalem, and let vs be no longer a reproch. † And I shewed them :: the hand of my God, that it was good with me, and the kings wordes, which he had spoken to me, and I sayd: Let vs rise, and let vs build. And their handes were incou-
19 raged in good. † But Sanaballat the Horonite, and Tobias the seruant an Ammanite, and Gosem an Arabian heard of it, and they scorned vs, and despysed vs, and sayd: What is this thing, that you doe? Why do you rebel against the king?
20 † And I answered them, and sayd to them: The God of heauen he helpeth vs, and we are his seruants: let vs rise and build: but you haue no part, nor iustice, nor memorie in Ierusalem.

:: Gods hand was clearly shewed in the effect of obtaining the kings fauourable letters.

CHAP. III.

The High Priest and others beginne to repaire Ierusalem streingthning it With an Vtermost, 19. middle, 28. and innermost Wall With towres and gates.

The second part.

1 AND Eliasib the high Priest arose, and his bretheren the Priestes: and they built the gate of the flocke: they sanctified it, and set the doores therof, and vnto the towre of an hundred cubites they :: sanctified it, vnto the towre of
2 Hananeel. † And besides him did the men of Iericho build,
3 and besides him built Zachur the sonne of Amri. † But the fishgate the children of Asnaa did builde: they couered it,

How the citie was repayred with walles & people.

:: Finishing the gate they dicated it to God's seruice,

being for defence of his holie citie: and so sanctified it.

and set vp the doores therof, and the lockes, and barres. And besides them built Marimuth the sonne of Vrias the sonne of Accas. † And besides him built Mosollam the sonne of 4
Bazachias, the sonne of Merezebel, and besides them built Sadoc the sonne of Baana. † And beside them builded 5
the Thecuenes: but their great men did not put vnder their neckes in the worke of their Lord. † And Ioiada the sonne 6
of Phasea, and Mosollam the sonne of Besodia built the old-gate couered it, and set vp the doores therof, and the lockes, and barres. † And beside them built Meltias a Gabaonite, and 7
Iadon a Meronathite, men of Gabaon and Maspha, for the duke that was in the country beyond the Riuer. † And beside 8
him built Eziel the sonne of Araia a goldsmith: and beside him built Ananias the sonne of a Pigmentarie: and they left Ierusalem vnto the wal of the broder streate. † And beside 9
him built Raphaia the sonne of Hur, prince of the streate of Ierusalem. † And beside them Iedaia the sonne of Haromaph 10
against his house: and beside him built Hattus the sonne of Hasebomia. † The halfe part of the streate built Melchias the 11
sonne of Herem, and Hasub the sonne of Phahath Moab, and the towre of the fornaces. † And beside him built Sellum 12
the sonne of Alohes prince of the halfe part of the streate of Ierusalem, he and his daughters. † And the gate of the valley 13
built Hanun, and the inhabitants of Zanoe: they built it, and sette vp the dores therof, and the lockes, and barres, and a thousand cubites in the wal vnto the gate of the dunghil. † And the gate of the dunghil built Melchias the sonne of 14
Rechab, the prince of the streate of Bethacaram: he built it, and sette vp the dores therof, and the lockes, and barres. † And the gate of the fountayne Sellum builded the sonne 15
of Colhoza, prince of the village of Maspha: he built it, and couered it, and set vp the doores therof, & the lockes, & barres, and the walles of the poole of Siloe vnto the kings garde, and vnto the steppes that goe downe from the citie of Dauid. † After him built Nehemias the sonne of Azboc prince of 16
the halfe part of the streate of Bethsur, as far as ouer against the sepulchre of Dauid, and vnto the poole, that is built with great worke, and vnto the house of the valiants. † After him 17
the Leuites builded, Rehum the sonne of Benni. After him built Hasebias prince of the halfe part of the streate of Ceila in his streate. † After him built their bretheren Bauai the 18
sonne

19 sonne of Enadad, prince of the halfe part of Ceila. † And
beside him built Azer the sonne of Iosue, the prince of Mas-
pha the second measure, against the visiting of the most sure
20 corner. † After him in the mount built Baruch the sonne of
Zachai the second measure, from the corner vnto the gate of
21 the house of Eliasib the high Priest. † After him built Meri-
muth the sonne of Vrias the sonne of Haccus, the secõd mea-
sure, from the gate of the house of Eliasib, as far as the house
22 of Eliasib extended. † And after him built the Priests, men of
23 the champayne of Iordan. † After him built Beniamin & Ha-
sub against their house: & after him built Azarias the sonne of
24 Masias the sonne of Ananias against his house. † After him
built Bennui the sonne of Hanadad the second measure,
from the house of Azarias vnto the bending, and vnto the
25 corner. † Phalel the sonne of Ozi against the bending and
the towre, which appeareth from out of the kings high
house, that is, in the court of the prison: after him Phadaia the
26 sonne of Pharos. † And the Nathineites dwelt in Ophel, as
far as ouer against the gate of waters toward the East, and
27 the towre that stoode out. † After him the Thecuenes buil-
ded the second measure ouer against, from the great and emi-
28 nent towre vnto the wall of the temple. † And vpward to the
gate of horses the Priestes built, euery man against his house.
29 † After them built Sadoc the sonne of Emmer against his
house. And after him built Semaia the sonne of Sechenias,
30 keeper of the East gate. † After him built Hanania the sonne
of Selemia, and Hanun the sonne of Seleph the sixth, the
second measure: after him built Mosollam the sonne of Ba-
rachias, against his treasurie. After him Melchias a gold-
smith sonne vnto the house of the Natheneites, and of them
that sold old stuffe against the iudgement gate, and vnto the
31 vpper chamber of the corner. † And within the vpper cham-
ber of the corner in the gate of the flocke, the goldsmithes
and marchants builded.

CHAP. IIII.

Notwithstanding the enimies rage and oppose against the building of walles, 4. the Iewes build with one hand, and hold their swordes in the other. Nehemias encorageth them, and the worke proceedeth.

1 AND it came to passe, when Sanaballat had heard that
we builded the wal, he was very angrie: and being
moued

moued excedingly he scorned the Iewes. † and sayd before his 2
bretheren, and the multitude of the Samaritanes: What doe
:: It was Gods prouidence that the enemies mocking at the reparation of Ierusalem did not so furiously resist, til the worke was performed: so sometimes heretikes scoffe at the endeuours of poore priestes laboring to restore Catholique religion: but whether they scoffe or rage, Gods holie worke procedeth and prospereth.
:: the sillie Iewes? Wil the gentiles let them alone? Shal they
sacrifice and accomplish in one day? Why, are they able to
build vp the stones out of the heapes of dust, that are burnt?
† Yea Tobias also the Ammanite his neighbour sayd: Let 3
them build: if a fox come vp, he shal leape ouer their stone
wal. † Heare our God, because we are had in dispise: turne 4
the reproch vpon their head, and giue them into dispite in a
Land of captiuitie. † Couer not their iniquitie, and let not 5
their sinne be put out before thy face, because they haue
mocked thy builders. † Therfore we built the wal, and ioyned 6
together the whole vnto the halfe part: and the hart of the
people was prouoked to worke. † And it came to passe, when 7
Sanaballat had heard, and Tobias, and the Arabians, and the
Ammanites, and the Azotians, that the breach of the wal
of Ierusalem was closed vp, and the gates began to be stop-
ped, they were wrath excedingly. † And they were al assem- 8
bled together, to come, and to fight against Ierusalem, and
to prepare embushments. † And we prayed our God, and set 9
watchmen vpon the wal day and night against them. † And 10
Iudas sayd: The strength of him that carrieth is weakened, &
the morter is very much, and we shal not be able to build the
wal. † And our enimies sayd: Let them not know, and let 11
them be ignorant, til we come into the mideſt of them, and
kil them, and make their worke to cease. † And it came to 12
passe, the Iewes that dwelt beside them, coming and telling
vs ten times, out of al places from whence they came to vs,
† I sette the people in a place behind the wal round about in 13
order, with their swordes, and speares, and bowes. † And 14
I looked and rose vp: & I sayd to the princes and magistrates,
and to the rest of the common people: Be not afrayd at their
face: Remember our Lord great and terrible, and fight for
your bretheren, your sonnes, and your daughters, and your
wiues, and your houses. † And it came to passe, when our 15
enimies had heard that it was told vs, God defeted their
counsel. And we returned al to the walles, euery man to his
worke. † And it came to passe from that day, the halfe part 16
of their yongmen did the worke, and halfe was ready to
battel, and speares, & sheilds, and bowes, and cotes of mayle,
and the princes behind them in al the house of Iuda † of 17

them

them that built in the wal, and that carried burdens, and that laded them: with one of his hands he did the worke, & with
18 the other he held a sword: † for euery one of the builders was girded with a sword about his reynes. And they builded,
19 and sounded with the trumpet nere me. † And I sayd to the princes, and to the magistrates, & to the rest of the common people: The worke is great and broad, and we are sepe-
20 rated in the wal one far from an other: † in what place soeuer you shal heare the sound of the trumpet, thither runne toge-
21 ther vnto vs: our God wil fight for vs. † And let vs our selues doe the worke: and let the halfe part of vs hold speares from
22 the rysing of the morning, til the starres appeare. † At that time also I sayd to the people: Let euery man with his seruant tarry in the middes of Ierusalem, and let there be courses
23 among vs by day and night to worke. † And I and my bretheren, and my seruants, and the watchmen, that were behinde me, did not put of our clothes: euery man was made bare only to washing.

CHAP. V.

Nehemias blameth couetous richmen, for oppressing the poore. 14. *himselfe geueth largely of his owne to the needie.*

1 AND there was ::a great crie of the people, and of their
2 wiues against their brethren the Iewes. † And there were that said: Our sonnes and our daughters are verie manie: let vs take corne for the price of them, and let vs eate, and
3 liue. † And there were that sayd: Let vs pledge our fieldes, and vineyardes, and our houses, and let vs take corne in fa-
4 mine. † And others sayd: Let vs borow money for the kings
5 tributes, and let vs giue our fields and vineyardes, † and now as the flesh of our bretheren, so is our flesh: and as their children so also our children. behold we subdew our sonnes, and our daughters into bondage, and our daughters there are bond wemen, neither haue we wherewith they may be redemed, and our fieldes and our vineyardes other men doe pos-
6 sesse. † And I was exceding angrie, when I had heard their crie
7 according to these wordes. † And my hart thought with my selfe: and I rebuked the princes and magistrates, and sayd to them: Do you euery one exact vsuries of your brethen? and
8 I gathered against them a great assemblie, † and I sayd to them: We as you know, haue redemed our bretheren the

::S Beda in his time lamented that some spiritual Superiors neglected to feede their flock, either their spiritually or temporally, and yet exacted temporal reuenewes, and oppressed the poore people. *li. 3. c. 21 in Esd.* How much more may we with him, wish an other Nehemias, that is a *comforter from our Lord* to correct

this fault, & to relecue poore Catholiques distressed?

Iewes, that were sold to the gentiles, according to our abilitie: and wil you therfore sel your bretheren, and shal we redeme them? And they held their peace, neither did they find what to answer. † And I sayd to them: The thing is not good, 9
which you doe: why walke you not in the feare of our God, lest we be vpbrayded with al the gentiles our enimies? † I also 10
and my bretheren, and my seruantes, haue lent money and corne to very manie: let vs not aske this againe in common, let vs remitte them the debt, that is dewe to vs. † Restore ye 11
to them their fieldes this day, and their vineyards, and their oliuets, and their houses: yea the hundreth part also of money, corne, wine and oyle, which you were wont to exact of them, giue it rather for them. † And they sayd: We wil restore, and 12
we wil seeke nothing of them: and we wil do so as thou speakest. And I called the Priestes, and adiured them, to do according to that which I had sayd. † Moreouer I shooke 13
my bosome, and sayd: God so shake euery man, that shal not accomplish this word, out of his house, and out of his labours, so be he shaken out, and made emptie. And al the multitude sayd: Amen. And they praysed God. And the people did as it was sayd. † And from that day, wherin the king com- 14
mended me to the duke in the land of Iuda, from the twenteth yeare til the two & thirteth yeare of Artaxerxes the king for twelue yeares, I and my bretheren did not eate the yearly allowance, that was dewe to the dukes. † But the former 15
dukes, that had bene before me, burdened the people, and tooke of them in bread, and wine, and money euery day fourtie sicles: yea and their officers oppressed the people. But I did not so for the feare of God. † Yea I builded rather in 16
the worke of the wal, and field I bought not, and al my seruantes were gathered together to the worke. † Tke Iewes 17
also and the magistrates an hundred fiftie men, and they that came to vs out of the nations, that were round about vs were at the table. † And there was prepared for me day by day one 18
oxe, six chosen rammes, beside foules, and within ten dayes diuers wines, & many other things did I giue. Moreouer also the yearly allowance of my dukedome I sought not, for the people was very much empouerished. † Remember me my 19
God to good, according to al things, which I haue done to this people

:: A right propertie of a true pastor, to do that good which he preacheth to others. *S. Beda ibidem.*

::A good conscience hath great confidence in God and iustly hopeth for reward.

CHAP.

CHAP. VI.

The enemies guilfully offer to make league with the Iewes 3. but Nehemias procedeth in building the walles: 16. and al bordering nations feare them.

1 AND it came to paſſe, when Sanaballat had heard, and Tobias, and Goſſem the Arabian, and the reſt of our enimies, that I did build the wal, and there was no breach remayning in it (how beit at that time I had not put the doo-
2 res in the gates) † Sanaballat and Goſſem ſent to me, ſaying: Come, and :: let vs make a league together in the villages, in
3 the field of Ono: But they thought to doe me euil. † I ſent therfore meſſengers to them, ſaying: I am doing a great worke, and I can not goe downe, leſt perhaps it be neglected
4 when I ſhal come, and deſcend to you. † But they ſent to me according to this word, foure times: and I anſwered them
5 according to the former word. † And Sanaballat ſent his ſeruant to me the fifth time according to the former word, and he had a letter in his hand written in this maner: Among the Gentiles it is heard, and Goſſem hath ſayd, that thou and the Iewes meane to rebel, and therfore thou buildeſt the wal, and wil aduance thy ſelfe king ouer them: for which
7 cauſe † thou haſt ſette vp prophettes alſo, which ſhould preach of thee in Ieruſalem, ſaying: There is a king in Iurie: The king wil heare of theſe thinges: therfore come now, that
8 we may take counſel together. † And I ſent to them, ſaying: It is not done according to theſe words, which thou ſpeakeſt:
9 for thou frameſt theſe things of thine owne hart. † For al theſe terrified vs, thinking that our hands would ceaſe from the worke, and we would leaue of. For which cauſe I did
10 the more ſtrengthen my hands: † and I entred into the houſe of Samaia the ſonne of Dalaia the ſonne of Metabeel ſecretly, who ſayd: Let vs conſult with our ſelues in the houſe of God in the middes of the temple: and Let vs ſhutte the doores of the temple becauſe they wil come to kil thee,
11 and in the night they wil come to ſlea thee. † And I ſayd: Doth any man that is like vnto me flee? and who being as I am, wil goe into the temple, and liue? I wil not goe in.
12 † And I vnderſtood that God had not ſent him, but as it were prophicying he had ſpoken to me, and Tobias, and Sa-
13 naballat had hyred him. † For he had taken a price, that I being terrified ſhould do it, and ſinne, and they might haue

:: When heretikes & other aduerſaries of the Church finde themſelues not able to ſuppreſſe Catholiques, they offer conditions of peace, and liberty to al. ſo when proteſtates beganne & where they are weake, they would haue none perſecuted for anie opinions in religion; but where they are ſtrōg they hardly grant toleration to Catholiques,

some euil to vpbraid me withal. † Remember me Lord for 14
Tobias and Sanaballat, according to such their workes. Yea
and Noadias the prophete, and the rest of the prophetes that
terrified me. † But the wal was finished the fiue and twenteth 15
day of the moneth of Elul, in two and fiftie dayes. † It came 16
to passe therfore when al our enimies had heard it, that al
nations which were round about vs, feared, & were dismayed
within them selues, and knew that this worke was done of
God. † But in those dayes also many letters of the principal 17
Iewes were sent to Tobias, and from Tobias there came to-
them. † For there were many in Iurie sworne vnto him, be- 18
cause he was the sonne in law of Sechenias the sonne of Area,
and Iohanan his sonne had taken the daughter of Mosollam
the sonne of Barachias. † Yea and they praysed him before 19
me, and they reported my words vnto him: and Tobias sent
letters to terrifie me.

CHAP. VII.

Nehemias appointeth Watchmen in Ierusalem, 5. and calling the people together reciteth the number of those, which came first from Babylon. 68. likewise of their cattel, 70. and the giftes of certaine chiefe men toward the reparations.

AND after the wal was built, & I had put on the doores, 1
and numbred the porters, and singing men, and Leuites:
† I commanded Hanani my brother, and Hananias prince of 2
the house of Ierusalem (for he semed as it were a true man,
and one that feared God aboue the rest) † and I sayd to them: 3
Let not the gates of Ierusalem be opened vntil the heate of
the sunne. And when they yet stood by, the gates were shut,
and barred: and I sette :: watchmen of the inhabitants of
Ierusalem, euery one by their courses, and euery man against
his house. † And the citie was exceding large and great, and 4
the people few in the middes therof, & there were no houses
built. † But God gaue me in my hart, and I assembled the 5
princes and magistrates, and common people, that I might
number them: and I found a booke of the number of them,
that came vp first, and there was found written in it:
† These are the children of the prouince, which came vp 6
from the captiuitie of them that were transported, whom
Nabuchodonosor the king of Babylon had transported, and
returned into Iurie, euery one into his owne citie. † They 7

:: Three special defences of a citie, are the strength of walles, shutting and opening the gates in due time, & diligēt watchmen: so to the custodie of faithful soules three thinges are necessarie; the grace of

that

that came with Zorobabel, Iosue, Nehemias, Azarias, Raha-
mias, Nahamani, Mardochæus, Belsam, Mespharath,
Begoai, Nahum, Baana. The number of the men of the peo-
8 ple of Israel. † The children of Pharos, two thousand an
9 hundred seuenty two. † The children of Saphatia, three hun-
10 dred seuentie two. † The children of Area, six hundred fiftie
11 two. † The children of Phahathmoab of the children of Iosue
12 and Ioab, two thousand eight hundred eightene. † The chil-
13 dren of Aelam, a thousand two hundred fiftie foure † The
14 children Zethua, eight hundred fourtie fiue. † The childeren
15 of Zachai, seuen hundred sixtie. † The childeren of Bannui,
16 six hundred fourtie eight. † The children of Bebai, six hun-
17 dred twentie eight. † The children of Azgad, two thousand
18 three hundred twentie two. † The childeren of Adonicam, six
19 hundred sixtie seuen. † The children of Beguai, two thou-
20 sand sixtie seuen. † The childeren of Adin, six hundred fiftie
21 fiue. † The childeren of Ater, childeren of Hezecias ninetie
22 eight. † The childeren of Hasem, three hundred twentie
23 eight. † The children of Besai, three hundred twentie foure.
24 25 † The children of Hareph, an hundred twelue † The chil-
26 dren of Gabaon, nyntie fiue. † The childeren of Betlehem,
27 and Netupha, an hundred eightie eight. † The men of Ana-
28 thoth, an hundred twentie eight. † The men of Bethazmoth,
29 fourtie two. † The men of Cariathiarim, Cephira, and Beroth
30 seuen hundred fourtie three. † The men of Rama and Geba,
31 six hundred twentie one. † The men of Machmas, an hun-
32 dred twentie two. † The men of Bethel and Hai, an hundred
33 twentie three. † The men of an other Nebo, fiftie two.
34 † The men of an other Aelam, a thousand, two hundred fiftie
35 foure. † The childeren of Harem, three hundred twentie.
36 The childeren of Iericho, three hundred fourtie fiue. † The
37 childeren of Lod Hadid and Ono, seuen hundred twentie
38 one. † The childeren of Senaa, three thousand nine hundred
39 thirtirie. † The Priests: The children of Idaia in the
40 house of Iosue, nine hundred three. † The childeren of
41 Emmer, a thousand fiftie two. † The childeren of Phashur, a
42 thousand two hundred fourtie seuen. † The children of
43 Arem, a thousand seuentene. The Leuites: † The children
44 of Iosue & Cedmiel, the children † of Cenia, seuentie foure:
45 The singing men: † the childeren of Asaph, an hundred
46 fourtie eight. † The porters: The childeren of Sellum, the

God, due re-
gard of the
outward sen-
ses, and conti-
nual watch a-
gainst our in-
visible ene-
mies.

childeren of Ater, the childeren of Telmon, the childeren of Accub, the childeren of Hatita, the childeren of Sobai: an hundred thirtie eight. † The Nathineites: The childeren of 47
Soha, the childeren of Hasupha, the childeren of Tebbaath, † the childeren of Ceros, the childeren of Siaa, the childeren 48
of Phadon, the childeren of Lebana, the childeren of Haguba, the childeren of Seimai, † the childeren of Hanan, the 49
childeren of Geddel, the childeren of Gaher, † the childeren 50
of Raaia, the childeren of Rasin, the childeren of Necoda, † the childeren of Gesem, the childeren of Aza, the childeren 51
of Phasea, † the childeren of Besai, the childeren of Munim, 52
the childeren of Nephussim, † the childeren of Bacbuc, the 53
childeren of Hacupha, the childeren of Harur, † the childe- 54
ren of Besloth, the childeren of Mahida, the childeren of Harsa, † the childeren of Bercos, the childeren of Sisara, the 55
childeren of Thema, † the childeren of Nasia, the childeren 56
of Hatipha, † the childeren of the seruantes of Salomon, the 57
childeren of Sotai, the childeren of Sophereth, the childeren of Pharida, † the childeren of Iahala, the childeren of Darcon, 58
the childeren of Ieddel, † the childeren of Saphia, the 59
childeren of Hatil, the childeren of Phohereth, who was borne vnto Sabaim, the sonne of Amon. † Al Natheneites, 60
and the childeren of the seruantes of Salomon, three hundred nyntie two. † But these be they which came vp from Thel- 61
mela, Thelharsa, Cherub, Addon, and Emmer: and could not shew the house of their fathers, and their seed, whether they were of Israel. † The children of Dalaia, the childeren of To- 62
bia, the childeren of Necoda, six hundred fourtie two. † And 63
of the Priests, the childeren of Habia, the childeren of Accos, the childeren of Berzellai, who tooke a wife of the daughters of Berzellai a Galeadite, and he was called by their name. † These sought their writing in the register, and found 64
it not: & they were cast out of the Priesthood. † And Ather- 65
satha said to them, that they should not eate of the Holies of holies, vntil there stood vp a Priest learned and cunning. † Al 66
the multitude as it were one man fourtie two thousand three hundred sixtie, † beside their men seruants and wemen ser- 67
uantes, which were seuen thousand three hundred thirtie seuen: and among them singing men, & singing wemen, two hundred fourtie fiue. † Their horses, two hundred fourtie six 68
their mules two hundred fourtie fiue, † their camels, foure 69
hun-

hundred thirtie fiue, asses six thousand seuē hundred twentie.

Hitherto is reported What was written in the Register. From this place forward goeth on in order the historie of Nehemias.

70 † And certaine of the princes of families gaue vnto the worke. Athersatha gaue into the treasure of gold a thousand drachmas, phials fiftie, tunikes for Priestes fiue hundred
71 thirtie. † And of the princes of families there gaue into the treasure of the worke of gold, twentie thousand drachmas,
72 and of siluer two thousand two hundred pound. † And that which the rest of the people gaue, of gold twentie thousand drachmas, and of siluer two thousand pound, and tunikes for
73 Priestes sixtie seuen. † And the Priestes, and Leuites, and porters, and singing men, and the rest of the common people, and the Nathineites, and al Israel dwelt in their cities. And the seuenth moneth was come: and the childeren of Israel were in their cities.

S. Ierom here noteth whēce he receiued eech part of this booke, which is al Canonical Scripture being al alike so declared by the Church.

CHAP. VIII

Esdras readeth the law before the people 9. Nehemias conforteth them. 13. They celebrate the feast of tabernacles seuen dayes: 13. & of collection the eight day.

1 AND al the people was gathered togethor as it were one man to the streate, which is before the water and they sayd to Esdras the scribe, that he should bring the booke of the law of Moyses, which our Lord had commanded Israel.
2 † Esdras therfore the priest :: brought the law before the multitude of men and wemen, and al that could vnderstand,
3 in the first day of the seuenth moneth. † And he read it playnly in the streate that was before the water gate, from morning vntil midday, in the presence of the men, and wemen, and of these that vnderstood: and the eares of al the
4 people were attent to the booke. † And Esdaas the scribe stood vpon a steppe of wood, which he made to speake vpon: and there stood by him Mathathias, and Semeia, and Ania, and Vria, and Helcia, and Maasia, on his right hand: and on the left: Phadaia, Misael, and Melchia, and Hasum,
5 and Hasbadana, Zacharia, and Mosollam. † And Esdras opened the booke before al the people: for he appeared aboue al the people: and when he had opened it, al the people
6 stood. † And Esdras blessed our Lord the great God: and al the people answred: Amen, amen: lifting vp their handes, and
7 they bowed, and adored God flatte on the earth. † Mocr-

:: The people requested Esdras, to *bring the booke* of the law, and he *brought it*, neither is there anie mention that he writte the whole law out of his memorie or by miracle: which maketh it probable that al copies were not burned or lost, but some reserued by Ieremias, Ezechiel, Daniel, Aggeus, Zacharias, or by him selfe or others out of which he collected one intire

ouer Iosue, & Bani, and Serebia, Iamin, Accub, Septhai, Odia, Maasia

volume correcting faultes committed by scribes, & adding some thinges for explication sake & supplement of the historyes: and that either by tradition or reuelation.

Maasia, Celita, Azarias, Iozabed, Hanan, Phalaia: Leuites made silence in the people to heare the law: and the people stoode in their degree. † And they read in the booke of the law of God distinctly and playnly, for to vnderstand: and they vnderstood when it was read. † And Nehemias said (the same is :: Athersatha) and Esdras the Priest and scribe, and the Leuites interpreting to al the people: It is a day sanctified to the Lord our God, mourne ye not, and weepe not For al the people wept, when they heard the wordes of the law. † And he said to them: Goe, eate fat thinges, and drinck the sweete wine, and send portions to them, that haue not prepared for them selues: because it is one holie day of our Lord, and be not sadde: for the ioy of our Lord is our strength. † And the Leuites made silence in al the people, saying: Hold your peace, because the day is holie, and be not sorowful. † Therefore al the people went to eate and drinck, and to send portions, and to make great ioy: because they vnderstood the wordes, that he had taught them. † And in the second day were gathered the princes of the families of al the people, the Priests and Leuites to Esdras the scribe, that he should interpret vnto them the wordes of the law. † And they found written in the law, that our Lord commanded in the hand of Moyses, that the children of Israel should dwel in tabernacles, on the solemne day, the seuenth moneth: † and that they should proclame and publish a voice in al their cities, and in Ierusalem, saying: Goe ye forth into the mount, and fetch branches of the oliue tree, and branches of the most fayre tree, branches of the mirtle tree, and boughes of the palme trees, and branches of the thicke leaued tree, that tabernacles may be made, as it is written. † And the people went forth, and brought. And they made them selues tabernacles euery man in his house toppe, and in his courtes, and in the courtes of the house of God, and in the streate of the water gate, and in the streate of the gate of Ephraim † Therefore al the church of them, that were returned from the captiuitie, made tabernacles, and dwelt in tabernacles. For from the daies of Iosue the sonne of Nun the children of Israel had not done it in such sort, vntil that day: and there was exceeding great ioy. † And he reade in the booke of the law of God day by day, from the first day til the last, and they made the solemnitie seuen dayes, & in the eight day a collect according to the rite.

:: *Athersatha principatu*, by reason of his fauour with king Artaxerxes. *chap. 2.*

1. *Esd. 8*

CHAP.

CHAP. IX.

The people repenting in fasting and sackcloth, put away their wiues of strange nations. 5. Esdras confesseth Gods benefites, and the peoples ingratitude. 32. prayeth for them, and maketh league with God.

1 AND in the foure and twenteth day of the moneth the children of Israel came together in fasting and sacke-
2 clothes, and earth vpon them. † And the seede of the children of Israel was :: seperated from euerie strange childe: and they stood, and confessed their sinnes, and the iniquities of
3 their fathers. † And they rose vp to stand: and they read in the volume of the law of our Lord their God, foure times in a day, and foure times they confessed, and adored our Lord
4 their God. † And there arose vpon the steppe of the Leuites Iosue, and Bani, Cedmihel, Sabania, Bonni, Sarebias, Bani, and Chanani: and they cried with a lowde voice to our Lord their
5 God. † And the Leuites Iosue and Cedmihel, Bonni, Hasebnia, Serebia, Odaia, Sebnia, and Phathahia, said: Arise, Blesse our Lord your God from eternitie to eternitie: and let them blesse
6 the high name of thy glorie in al blessing & praise. † Thou the same o Lord, alone thou hast made heauen, & al the host thereof: the earth & al thinges that are in it: the seas and al thinges that are therin: and thou dost giue life to al these thinges, and
7 the host of heauē adoreth thee. † Thou the same o Lord God, which didst choose Abram. & broughtest him out of the fire
8 of the Chaldees, and gauest him the :: name Abraham. † And thou didst finde his hart faithful before thee: and thou madest a couenante with him, that thou wouldest geue him the land of the Chananite, of the Hetheite, and of the Amorrheite, and of the Pherezeite, and of the Iebusite, & of the Gergeseite, to geue vnto his seede: and thou hast fulfilled thy wordes, be-
9 cause thou art iust. † And thou sawest the affliction of our fathers in Ægypt: & their crie thou didst heare vpon the Read
10 sea. † And thou gauest signes & wonders in Pharao, and in al his seruants, and in al the people of his land: for thou didst know that they had done proudly against them: and thou ma-
11 dest thyself a name, as also at this day. † And thou didst diuide the sea before them, and they passed through the midst of the sea in drie land: but their persecutors thou threwest into the
12 depth, as a stone into the rough waters. † And in a piller of a cloude thou wast their leader by day, and in a piller of fire

:: True repentance requireth workes of penance, & especially the remouing of occasions of sinne: as seperation from euil companie abandoning of euil cogitations, and of much wordly pleasure.

:: Changing of names importeth some beneficial mysterie. Gen. 17.

by night, that the way might appeare to them, by the which they went. † To mount Sinai also thou didst descend, and spakest with them from heauen, and thou gauest them right iudgements, and the law of truth, ceremonies, and good preceptes. † Thy sanctified Sabbath thou didst shew them, and the commandements, and ceremonies, and the law thou didst command them in the hand of Moyses thy seruant. † Bread also from heauen thou gauest them in their hunger, and water out of the rocke thou didst bring forth to them thirsting, and thou saidest to them that they should enter in, and possesse the land, vpon which thou didst lift vp thy hand to deliuer it them. † But they and our fathers did proudly, and hardned their neckes and heard not thy cómandements. † And they:: would not heare, and they remembred not thy merueylous workes which thou hast done to them. And they hardned their neckes, and gaue the head to returne to their seruitude, as it were by contention. But thou a propitious God, and gratious, and merciful, long suffering and of much compassion, didst not forsake them. † Yea and when they had made to them selues a molten calfe, and had said: This is thy God, which brought thee out of Ægypt: and they did great blasphemies. † But thou in thy manie mercies didst not leaue them in the desert: the piller of the cloude departed not from them by day to lead them into the way, and the piller of fire by night to shew them the way by which they should goe. † And thou gauest them thy good spirite, which should teach them, and thy Manna thou didst not withhold from their mouth, and thou gauest them water in thirst. † Fourtie yeares didst thou feede them in the desert, and nothing was wanting to them, their garmentes waxed not old, and their feete not worne. † And thou gauest them kingdomes, and peoples, and didst part lottes vnto them: and they possessed the land of Sehon, and the land of the king Hesebon, and the land of Og the king of Basan. † And thou didst multiplie their children as the starres of heauen, & brought them to the land wherof thou hadst said to their fathers, that they should enter and possesse it. † And the children came, and possessed the land, and thou didst humble before them the inhabiters of the land, the Chananeites, and gauest them into their hand, and their kinges, and the peoples of the land, that they might doe to them as it pleased them. † They therfore tooke the

::Free wil in sinners.

Num 14.

fensed

fenſed cities and fatte ground, and poſſeſſed houſes ful of al goodes: ceſternes made by others, vineyardes, and oliuetes, & manie trees that bare fruite: and they did eate, and were filled, and became fatte, and abounded with delicious thinges
26 in thy great goodnes. † But they prouoked thee to wrath, & departed from thee, and threw thy law behind their backes: & they killed thy prophetes, which admoniſhed them erneſt-
27 ly to returne to thee: and they did great blaſphemies. † And thou gaueſt them into the handes of their enemies, and they afflicted them. And in the time of their tribulation they cried to thee, & thou from heauen didſt heare, and according to thy manie cõpaſſions gaueſt them ſauiours, that ſhould ſaue them
28 from the hand of their enemies. † And when they had reſted, they returned to do euil in thy ſight: & thou didſt leaue them in the hand of their enemies, and they poſſeſſed them. And they returned, & cried to thee: & thou heardeſt from heauen,
29 and deliueredſt thẽ in thy mercies, manie times. † And thou didſt admoniſh them that they ſhould returne to thy law. But they did proudly, & heard not thy cõmandmentes, and ſinned in thy iudgementes, which a man ſhould do, and ſhal liue in them, and they gaue the reuolting ſhoulder, and hardned
30 their necke, neither did they heare. † And thou didſt prolong manie yeares ouer them, and didſt teſtefie to charge them in thy ſpirit by the hand of thy Prophetes: and they heard not, and thou didſt deliuer them into the hand of the
31 peoples of the nations. † But in thy very many mercies thou madeſt them not into conſumption, neither didſt thou forſake them: becauſe a God of compaſſions and gratious art
32 thou. † Now therfore O our God, great, ſtrong, and terrible, keeping couenant and mercie, turne not away from thy face al the labour, which hath found vs, our Kinges, and our Princes, and our Prieſts, and our Prophetes, and our fathers, and al the people from the daies of the king of Aſſur, vntil
33 this day. † And thou art iuſt in al thinges, that haue come vpon vs: becauſe thou haſt done truth, but we haue done
34 wickedly. † Our Kinges, our Princes, our Prieſtes, and our fathers haue not done thy law, and haue not attended thy commandmentes, and thy teſtimonies which thou haſt te-
35 ſtified among them. † And they in their reignes, and in thy manifold goodnes, which thou gaueſt them, and in the land moſt large and fatte, which thou didſt deliuer in their

ſight, ſerued not thee, nor returned from their moſt wicked deuiſes. † Behold we our ſelues this day are bondmen: and 36
the land, which thou gaueſt our fathers, that they ſhould eate the bread therof, and the good thinges that are therof, and our ſelues are ſeruantes in it. † And the fruites therof are 37
multiplied to the kinges, whom thon haſt ſette ouer vs for our ſinnes, and they haue dominion ouer our bodies, and ouer our beaſtes, according to their wil, and we are in great tribulation. † Therfore vpon al theſe thinges we our ſelues 38
make a couenant, and write, and our Princes, our Leuites, and our Prieſtes ſigne it.

CHAP X.

Manie, in name of al, ſubſcribe to the couenant made with God. 30. Namely not to marrie with ſtrangers, 31. to keepe the Sabbath day, and the ſeuenth yeare. 32. To pay oblations, 35. Firſt fruites, 38. and Tithes.

AND the ſubſcribers were Nehemias, Atherſatha the 1
ſonne of Hachelai, and Sedecias, † Saraias, Azarias, Ie- 2
remias, † Pheſhur, Amarias, Melchias, † Hattus, Sebenia, 3. 4.
Melluch, † Harem, Merimuth, Obdias, † Daniel, Genthon, 5. 6.
Baruch, † Moſollam, Abia, Miamin, † Maazia, Belgai, 7. 8.
Semeia: theſe were Prieſtes. † Moreouer Leuites, Ioſue the 9
ſonne of Azanias, Bennui of the children of Henadad, 10
Cedmihel, † And their bretheren, Sebenia, Odaia, Ce- 11
lita, Phalaia, Hanan, † Micha, Rohob, Haſebia, † Zachur, 12
Serebia, Sabania, † Odaia, Bani, Baninu. † The heades of 13
the people, Pharos, Phahathmoab, Aelam, Zethu, Bani, 14
† Bonni, Azgad, Bebai. † Adonia, Begoai, Adin, † Ater, 15 16
Hezecia, Azur, † Odaia, Haſum, Beſai, † Hareph, Anathoth, 17 18
Nebai. † Megphias, Moſollam, Hazir, † Mezſibel, Sadoc, 19 20
Iedua. † Pheltia, Hanan, Anai † Oſee, Hanania, Haſub, 21
† Alohes, Phalea, Sobec, † Rehum, Haſebna, Maaſia, 22. 23
† Echaia, Hanan, Anan, † Melluch, Haran, Baana: 24. 25.
† And the reſt of the people, Prieſtes, Leuites, Por- 26. 27.
teres, and ſinging men, Nathineites, and al that ſeperated 28
them ſelues from the peoples of the landes to the law of God, their wiues, their ſonnes, and their daughters. † Al that 29
could vnderſtand promiſing for their bretheren, their princes, and they that came to promiſe, and ſweare that they would walke in the law of God, which he gaue in the hand of Moyſes the ſeruant of God, that they would do & kepe al the
command-

cõmandments of the Lord our God, and his iudgementes and
30 his ceremonies. † And that we would not geue :: our daughters to the people of the land, and their daughters we would
31 not take to our sõnes. † The peoples of the land, which bring in things to sel,& al thinges to be vsed,to sel them on the Sabbath day, we wil not take it of them in the Sabbath, and in the sanctified day. And we will let passe the seuenth yeare, and
32 the exaction of euerie hand. † And we wil ordayne preceptes vpon our selues, to giue the third part of a sicle euerie yeare
33 to the worke of the house of our God, † to the loaues of propositiõ, and to the continual sacrifice, and for a continual holocaust in the Sabbathes, in the Calendes, in the Solemnities, and in the sanctified, and for sinne: that propitiation may be made for Israel, and vnto al vse of the house of our
34 God. † We therfore did cast lotes concerning the oblation of wood betwen the Priestes, and the Leuites, and the people, that it should be brought into the house of our God by the houses of our fathers at set times, from yeare to yeare: that it might burne vpon the altar of the Lord our God, as it is writ-
35 ten in the law of Moyses: † And that we would bring the first borne of our land, and the first fruites of al the fruite of euerie tree, from yeare to yeare, in the house of our Lord.
36 † and the first fruites of our sonnes, and of our cattel, as it is written in the law, and the first fruites of our oxen, and of our sheepe, that they might be offered in the house of our God, to the Priestes which minister in the house of our God.
37 † And the first fruites of our meates, and of our libamentes, and the fruites of euerie tree, of vintage also and of oyle we wil bring to the Priestes, vnto the treasurie of our God, and the tenth part of our land to the Leuites. The Leuites themselues shal receiue the tithes out of al the cities of our works.
38 † And the Priest the sonne of Aaron shalbe with the Leuites in the tythes of the Leuites, and the Leuites shal offer the tenth part of their tythe in the house of our God, to the trea-
39 surie in the treasure house. † For the children of Israel and the children of Leui shal carie to the treasurie the first fruites of corne, of wine, and of oyle: and the sanctified vessels shal be there, and the Priestes, and singing men, and porters, and ministers, and we wil not leaue the house of our God.

:: In al leagues & couenantes of peace those articles are specially mentioned wherin breach hath bene made in former times.

CHAP. XI.

Ne Winhabitantes of Ierusalem are recited. 20. lik Wise Who dWelt in other cities of Iuda.

AND the princes of the people dwelt in Ierusalem: but the rest of the people cast lottes, to take ::one part of ten that should dwel in Ierusalem the holie citie, and nine partes in the cities. † And the people blessed al the men that had ::voluntarily offered them selues to dwel in Ierusalem. † These therfore are the princes of the prouince, which dwelt in Ierusalem, and in the cities of Iuda. And euerie one dwelt in his possession, in their cities, Israel, the Priestes, the Leuites, the Nathineites, and the children of the seruants of Salomon. † And in Ierusalem there dwelt of the children of Iuda, and of the children of Beniamin: of the children of Iuda, Athaias the sonne of Azium, the sonne of Zacharias, the sonne of Amarias, the sonne of Saphatias, the sonne of Malaleel: of the children of Phares, † Maasia the sonne of Baruch, the sonne of Cholhoza, the sonne of Hazia, the sonne of Adaia, the sonne of Ioiarib, the sonne of Zacharias, the sonne of a Silonite. † Al these the childeren of Phares, which dwelt in Ierusalem, foure hundred sixtie eight, valiant men. † And these are the childeren of Beniamin: Sellum the sonne of Mosollam, the sonne of Ioed, the sonne of Phadaia, the sonne of Colaia, the sonne of Masia, the sonne of Etheel, the sonne of Isaia, † and after him Gebbai, Sellai, nine hundred twentie eight, † and Ioel the sonne of Zechri the ouerseer of them, and Iudas the sonne of Senua second ouer the citie. † And of the Priestes, Idaia the sonne of Ioarib, Iachim, † Sataia the sonne of Helcias, the sonne of Mosollam, the sonne of Sadoc, the sonne of Meraioth, the sonne of Achitob the prince of the house of God, † and their bretheren that doe the workes of the temple: eight hundred twentie two. And Adaia the sonne of Ieroham, the sonne of Phelelia, the sonne of Amsi, the sonne of Zacharias, the sonne of Pheshur, the sonne of Melchias, † and his bretheren the princes of the fathers: two hundred fourtie two. And Amassai the sonne of Azreel, the sonne of Ahazi, the sonne of Mosolamoth, the sonne of Emmer, † and their bretheren exceding mightie: an hundred twentie eight, and their ouerseer Zabdiel sonne of the mightie ones. † And of the Leuites Semeia the sonne of Hasub, the sonne of Azaricam, the sonne of Hasabia, the sonne of Boni, † and Sabathai and Iozabed, ouer al the workes, that were without the house of God, of the princes of the Leuites. † And Mathania the sonne of Micha, the sonne of Zebedei,

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::Because Ierusalem was most impugned by enimies fewe were willing to dwel there, ::yet many valient men of the tribes of Iuda Beniamin and Leui offered them selues: of other tribes the tenth part were chosen by lottes.

Wherby is gathered that many of the tenne tribes returned also into Chanaan, though the holie Scripture doth not so expresly record what became of them as of the other tenne tribes, because Ierusalem pertained to the lote of Beniamin, Iuda was the Kinglie tribe, and Leui the Priestlie.

S. Beda. lib. 3. cap. 31. in Esdr.

Zebedei, the sonne of Asaph prince to prayse, and to confesse in prayer, and Becbecia second of his bretheren, and Abda the sonne of Samua, the sonne of Galal, the sonne of Idithum. † Al the Leuites in the holie citie two hundred eightie foure. † And the porters, Accub, Telmon, and their bretheren, which kept the dores: an hundred seuentie two. † And the rest of Israel the Priestes and the Leuites in al the cities of Iuda, euerie man in his possession. † And the Nathineites, that dwelt in Ophel, and Siaha, and Gasipha of the Nathineites. † And the ouerseer of the Leuites in Ierusalem, Azzi the sonne of Bani, the sonne of Hasabia, the sonne of Mathania the sonne of Micha. Of the childeren of Asaph, the singing men in the ministerie of the house of God. † For the kings commandment was vpon them, and an order among the singing men day by day. † And Phathahia the sonne of Mesezebel of the childeren of Zara the sonne of Iuda in the hand of the king, according to euerie word of the people. † and in the houses through al their countries. Of the children of Iuda there dwelt in Cariatharbe, & in her daughters: and in Dibon, and in her daughters, and in Cabseel, and in the villages thereof, † and in Iesue, and in Molada, and in Bethphaleth, † and in Hasersual, and in Bersabee, & in her daughters. † and in Siceleg, and in Mochona, and in her daughters, † and in Remmon, and in Saraa, and in Ierimuth, † Zanoa, Odollam, and in their townes, Lachis and in her countries, Azeca, and in her daughters. And they abode in Bersabee vnto the vale of Ennom. † And the childeren of Beniamin, of Geba, Mecmas, and Hai, and Bethhel, and her daughters, † in Anathoth, Nob, Anania, † Asor, Rama, Gethaim, Hadid, Seboim, and Neballac, Lod, † and Ono the valley of artificers. † And of the Leuites were portions of Iuda and Beniamin.

CHAP. XII.

The names and offices of Priestes, and Leuites, which came with Zorobabel and Iosue to Ierusalem 27. With great solemnitie of thanksgeuing. 31. Watchmen are oppointed on the new walles. 45. and Keperes of the holy treasure.

1 AND these are the Priestes and Leuites, that came vp with Zorobabel the sonne of Salarhiel, and Iosue: Sa-
2.3 raia, Ieremias, Esdras, † Amaria, Melluch, Hattus, † Sebe-

Esdras went againe to babylon, and obtayning a sig-

nias,

norable commission of the King brought made with him into Ierusalem. 1. Esdr. 7.

nias, Rheum, Merimuth, † Addo Genthon, Abia, † Miamin, 4.5.
Madia, Belga, † Semeia, and Ioiarib, Idaia, Sellum, Amoc, 6.
Helcias, † Idaia. These are the Princes of the Priestes, and 7
their bretheren in the daies of Iosue. † Moreouer the Leuites, 8
Iesua, Bennui, Cedmihel, Sarebia, Iuda, Mathanias, ouer the 9
hymnes they & their bretheren: † And Becbecia, and Hannia 10
and their bretheren euerie one in his office. † And:: Ioiue be-
gatte Ioacim, and Ioacim begate Eliasib, and Eliasib begate
Ioiada, † and Ioiada begate Ionathan, and Ionathan begate 11
Ieddoa. † And in the daies of Ioacim the Priestes and Prin- 12
ces of the families were. Of Saraia, Maraia: Of Ieremias, Hana-
nia: † Of Esdras, Mosellam: and of Amaria, Iohanan: † Of 13 14
Milicho, Ionathan: of Sebenia, Ioseph: † Of Haram, Edna. Of 15
Maraioth, Helci: † Of Adaia, Zacharia: Of Genthon, Mosol- 16
lam, † Of Abia, Zechri: Of Miamin and Moadia, Phelti: † Of 17 18
Belga, Sammua: of Semaia, Ionathan: † Of Ioiarib, Mathanai: 19 20
of Iodaia, Azzi: † Of Sellai, Sellai: Of Amoc, Heber: † Of 21
Helcias, Hasebia: Of Idaia, Nathanael. † The Leuites in the 22
daies of Eliasib, and Ioaiada, and Iohanan, and Ieddoa, writ-
ten Princes of the families, and the Priestes in the reigne of
Darius the Persian. † The children of Leui, Princes of the 23
families, written in the booke of Cronicles of dates, and
vnto the daies of Ionathan the sonne of Eilasib. † And the 24
Princes of the Leuites, Hasebia, Serebia, and Iosue the sonne
of Cedmihel: & their bretheren by their courses, to praise and
confesse according to the precept of Dauid the man of God,
and to waite equally in order. † Mathania, and Becbecia, O 25
bedia, and Mosollam, Telmon, Accub, keepers of the gates
and of the entrances before the gates. † These were in the 26
daies of Ioacim the sonne of Iosue, the sonne Iosedec, and
in the daies of Nehemias the duke, and of Esdras the Priest,
and Scribe. † And in the dedication of the wal of Ierusalem 27
they sought Leuites out of al other places, to bring them into
Ierusalem, and to make the dedication and ioy in geuing of
thankes, and songue, and in cimbales, psalteries and harpes.
† And the children of the singing men were gathered toge- 28
ther out of the champaine about Ierusalem, and out of the
townes Nethuphati, † and from the house of Galgal, and 29
from the countries of Geba and Azmaueth: because the
singing men did build them selues villages round about Iеru-
salem. † And the Priestes and Leuites were cleansed, and 30

:: The genealogie of nigh Priests from Iosue to Ieddoa otherwise called Iaddus.

they

31 they cleanſed the people, and the gates, and the wall. † And
I made the Princes of Iuda, goe vp vpon the wal, and I ſette
two great quyers of them that ſhould praiſe. And they went
on the right hand vpon the wal to the gate of the dunghil.
32 † And after them went Oſaias, and the halfe part of the prin-
33 ces of Iuda, † and Azarias, Eſdras, and Moſollam, Iudas, and
34 Beiamin, and Semeia, and Ieremias. † And of the childeren
of the Prieſtes with trumpetes, Zacharias the ſonne of Iona-
than, the ſonne of Semeia, the ſonne of Nathania, the ſonne
35 of michaia, the ſonne Zechur, the ſonne Aſaph, † and his
bretheren Semeia, and Azareel, Malalai, Galalai, Maai, Na-
thanael, and Iudas, and Hanani, with the inſtrumentes of the
ſonge of Dauid the man of God: and Eſdras the ſcribe be-
36 fore them in the gate of the fountayne. † And againſt them
there went vp in the ſtayers of the citie of Dauid, in the
riſing of the wal aboue the houſe of Dauid, and vnto the gate
37 of waters toward the Eaſt. † And the ſecond quyer of thank-
kes geuers went on the contrarie ſide, and I after it, and the
halfe part of the people vpon the wal, and aboue the tower of
38 the fornaces, & vnto the brodeſt wal, † and aboue the gate of
Ephraim, and aboue the old gate, and aboue the gate of fiſhes
and the towre of Hananeel, and the towre of Emath, and
vnto the gate of the flocke: and they ſtood in the gate of the
39 watch, † and there ſtood two quyers of them that prayſed in
the houſe of God, and I, and the halfe part of the magiſtrates
40 with me. † And the Prieſtes, Eliachim, Maaſia, Miamin, Mi-
41 chea, Elioenai, Zacharia, Hanania with trumpettes, † & Maa-
ſia, and Semeia, and Eleazar, and Azzi, and Iohanan, and Mel-
chia, and Aelam, and Ezer. And the ſinging men ſang alowd,
42 and Iezraia the ouerſeer: † and they immolated in that day
great victimes, and reioyced: for God had made them ioyful
with great ioy: yea their wiues alſo and childeren reioyced,
43 and the ioy of Ieruſalem was heard far of. † They numbered
alſo in that day, men ouer the ſtorehouſes of the treaſure, for
the libamentes, and for the firſt fruites, and for the tythes,
that the princes of the citie might bring in by them in the
honour of thankesgiuing, Prieſtes and Leuites: becauſe Iuda
was made ioyful, in the Prieſtes & Leuites ſtanding by † And
44 they kept the watch of their God, and the obſeruance of
expiation, and the ſinging men, and the porters, according to
45 the precept of Dauid, and of Salomon his ſonne, † becauſe in

:: As others gaue tithes to the Leuites: so they gaue to Priestes. *Num.* 18. *v.* 21. 28.

the daies of Dauid, and Asaph from the beginning there were princes appoynted of the singing men in song praysing, and confessing to God. † And al Israel, in the daies of Zorobabel, 46 and in the daies of Nehemias gaue portions to the singing men, and to the porters day by day, and they :: sanctified the Leuites, and the Leuites sanctified the children of Aaron.

CHAP. XIII.

The law is read, 3. strange wemen are dismissed. 5. Faultes in distribution of the treasure are amended, 10. and due portions geuen to the Leuites. 15. Breakers of the Sabbath are corrected, 23. and those which maried wemen of strange nations.

The third part Correction of faultes.

AND in that day there was read in the volume of Moyses the people hearing it: and there was found written in it, that the Ammonites and the Moabites should not enter into the Church of God for euer: † for that they mette not 2 the children of Israel with bread and water: and they hyred against them Balaam, to curse them: and our God turned the cursing into blessing. † And it came to passe, when they had 3 heard the law, they seperated euerie stranger from Israel. † And ouer this thing was Eliasib the Priest, who had bene 4 made ouerseer in the treasurie of the house of our God, and neere akinne to :: Tobias. † He therfore made to himselfe a 5 great treasurie, and they were there before him laying vp giftes, and frankincense, and vesseles, and the tythe of corne, of wine, and of oyle, the portions of the Leuites, and of the singing men, and of the porters, and the first fruites of the Priestes. † But in al these things I was not in Ierusalem, be- 6 cause in the two and thirteth yeare of Artaxerxes the king of Babylon I came to the king, and in the end of certaine dayes I desired the king. † And I came to Ierusalem, and I 7 vnderstood the euil, that Eliasib had done to Tobias, to make him a treasure in the entrances of the house of God. † And it 8 semed to me exceding euil. And I threw forth the vessels of the house of Tobias out of the treasurie: † and I commanded and they clensed the treasurie: and I brought thither 9 againe the vessels of the house of God, the sacrifice, and the frankincense. † And I knew that the portion of the Leuites 10 had not bene geuen: and that euerie man was fled into his countrie of the Leuites, and the singing men, and of them that ministred: † and I pleaded the matter against the magi- 11

Deut. 23.

Num. 22.

:: This Tobias was an Ammonite & a persecuter, c. 4. to whom Eliasib being akine (by reason of vnlawful mariages) ioyned felowshipe with him for wicked lucre which therfore Nehemias corrected, prefiguring therin our Sauiours zele, who threw byers and sellers out of the temple *Mat.* 21. And

strates,

strates, and said: Why haue we forsaken the house of God? And I assembled them, and I made them to stand in their stan-
11 dings. † And al Iuda caried the tythe of the corne, wine, and
13 oyle into the store houses. † And we appoynted ouer the store-houses Selemias Priest, and Sadoc scribe, and Phadaia of the Leuites, and next to them Hanan the sonne of Zachur, the sonne of Mathania: because they were approued faithful, and
14 to them were committed the portions of the brethren. † Remember me my God for this thing, and wipe not out my mercies, which I haue done in the house of my God, and in his
15 ceremonies. † In those daies I saw them in Iuda treading the presses on the Sabbath, carying heapes, and loding vpon asses wine, and grapes, and figges, and al maner of burthen, and bringing it into Ierusalem on the Sabbath day. And I charged them, that they should sel on a day that it was lawful
16 to sel in. † And the Tyrians dwelt in it, bringing fishes, and al thinges to sel: and they sold on the Sabbathes to the chil-
17 dren of Iuda in Ierusalem. † And I rebuked the Princes of Iuda, and said to them: What is this euil thing, that you doe,
18 and prophane the day of the Sabbath? † Why did not our fathers these thinges, and our God brought vpon vs al this euil, and vpon this citie? And you adde wrath vpon Israel
19 in violating the Sabbath. † And it came to passe, when the gates of Ierusalem had rested on the Sabbath day, I spake: and they shut the gates, and I commanded them that they should not open them til after the Sabbath: and of my seruantes I appoynted ouer the gates, that none should bring
20 in burdens in the Sabbath day. † And the merchantes, and they that sold al merchandise, taried without Ierusalem once
21 and againe. † And I charged them, and I said to them: Why tarie you ouer against the wal? if you shal doe so the second time, I wil lay my hand vpon you. Therfore from that time
22 they came not on the Sabbath. † I spake also to the Leuites that they should be cleansed, and should come to keepe the gates, and to sanctifie the day of the Sabbath: therfore for this also remember me my God, & spare me according to the
23 multitude of thy mercies. † But in those daies also I saw the Iewes marying wiues wemen of Azotus, and of Ammon,
24 and of Moab. † And their children spake, the halfe part the Azotian tongue, and they could not speake the Iewes language, and they spake according to the language of the people

these persecuters prefigured heretikes in their wordes and actes, as venerable Beda expounded. *lib. 3. in Esd. c. 13.*

and people. † And I rebuked them, and curſed them. And I beate of them ſome men, and ſhaued them bald, and adiured them by God, that they ſhould not geue their daughters to their ſonnes, nor take their daughters for their ſonnes, & for themſelues, ſaying: † Did not Salomon the king of Iſrael ſinne in this kind of thing? and ſurely in manie nations, there was not a king like to him, & he was beloued of his God, and God ſette him king ouer al Iſrael: him therfore alſo foren wemen brought to ſinne. † And ſhal we alſo being diſobedient perſons doe al this great euil, to tranſgreſſe againſt our God, and to marie foren wemen? † And Sanaballat the Horonite was ſonne in law to one of the ſonnes of Ioiada, the ſonne of Eliaſib the high Prieſt, whom I draue from me. † Remember o Lord my God againſt them, that pollute the Prieſthood, and the right of Prieſtes and Leuites. † Therfore I ſeparated from them al ſtrangers, and I appoynted the courſes of the Prieſtes and Leuites, euerie man in his miniſterie: † and in the oblation of woode at times appoynted, and in the firſt fruites: :: Remember me my God vnto good. Amen.

25 26 27 28 29 30 31

:: A iuſt man that hath merited by good workes may pray with great confidence for reward.

THE THIRD, AND FOVRTH BOOKES OF ESDRAS, WITH THE PRAYER OF MANASSES, *folow after the* MACHABEES.

ANNOTATIONS.

Concerning the bookes of TOBIAS, IVDITH, WISDOM, ECCLESIASTICVS, *and* MACHABEES.

PROTESTANTES and other Sectaries of this time denie these bookes to be diuine Scripture, because they are not in the Iewes Canon, nor were accepted for canonical in the primitiue Church. But in deede the chiefe cause is, for that some thinges in these bookes, are so manifest against their opinions, that they haue no other answere, but to reiect their authoritie An old shift noted and refuted by S Augustin touching, the Booke of VVisdome, which some refused, pretending that it was not canonical, but in deede because it conuinced their errors. For otherwise who seeth not, that the Canon of the Church of Christ is of more authority with al true Christians, then the Canon of the Iewes? And that the Church of Christ numbreth these Bookes amongst others of diuine and infallible authoritie, is euident by the testimonie and diffinition, not only of later general Councels; of Trent, Sess. 4. and Florence *Instructione Armenorum*, of Pope Innocentius, *Epist ad Exuperium*, and Gelasius, *Decreto de libris sacris*; but also the Councel of Carthage *An. Dom.* 419. S Augustin *lib.* 2 *Doct Christ. cap.* 8. Isidorus *lib.* 6. *Etymol. cap.* 1. Cassidorus *lib.* 1. *Diuinarum Lectionum*. Rabanus, *lib.* 2 *de Institutione Clericorum*, and others testifie the same, as we shal further note seuerally of euerie booke, in their particular places And for so much as our aduersaries acknowlege these Bookes to be Holie, and worthie to be read in the Church, but not sufficient to proue, and confirme poinres of faith: the studious reader may consider that the Councel of Carthage calleth them *Canonical, and Diuine*, which sheweth that they are of infallible authoritie. For a Canon is an assured rule and warrant of direction, whereby (sayth S. Augustin lib. 11. contra Faustum. cap 5 et lib. 2. contra Cresconium cap. 32) the infirmitie of our defect in knowlege is guided, and by which rule other bookes are likewise knowne to be Gods word. His reason is, because we haue no other assurance that the bookes of Moyses, the foure Gospels, and other bookes are the true word of God, but by the Canon of the Church. VVherevpon the same great Doctor vttered that famous saying: that *he vvould not beleue the Gospel, except the authoritie of the Catholique Church moued him thervnto. contra. Epist. Fundamenti. ca 5.*

Lib. de Prædest. Sanct. c. 14.

Heretikes denie some scriptures because they cõuince their errors.

The Churches canon of more authority thẽ the Iewes.

A canon is an infallible rule of direction.

The Gospel is knowne by the Church.

True it is that some Catholique Doctors doubted whether these bookes were Canonical or no, because the Church had not then declared that they were; but since the Churches declaration no Catholique doubteth. So S. Ierom testifieth, that the Booke of Iudith (among the rest) semed to him not canonical, til the Councel of Nice declared it to be. Likewise the Epistle to the Hebrewes, the Epistle of S. Iames, the second of S. Peter, the second and third of S. Iohn, S Iudes Epistle, and the Apocalyps were sometimes doubted of, yet were afterwardes declared to be Canonical. And most Protestantes, namely English admitte them al, as the assured word of God, though they were not alwaies so reputed by al, but as *S.* Ierome affirmeth of S. Iames Epistle, *Paulatim tempore procedente meruit authoritatem.* By litle and litle in processe of time merited authoritie.

Præfat. in Iudith.

Bookes doubted of before the Churches definition are not doubtful after.

De viris illustrib. verbo. Iacobus.

THE ARGVMENT OF THE BOOKE OF TOBIE.

Other testimonies, that this Booke is canonical.

BESIDES *the testimonies of Councels and Fathers before mentioned, S. Cyprian, de* Oratione Dominica *alleaging this booke (cap. 12.) saith:* Diuine Scripture instructeth vs, that prayer is good with fasting and almes. *S. Ambrose (li. de Tobia, c. 1.) calleth this booke by the common name of Scripture, saying:* he wil briefly gather the vertues of Tobie, which the Scripture in historical maner layeth forth at large. *Where he also calleth this historie Prophetical, and Tobie a Prophet. And lib. 3. offic. cap. 14. alleageth this booke as he doth other holie Scriptures, to proue that the vertues of Gods seruants farre excel the Moral Philosophers. S. Chrysostom ho. 15. ad Heb. alleageth Tobias, as Scripture denouncing curse to contemners. S. Augustin made a special sermon of Tobias, as he did of Iob, which is the 226. sermon* de tempore. *S. Gregorie* parte. 3. pastor. curæ admon. 21. *alleageth it as holie Scripture. And Venerable Beda expoundeth this whole booke mystically, as he doth other holy Scriptures* S. Ierom *translated it out of the Chaldee language, wherein it was written,* iudging it more mete to displease the Pharisaical Iewes, who reiect it, *then not to satisfie the wil of holie Bishops, vrging to haue it. Epist. ad Chromat. & Heliodorum. to. 3.*

chap. 15.

Toma 4. et in 1. Reg. 10.

It was written in Chaldee.

The cõtentes.

The author is vncertaine: but S. Athanasius (in Synopsi) reporteth the contentes at large. And S. Augustin (li. quæst. ex vtroque testamento q. 119.) deliuereth both the contentes, and cause of writing it, briefly thus. The seruant of God, holie Tobias is geuen to vs after the law, for an example, that we might know how to practise the thinges, which we reade. And if tentations come vpon vs, not to depart from the feare of God, nor expect helpe from anie other then from him.

Diuided into three partes.

It may be diuided into three partes. The first foure chapeters shew the holie and sincere maner of life of old Tobias. The eight folowing relate the iorney, and affayres of yong Tobias, accompained and directed by the Angel Raphael. In the two last chapters, they praise God. And old Tobias propheciеth better state of the commonwealth.

THE

THE BOOKE OF TOBIAS.

CHAP. I.

Tobias of the tribe of Nephthali, neuer communicateth in Ierobams scisme. 9. teacheth his sonne to feare God, and flee sinne. 11. Being in captiuitie eateth not forbidden meates, as others do. 13. Amongst other workes of mercie, he lendeth tenne talentes of siluer to Gabelus. 21. Is persecuted and spoyled. 24. Shorty the king being slaine, he recouereth libertie and his goodes.

This booke is read at Matins the third weke of September.

The first part, Tobias his holie maner of life.

1 TOBIAS of the tribe, and citie of Nepthali (which is in the vpper partes of Galilee aboue Naasson, beyond the way, that leadeth to the weast, hauing on the right hand the
2 citie Sephet) † when he was captiue in the daies of Salmanasar the king of the Assyrians, yet being in captiuitie, he for-
3 sooke not the way of truth, † so that he imparted al things that he could make, dayly to his brethren captiues with him,
4 which were of his kinred. † And whereas he was yonger then al the tribe of Nephthali, yet did he no childish thing in his
5 worke. † Finally when :: al went to the golden calues, which Ieroboam the king of Israel had made, he alone fled the com-
6 panies of al, † and went into Ierusalem to the temple of our Lord, and there adored our Lord God of Israel, offering faith-
7 fully al his first fruites, and his tithes, † so that in the third yeare he ministred al the tithing to the proselytes, and stran-
8 gers. † These thinges and the like to these did he obserue
9 being a childe according to the law of God. † But when he was a man, he tooke to wife Anna of his owne tribe, and he
10 begat a sonne of her, geuing him his owne name, † whom from his infancie he taught to feare God, and to abstayne
11 from al sinne. † Therfore when by the captiuitie he was come with his wife and sonne into the citie of Niniue, with
12 al his tribe, († when al did eate of the meates of the Gentiles) he kept his soule, and neuer was contaminated in their mea-
13 tes. † And because he was mindful of our Lord in al his hart, God gaue him grace in the sight of Salmanasar the king,
14 † and he gaue him leaue to goe whithersoeuer he would,
15 hauing libertie to doe what thinges soeuer he would. † He therfore went to al that were in the captiuitie, and gaue them
16 holesome admonitions. † And when he was come into Rages a citie of the Medes, and had ten talentes of siluer of
17 these wherwith he had beene honoured of the king: † and when

:: Not absolutly al, but very manie: for some of the same tribe and kinred did also feare God. c. 2. v. 2.

when in a great multitude of his kinred, he saw Gabelus stand in nede, who was of his tribe, vnder a bil of his hand he gaue him the sayd weight of siluer. † But after much time, Salma- 18
nasar the king being dead, when Sennacherib his sonne reigned for him, and estemed the children of Israel odious in his sight: † Tobias dayly went through al his kinred, and 19
conforted them, and diuided to euerie one, as he was able, of his goods: † the hungrie he nourished, and to the naked 20
he gaue clothes, and the dead, and them that were slayne, he buryed carefully. † Finally when king Sennacherib was re- 21
turned fleing from Iewrie the shaughter, that God had made about him for his blasphemie, and being angrie slewe manie of the children of Israel, Tobias buryed their bodies. † But 22
when it was told the king, he commanded him to be slayne, and tooke al his substance. † But Tobias fleing with his sonne 23
and with his wife, nakedly lay hid, becausse manie loued him. † But after fourtie fiue dayes the king was slayne of his 24
owne sonnes, † and Tobias returned into his house, and al 25
his substance was restored to him.

CHAP. II.

Tobias to burie an Israelite that is slaine in the streete, leaueth his dinner and ghestes. 10. *Is made blind by Gods permission, for manifestation of his patience.* 19. *His wife getteth her liuing by worke,* 22. *and for a scrupulous word, reprocheth his sinceritie.*

BVT after these thinges, when there was a festiual day of 1
our Lord, and a good dinner was made in Tobias house, † he sayd to his sonne: Goe, and bring some of our tribe, 2
:: that feare God, to make merie with vs. † And when he had 3
gone, returning he tolde him, that one of the children of Israel lay slayne in the streate. And he forthwith leaping vp from his place at the table, leauing his dinner, came fasting to the bodie: † and taking it vp caried it to his house secretely, 4
that when the sunne should be downe, he might warely burie him. † And whē he had hid the bodie, he eate bread with mour- 5
ning and trēbling, † remembring that word, which our Lord 6
sayd by Amos the Prophet: Your festiual dayes shal be tur- *Amos.*
ned into lamentation and mourning. † But when the sunne 7 *8. v. 10.*
was downe, he went, and buried him. † And al his neigh- 8
bours reuoked him, saying: Euen now thou wast commanded to be slayne becausse of this matter, and thou didest scarce escape

:: *Al the people of the tenne tribes did not serue Ieroboams golden calues, but some feared God & consequently refrayned from euil. Prou. 3. at least from idolatrie*

escape the commandment of death, and ::doest thou burie the
9 dead agayne? † But Tobias more fearing God, then the king,
in hast tooke the bodies of them that were slayne, and hid
10 them in his house, and at midnight buried them. † And it
happened that on a certayne day, being wearied with bury-
ing, coming into his house he had cast himself downe by the
11 wal, and slept, † and as he was sleeping, hote dung out of the
swallowes nest fel vpon his eyes, and he was made blinde.
12 † And this tentation therfore our Lord permitted to chance
vnto him, that an example might be geuen to posteritie of his
13 patience, as also of holie Iob. † For whereas he feared God
alwaies from his infancie, and kept his commandmentes, he
grudged not agaynst God for that the plague of blindnes had
14 chanced to him, † but continewed immoueable in the feare
15 of God, geuing thankes to God al the dayes of his life. † For
as the kinges insulted against blessed Iob: so his :: parentes
16 and cosins derided his life, saying. † Where is thy hope, for
17 the which thou didest bestowe almes and burials? † But To-
18 bias rebuked them, saying: Speake not so: † because we are
the children of holie ones, and looke for that life, which God
wil geue to them, that neuer change their faith from him.
19 † But Anna his wife went dayly to weauing worke, and she
brought the gaines of her handie labour, which she could
20 get. † Whereby it came to passe, that she receiuing a kid
21 of goates had brought it home: † the voice whereof blea-
ting when her husband had heard, he sayd: Take heed, lest
perhaps it be stollen, restore ye it to his owners, because it is
not lawful for vs either to eate anie thing of theft or to touch
22 it. † To these wordes his wife being angrie answered: Thy
hope is become vayne manifestly, and thine almes now haue
23 appeared. † And with these, and other such like wordes she
vpbrayded him.

:: True zele is not hindred from workes of mercie by feare of death: *because perfect charitie casteth out feare. 1. Ioan 4.*

:: Both elder and yonger sorte of his kinred derided him, not his proper parentes, for he was deprined of father and mother when he was a child, as it semeth. *c. 1. v. 4.*

CHAP. III.

The prayer of Tobias, 7. and Sara, in their seueral afflictions, 24. are heard by God, and the Angel Raphael is sent to releeue them.

1 THEN Tobias lamented, and began to pray with teares,
2 † saying: Thou art iust ô Lord, & al thy iudgementes are
3 iust, and al thy waies, mercie, & truth, and iudgment. † And
now Lord be mindful of me, and take not reuenge of my
sinnes, neither remember the sinnes of me, or of my parentes.

† Because we haue not obeyed thy commandmentes, therfore we are deliuered in spoile, and captiuitie, and death, and into a fable, and into reproch to al nations, in which thou hast dispersed vs. † And now Lord great are thy iudgementes, because we haue not done according to thy preceptes, & haue not walked sincerely before thee: † and now Lord according to thy wil do with me, & command my spirite to be receiued in peace: for it is expedient for me to die, rather then to liue. †The verie same day therfore it chanced that Sara the daughter of Raguel in :: Rages a citie of the Medes, she also heard reproch of one of her fathers handmaydes, † because she had beene deliuered to seuen husbandes, & the diuel named :: Asmodeus had killed them, forthwith as they were entred in vnto her. † Therfore when she rebuked the wench for her fault, she answered her, saying: Let vs no more see sonne of thee, or daughter vpon the earth, thou murderer of thy husbandes. † What wilt thou kil me also, as thou hast now killed seuen husbandes? At this voice she went into an higher chamber of her house: and three dayes, and three nightes did not eate, nor drinke: † but continewing in prayer with teares besought God, that he would deliuer her from this reproch. † And it came to passe the third day, whiles she accomplished her prayer, blessing our Lord, † she sayd: Blessed is thy name ô God of our fathers: who when thou hast bene angrie, wilt doe mercie, & in the time of tribulation forgeuest them their sinnes, that inuocate thee. † To thee ô Lord I turne my face, to thee I direct myne eyes. † I desire Lord that thou loose me from the bond of this reproch, or els take me away from the earth. † Thou knowest Lord that I neuer coueted a husband, and haue kept my soule cleane from al concupiscence. † Neuer haue I companied my self with sporters: neither haue I made my selfe partaker with them that walke in lightnesse. † But a husband I consented to take, with thy feare, not with my lust. † And either I was vnworthie of them, or they perhaps were not worthie for me: because perhaps thou hast kept me for an other man. † For thy counsel is not in mans power. † But this hath euerie one for certayne, that worshippeth thee, that his life, if it be in probation, shal be crowned: and if it be in tribulation, it shal be deliuered: and if it be in correction, it shal be lawful to come to thy mercie. † For thou art not delighted in our perditions: because after a tempest

4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

:: In a prouince of the Medes whereof Rages was the head citie, for when they came where Raguel dwelt, Tobias stayed there, and the Angel went to the citie of Rages where Gabelus dwelt. c. 9. As one may say: such a one dwelleth in Rome, that dwelleth in anie part of Romania: in Yorck, Lincolne, or Mummoth, that dwelleth in one of those shires.

:: *Asmodeos*, signifying *Destroyer* is a captaine or king of those diuels which specially destroy soules by the sinnes of the flesh, & afterward tormenteth both soules and bodies for the same sinnes.

a tempest thou makest a calme, and after teares and weeping
23 thou powrest in ioyfulnesse. † Be thy name God of Israel
24 blessed forever. † At that time the prayers of both were heard
25 in the sight of the glorie of the high God: † and the holie Angel of our Lord Raphael was sent, to cure them both, whose prayers at one time were :: recited in the sight of our Lord.

:: *Act.* 10. An Angel shewed Cornelius that his prayers were heard *Apoc.* 5. prayers of the faithful are offered to God by Angels. & other Saincts.

CHAP. IIII.

Tobias thincking he shal dye, geueth his sonne godlie admonitions. 7. especially exhorteth him to geue almes diligently. 13. to flee al fornication, pride, and fraude. 21. And telleth him of money lent to a freind.

1 THEREFORE when Tobias thought his prayer to be heard that he might haue died, he called to him Tobias
2 his sonne, † and sayd to him: :: Heare my sonne the wordes
3 of my mouth, & lay them as a foundation in thy hart. † When
1 God shal take my soule, * burie my bodie: and thou shalt doe
2 4 *honour to thy mother al the dayes of her life: † for thou must be mindful what perils, and how great she suffered for thee
5 in her wombe. † And when she also shal haue accomplished
6 the time of her life, burie her beside me. † And al the dayes
3 of thy life * haue God in thy mind: and beware thou consent not to sinne at anie time, and pretermitte the preceptes of our
4 7 Lord God. † * Of thy substance :: geue almes, and turne not away thy face from anie poore person: for so it shal come to passe that neither the face of our Lord shal be turned from
8 thee. † As thou shalt be able; so be merciful. † If thou haue
9 much, geue aboundantly: if thou haue litle, studie to impart
10 also a litle willingly. † For thou dost treasure vp to thy self a
11 good reward in the day of necessitie. † because almes delivereth from al sinne, and from death, & wil not suffer the soule
12 to goe into darkenesse. † Great confidence before God most
5 13 high shal almes be to al them that doe it. † * Take heed to thy
6 self my sonne of al fornication, & beside thy wife neuer abide
14 to know crime. † * Neuer permitte pryde to rule in thy word:
7 15 for in it al perdition tooke his beginning. † * Whosoeuer hath wrought anie thing for thee, pay him his hyre immediatly, and
8 let not the hyre of thy hyred seruant remayne with thee at al.
16 † * That :: which thou hatest to be done to thee by an other, see
17 thou doe it not to an other at anie time. † Eate thy bread with the hungrie & needie, and of thy garmentes couer the naked.
9 18 † * Set thy bread, and thy wine vpon :: the burial of a iust man,

:: As Moyses to the people *Deut.* 33. and Dauid to Salomon. 3. *Reg.* 2. So Tobias gaue holie admonitions to his sonne: in al fourtene. *noted in the inner margin.*

:: The same doctrine of good workes, and reward, is taught. *Daniel.* 4. 7. 24.

:: A notable rule, agreable to the law of nature.

:: Workes of mercie extēd also to the dead.

and * doe not eate and drinke therof with sinners. † * Seeke 19 10. 11
counsel alwaies of a wiseman: † At * al time blesse God: and 20 12
desire of him, that he direct thy waies, and that al thy coun-
:: It perteyneth to good men amongst other thinges, to geue notice and to dispose of their temporal goodes by their last wil. sels remayne in him. † * I tel thee also my sonne :: that I gaue 21 13
tenne talentes of siluer, whiles thou wast yet a child, to Ga-
belus, in Rages a citie of the Medes, and I haue a bil of his
hand with me: † and therfore enquire how thou maist come 22
to him, and receiue of him the foresayd weight of siluer, and
restore him the bil of his hand. † * Feare not my sonne: we 23 14
lead in dede a poore life, but we shal haue many good thinges
if we feare God, and depart from al sinne, and doe wel.

CHAP. V.

Yong Tobias seeking a guide for his iourney, Raphael the Angel in shape of a man presenteth himself, and vndertaketh this office. 23. The mother lamenteth the absence, and danger of her sonne.

The second part. The iourney and affayres of yong Tobias assisted by the Angel Raphael.

THEN Tobias answered his father, and sayd: I wil doe 1
al things, father, whatsoeuer thou hast commanded me.
† But how I shal require this money, I can not tel, he know- 2
eth not me, and I know not him: what token shal I geue
him? Yea neither the way which leadeth thither, did I euer
know. † Then his father answered him, and sayd: I haue the 3
bil of his hand with me, which when thou shalt shew him, he
wil forthwith restore it. † But goe now, and seeke thee out 4
some faythful man, that may goe with thee being sure of his
hyre: that thou mayst receiue it, whiles I yet liue. † Then To- 5
:: The Angel Raphael appearing in forme of a man prefigured our Sauiour who indede became a verie man. *S. Beda.* bias going forth, found a :: goodlie yongman, standing gir-
ded, and as it were readie to walke. † And not knowing that 6
it was an Angel of God, he saluted him, and sayd: From
whence haue we thee, good yongman? † But he answered: 7
Of the children of Israel. And Tobias sayd to him: Knowest
thou the way, that leadeth vnto the countrie of the Medes?
† To whom he answered: I know it: and al the wayes therof 8
I haue often walked, and I haue taried with Gabelus our bro-
ther, who abydeth in Rages a citie of the Medes, which is
situate in the Mount Ecbatanis. † To whom Tobias sayd: 9
Stay for me I beseech thee, til I tel these same things to my
father. † Then Tobias going in told al these things to his fa- 10
ther. Whereupon his father marueiling, requested that he
would come in vnto him. † Going in therfore he saluted him, 11
and sayd: Ioy be to thee alwaies. † And Tobias sayd: What 12

maner

maner of ioy shal be to me, which sitte in darkenes, and see
13 not the light of heauen? † To whom the yong man sayd: Be
of good cheere, it is very neere that thou mayst be cured of
14 God. † Tobias therfore sayd to him: Canst thou bring my
sonne to Gabelus into Rages a citie of the Medes? and when
15 thou shalt returne, I wil pay thee thy hyre. † And the Angel
sayd to him: I wil conduct him, & bring him to thee againe.
16 † To whom Tobias answered: I pray thee, tel me, of what
17 house, or what tribe art thou? † To whom :: Raphael the
Angel sayd: Seekest thou the kinred of an hyred seruant, or
18 an hyred seruant himselfe, that may goe with thy sonne? † But
lest perhaps I make thee careful, I am Azarias the sonne of
19 Ananias the great. † And Tobias answered: Thou art of a
great kinred. But I pray the be not angrie that I would know
20 thy kinred. † And the Angel sayd to him: I wil lead thy sonne
21 safe, and bring him to thee agayne safe. † And Tobias an-
swering, sayd: Wel may you walke, and God be in your iour-
22 ney, and his Angel accompanie you. † Then al things being
readie, that were to be caried in the way, Tobias bid his fa-
ther and his mother, fare wel, and they walked both toge-
23 ther. † And when they were departed, his mother began to
weepe, & to say: Thou hast taken the staffe of our old age, and
24 sent him away from vs. † I would the money had neuer bene,
25 for the which thou hast sent him. † For our pouertie sufficed
vs, that we might account this thing riches, that we saw our
26 sonne. † And Tobias sayd to her: Weepe not, our sonne shal
come thither safe, and shal returne safe to vs, and thyne
27 eies shal see him. † For I beleue that :: the good Angel of
God doth accompanie him, & doth wel dispose al things, that
are done about him, so that he shal returne to vs with ioy.
28 † At this voyce his mother left weeping, and held her peace.

:: *Raphael* signifying *medicine of God.* S. Greg. ho. 34. calleth him selfe Azarias, whose shape and visage he tooke vpon him, which name also signifieth *the helpe of God.*

CHAP. VI.

By the Angels aduise yong Tobias apprehendeth a fish, that assaulteth him. 5. reserueth the hart, gal, and liuer for medicines. 10. They lodge at the house of Raguel, whose daughter Sara Tobias is to marie, 14. A diuel hath heretofore slaine her seuen husbandes, 16. but shal not hurt him.

1 AND Tobias went forward, & a dogge folowed him, and
2 he made his first abode by the riuer of Tigris. † And he
went out to wash his feete, and behold an huge fish came forth
3 to deuoure him. † Of whom Tobias being afrayd, cryed

out with a loud voice, saying: Sir, he inuadeth me. † And the Angel said to him: Take him by the gille, & draw him to thee. Which when he had done, he drew him on the drie land, and he began to strugle before his feete. † Then sayd the Angel to him: Take out the entralles of this fishe, and his hart, and gal, and liuer, keepe to thee: for these are necessarie and profitable for medecines. † Which when he had done, he rosted the :: flesh therof, and they tooke it with them in the way: the rest they salted which might suffise them, til they came to Rages the citie of Medes. † Then Tobias asked the Angel, and sayd to him: I beseech thee brother Azarias, tel me what remedies shal these things haue, which thou hast bid me keepe of the fish? † And the Angel answering, sayd to him: If thou put a litle peece of his * hart vpon coales, the :: smoke therof driueth out al kinde of diuels, either from man or from woman, so that it cometh no more vnto them. † And the gall is auailable to annoynt the eies, in which there shal be white blemish, and they shal be healed. † And Tobias sayd to him: Where wilt thou that we tarie? † And the Angel answering, sayd: Here is one named Raguel, a nere kinsman of thy tribe, and he hath a daughter named Sara, and he hath neither man child, nor anie woman child beside her. † Al his substance is dewe to thee, and thou mayst take her to wife. † Aske her therfore of her father, and he wil giue her thee to wife. † Then Tobias answered, and sayd: I heare that she hath beene deliuered to seuen husbandes, and they are dead: yea and I haue heard, that a diuel killed them. † I am afrayd therfore, lest these things may happen to me also: & whereas I am the onlie childe of my parentes, I may bring downe their old age with sorow vnto :: hel. † Then the Angel Raphael sayd to him: Heare me, and I wil shewe thee who they are, on whom the diuel can preuaile. † For they that so receiue matrimonie, that they exclude God from them selues, and from their mind, and so geue them selues to their lust, as horse and mule, which haue not vnderstanding, ouer them the diuel hath power. † But thou when thou shalt take her, entring into the chamber, for three daies be continent from her, and thou shalt geue thy self to nothing els but to prayers with her. † And the same night, the * liuer of the fish sette on the fyre, the diuel shal be driuen away. † But the :: second night thou shalt be admitted in the copulation of the

4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20

* and liuer. v. 19.

* and hart v. 8.

:: S. Paul also calleth flesh of fish 1. Cor. 15. and Plinie lib. 9. c. 15.

:: Diuels who exalted them selues as equal with God, are iustly made subiect to corporal creatures. God cõcurring with natural causes, whose good pleasure is sometimes to vse instrumẽts naturally vnapt, as when Christ gaue sight to the blinde by putting clay on his eyes. Ioan. 9. sometimes more apt, as when he fed manie with few loaues. Ioan. 6. So the Angel by Godsappointment vsed this meanes to expel the diuel.

:: Into the place where good soules rested, none then hauing acceesse into heauen. See Annotations. Gen. 37.

:: The second night he asked

21 the holie Patriarches. † And the third night thou shalt obteyne a blessing that sound children may be procreated of
22 you. † And when the third night is past, thou shalt take the virgin with the feare of our Lord, moued rather for loue of childeren then for lust, that in the seede of Abraham thou mayst obteyne blessing in children.

and obtayned this grace; for he knew not his wife vntil the fourth night. 7. 22.

CHAP. VII.

They are kindly entertained by Raguel. 10 *Tobias demandeth Sara to Wife, Which Raguel, encouraged by the Angel, granteth.* 15. *and the mariage is made.*

1 AND they went to Raguel, and Raguel receiued them
2 with ioy. † And Raguel beholding Tobias, sayd to Anna his wife: How like is this yongman to my sisters sonne?
3 † And when he had spoken these wordes, he sayd: Whence
4 are you ye yongmen our brethren? † But they sayd: We are
5 of the tribe of Nephthali, of the captiuitie of Niniue. † And Raguel sayd to them: Know you Tobias my brother? Who
6 sayd: We know him. † And when he spake much good of him, the Angel sayd to Raguel: Tobias, of whom thou askest
7 is this mans father. † And Raguel put forth him selfe, and with teares kissed him, and weeping vpon his necke, sayd:
8 Blessing haue thou my sonne, because thou art the sonne of a good and most vertuous man. † And Anna his wife, and
9 Sara theyr daughter wept. † And after they had talked, Raguel commanded a wether to be killed, and a banket to be prepared. And when he desired them to sitte downe to dinner,
10 † Tobias said: I wil not eate nor drinke here this day, vnlesse thou first assure my petition, and promise to geue me Sara thy
11 daughter. † Which word Raguel hearing, was sore afrayd, knowing what had chanced to those seuen husbands, which went in vnto her: and he began to feare lest perhaps it might chance to him also in like maner: and when he doubted, and
12 :: gaue no answer to him demanding, † the Angel sayd to him: Feare not to geue her to this man, for to him fearing God is thy daughter dewe to be his wife: therfore an other
13 could not haue her. † Then sayd Raguel: I doubt not but
14 God hath admitted my prayers and teares in his sight. † And I beleue that therfore he hath made you come to me, that this mayde might be ioyned to her kinred, according to the law of Moyses: and now haue no doubt but I wil deliuer her to thee.

:: A iust man (sayth S. Ambrose. *lib.* 3. *off.* c. 14.) feared other mens harmes, and would rather his daughter should not be maried then others should be in danger, preferring honestie before profite.

to thee. † And taking his daughter by the right hand, gaue it 15
into the right hand of Tobias, saying: The God of Abraham,
and the God of Isaac, and the God of Iacob be with you, and
he ioyne you together, and fulfil his blessing in you. † And 16
taking paper they made a writing of the mariage. † And after 17
these things they made merie, blessing God. † And Raguel cal- 18
led to him Anna his wife, and commanded her to prepare an 19
other chamber. † And she brought Sara her daughter in thi-
ther, and she wept. † And she sayd to her: Be of good cheere 20
my daughter, our Lord of heauen geue thee ioy for the tedi-
ousnesse which thou hast suffered.

CHAP. VIII.

Tobias bruling part of the fishes liuer, Raphael bindeth the diuel. 4. Tobias and Sara pray. 11. Raguel fearing that Tobias is dead, maketh a graue for him, but vnderstanding that he is wel, filleth it vp againe 21. prepareth a feast, geueth the halfe of his goodes presently for Sara's dowrie, the other halfe after her parents death.

AND after they had supped, they brought in the yong 1
man to her. † Tobias therfore remembring the Angels 2
word, brought forth out of his bag, part of the liuer, and
layd it vpon liue coales. † Then Raphael the Angel tooke the 3
diuel, and bound him in the desert of higher Ægypt. † Then 4
Tobias exhorted the virgin, & sayd to her: Sara arise, and let
vs pray to God to day, and to morow, and the next morow: be-
cause these three nights we are ioyned to God: and when the
third night is past, we wil be in our wedlocke. † For we are 5
the children of holie men, & we may not be ioyned together
as gentiles, that know not God. † And they rising together, 6
prayed both together that health might be geuen them. † And 7
Tobias sayd. Lord God of our fathers, the heauens & the earth,
and the sea & fountaynes, and riuers, and al thy creatures that
are in them, blesse thee. † Thou madest Adam of the slime of 8
the earth, & gauest him Eue an helper. † And now Lord thou 9
knowest, that not for fleshlie lust doe I take my sister to wife,
but only for the loue of posteritie, in the which thy name may
be blessed for euer & euer. † Sara also sayd: Haue mercie on vs 10
Lord, haue mercie vpon vs and let vs grow old both together
in health. † And it came to passe about the cock crowing, Ra- 11
guel bad his seruantes to be called for, & they went with him
together to digge a graue. † For he sayd: Lest perhaps it may 12
chance

[1] see chap. 6. v. 8. Mystically it signified Christs passion whereby the diuel was expelled out of mens hartes. S. Aug. ser 28 de Sanctis. Prosper, li. de promiss. p. 2. c. 39.

chance to him, as also to the other seuen husbandes, that
13 went in vnto her. † And when they had prepared the pitte,
14 Raguel returning to his wife, sayd to her: † Send one of thy handmaydes, and let her see if he be dead, that I may burie
15 him before it be day. † But she sent one of her handmaydes, who going into the chamber, found them safe and sound,
16 sleeping both together. † And returning she brought good tydings: and they blessed our Lord, to witte, Raguel & Anna
17 his wife, † and sayd: We blesse thee Lord God of Israel, be-
18 cause it hath not chanced as we thought. † For thou hast done thy mercie with vs, & hast excluded from vs the enemie, that
19 persecuted vs. † And thou hast taken pitie vpon two the::only children. Make them Lord blesse thee more fully: and to offer vp to thee a sacrifice of thy prayse, and of their health, that al nations may know, that thou art God onlie in al the earth.
20 † And forthwith Raguel commanded his seruantes, that they should fil vp the pitte, which they had made, before it were
21 day. † And he bad his wife make readie a feast, and prepare al thinges, that for victuals were necessarie to them that goe a
22 iourney. † He caused also two fatte kyne, and foure wethers to be killed, and great chere to be prepared for al his neigh-
23 bours, and al his freindes. † And Raguel adiured Tobias, that
24 he should abide with him two weekes. † And of al thinges which Raguel possessed, he gaue the halfe part to Tobias, and made this writing, that the halfe part, which was remayning after their decease, should come to the dominion of Tobias.

::In the one familie there were no more children but one sonne, in the other one onlie daughter.

CHAP. IX.

The Angel Raphael goeth to Gabelus, receiueth the money, and bringeth him to the marriage. 8. They salute eche other, and Gabelus wisheth al prosperitie to yong Tobias, and his spouse.

1 THEN Tobias called the Angel to him, whom he thought to be a man, and he sayd to him: Brother Azarias, I pray
2 thee harken to my wordes: † If I should deliuer my self to
3 be thy seruant I shal not deserue thy prouidence. † Howbeit I beseech thee, that thou take vnto thee beastes and seruantes, and goe to Gabelus into :: Rages the citie of Medes: & render him his handwriting, and receiue of him the money, and de-
4 sire him to come to my mariage. † For thyself knowest that my father numbreth the dayes: and if I slacke one day more,
5 his soule is made sorowful. † And surely thou seest how

::The Angel went to the citie it selfe called Rages, Tobias remaining in the territorie or prouince therof, with Raguel, which place is also called Rages. c. 3. v. 7.

Raguel hath adiured me, whose adiuring I can not dispise.
† Then Raphael taking foure of Raguels seruantes, & two ca- 6
mels, went into Rages the citie of Medes: & finding Gabelus
gaue him his hand writing, and receiued of him al the money.
† And he told him of Tobias the sonne of Tobias, al thinges 7
that were done: and made him come with him to the ma-
riage. † And when he was entered into Raguels house, he 8
found Tobias sitting at the table: and he leaping vp, they
kissed ech other: and Gabelus wept, and blessed God, † and 9
sayd: The God of Israel blesse thee, because thou art the sonne
of a verie good man, and iust, and that feareth God, and doth
almes deedes: † and blessing be geuen vpon thy wife, and 10
vpon your parentes: † & that you may see your children, and 11
your childrens children, vnto the third & fourth generation:
and your seede be blessed of the God of Israel, who reigneth
for euer and euer. † And when al had sayd, Amen; they went 12
to the feast: but with the feare of our Lord also did they cele-
brate the feast of the mariage.

CHAP. X.

The parentes lament the long absence of their sonne Tobias. 8. Whom when Raguel can not perswade to stay longer, 11. he wisheth much good vnto him, and his wife, admonishing her to be dutiful in al thinges.

BVT when Tobias taried long" because of the mariage, 1
Tobias his father was careful, saying: Why thinkest thou
doth my sonne tarie, or why is he held there? † Is Gabelus 2
dead thinkest thou, and no man wil restore him the money?
† And he began to be sorowful exceedingly him selfe, and 3
Anna his wife with him: and :: they began both to weepe
together: because their sonne did not returne to them the
day appointed. † His mother therfore wept with discomfor- 4
table teares, and sayd: Woe, woe is me, my sonne, why sent
we thee to goe to a strange countrie, the light of our eies, the
staffe of our old age, the comforte of our life, the hope of
our posteritie? † We hauing al things together in thee onlie, 5
ought not to haue let thee goe from vs. † To whom Tobias 6
said: Hold thy peace, and be not trubled, our sonne is safe,
that man with whom we sent him is faithful ynough † How- 7
beit she could by no meanes be comforted, but dayly running
out looked about, and went about al waies by which there
seemed hope he would returne, that she might see him a far
of, if

:: Such of the Iewes as beleue in Christ, hartely lament that he tarieth so lōg from their nation. Some more assuredly with old Tobias, others more doubtfully with his wife, expect his returne. S. Beda in Tobiam

Euen so the remnant of Catholiques in countries fallen to herese *haue great sadnes and com-*

8 of, if it were possible, coming. † But Raguel sayd to his sonne in law: Tarie here, and I wil send a messenger to Tobias thy
9 father, that thou art in health. † To whom Tobias sayd: I know that my father & my mother do now count the dayes,
10 and their spirite is tormented in them. † And when Raguel desired Tobias in manie wordes, and he by no meanes would heare him, he deliuered Sara vnto him, and the halfe part of al his substance in men seruantes, & wemen seruantes, in cattel, in camels, and in kine, and in much money and dismist him
11 safe and ioyful from him, † saying: The holie Angel of our Lord be in your iourney, and bring you through safe, and that you may finde al thinges wel about your parentes, and
12 myn eies may see your children before I die. † And the parentes taking their daughter, kissed her, and let her goe:
13 † admonishing her to honour her father and mother in law, to loue her husband, to rule the houshold, to gouerne the house, and to shewe her selfe irreprehensible.

tinual sorow in their hart (Rom. 9.) wishing (with what temporal losse soeuer) *the saluation of their brethren, kinsmen,* and countriemen: some hoping more confidently and comforting others, that Christ wil againe illuminate our whole nation, as sight was restored to old Tobias.

ANNOTATIONS.

CHAP. VI. VII. VIII. IX. X.

1. *Taried long because of the Mariage.*] Out of this example of a holie Mariage betwen yong Tobias and Sara, described in the fiue precedent chapters, some special good lessons may be briefly gathered, for the instruction & consolation of such as are to marie, or be already maried. Not that either al, or onlie the same obseruations perteyne now to christian Mariage, but that al Christianes may see, how orderly godlie persons proceded in making, and performing this holie contract in the old Testament, and therby lerne, that more perfection is required in Christian Matrimonie, being now (as then it is was not) a holie Sacrament, signifying the Vnion betwen Christ & his Church: and geuing peculiar Grace to the parties (if themselues hinder it not) to beare more easily the incident burdens, and rightly to fulfil the proper duties of man and wife, according to the godlie instruction of the Roman Catechisme. Al that we shal here note, may be reduced to two heades, or principal partes. For in this Mariage there were certaine necessarie, and as it were essential pointes, without which it had not benne a lawful nor right contract: Other accessarie ceremonies, and Rites were also very conuenient, for the more solemnitie and better performance therof. As the like of both sortes are now, but more perfect in Christian Mariages. In the former kind, first of al, *the end of Mariage* was proposed by the Angel, and desired by the parties. *chap. 6. v. 22. c. 8. v. 9. not for pleasure but for children, and posteritie, by vvhich God might be blessed and serued:* Secondly Mariage must be *betwen lawful personnes,* For the seruantes of God could not lawfully match, neither with Infideles, nor with ouer nere kinred, but in conuenient degrees, and that ordinarily in the same Tribe. *ch. 6. v. 11. ch. 7. v 14.* as the law of Moyses prescribed. Thirdly, *the parties* must geue, and *expresse their mutual consent.* and the good wil of parentes was also requisite. *ch. 7. v. 10. 15. 20. v. 7.* These principal pointes premised; for the due solemnization other Rites were

Instructions to maried persons out of the example of Tobias and Saras Mariage

Ephes. 5. *Mat. 19.* True Mariage alwayes a holie contract. Now a Sacrament.

part. 2. de Matrim. q. 22. 23. Proper instructions for man and wife.

Exod. 34. *Deu. 7.* *Leuit. 18.* *Nu. 36.* Three necessarie pointes in Matrimonie.

Tenne godly Rites obserued in the Mariage of Tobias and Sara.

also adioyned. First Raguel, the maides *father gaue his daughter* taking her by the right hand, and so deliuered her into the right hand of Tobias. *ch. 7. v. 15.* as with vs the father, or nere freind of the woman, geueth her to be maried to such a man. Secondly her father prayed that it might wel succede, *ibidem.* and so do al freindes now, especially the Priest by the publique prayers of the Church.

1. 2. The third rite, the *couenantes of Mariage* were made, with affligment of dawrie,
35 4. also *written, ch 7. v. 16* & sealed, as the * Hebrew and Greke text witnesse. The
5. fourth, Inuitation of freindes to the Mariage. *ch. 8. v. 2. ch. 9. v 3.* The fifth. They made *a feast*, which commonly dured seuen dayes, but here fourtene. *ch. 8. v. 23.* for the duble ioy of the mariage, and expulsion of the diuel. But though *the feast* continued long, yet was *it most moderate* and sober, *with feare of our Lord they celebrated the feast of the Mariage ch. 9. v. 12.* Plato a heathen Philosopher, *li. 6. de legibus*, prescribeth what temperance in meate & drinke, and what modestie of behauiour, are required in mariage feastes. VVhose eccellent sentence, *F. Serarius in Tob.* to. reciteth. The sixth rite, the bringing of the bride to her chamber, *chap. 7 v. 19* the Catholique Church hath a particular forme of blessing the
7. bridal chamber. The seuenth, Tobias & Sara obserued three dayes continencie
8. after the Mariage ch. 6. v. 18. ch 8. v. 4. which now is commended by way of counsel, not of precept. The eight, Tobias obserued that which the Angel aduised him, in burning the liuer of the fish vpon coales in their chamber. ch 6. v. 19. ch. 8. v. 2. So deuout persons commonly obserue that which spiritual
9. men exhort them vnto, though it be not a commandment. The ninth, Priuate
10. prayer of the new maried persons, ch. 6. v 18. c. 8. v. 4 The tenth, the sending away of the spouse to her husbands house, or dwelling place, with good wishes, due payment of the promised dawrie, and godlie admonitions by her parentes. ch. 10. v. 10. 11. 12. 13.

Apud: Munsterum. *Gen. 29. v. 27. Iudic. 14. v. 17.*

CHAP. XI.

Leauing Sara with the rest of the companie, and the flocke to folow, the Angel Raphael and Tobias goe before, 5. are ioyfully receiued, 8. Tobias annointeth his fathers eyes with the fishes gal, and he seeth. 18. Sara arriueth seuen dayes after with her familie and cattle.

AND when they returned they came to Charan, which 1
is in the middeway agaynst Niniue, the eleuenth day.
† And the Angel said: Brother Tobias thou knowest how 2
thou didest leaue thy father. † If it please thee therfore, let 3
vs goe before, and let the families folow softly after vs, together with thy wife, and with the beastes. † And when this 4
pleased him that they should goe, Raphael said to Tobias:
Take with thee of the gal of the fish: for it shal be necessarie.
Tobias therfore tooke of that gal and they departed. † But 5
Anna sate beside the way dayly, in the toppe of a hil, from whence she might see afar of. † And whiles she watched his 6
coming out of that place, she saw afar of, and by and by perceiued her sonne coming: and running she told her husband saying: Behold thy sonne cometh. † And Raphael 7

said

said to Tobias: But when thou art entred into thy house forthwith adore our Lord thy God: and geuing thankes to him
8 goe to thy father, and kisse him. † And immediatly annointe vpon his eies of this gal of the fish, which thou carriest with thee. For know thou that forthwith his eies shal be opened, and thy father shal see the light of heauen, and shal reioice in
9 the sight of thee. † Then ranne :: the dogge before, which had beene with them in the way, and coming as it were a mes-
10 senger with the fawning of his tayle reioyfed. † And his father that was blind rysing vp, began to runne stumbling with his feete: and geuing a seruant his hand, went to meete his
11 sonne. † And receiuing him kissed him, with his wife, and
12 they began both to weepe for ioy. † And when they had adored God, and geuen thankes, they sate downe together.
13 † Then Tobias taking of the gal of the fish, annoynted his
14 fathers eies. † And he stayed as it were almost halfe an houre: & the white bleniſh began to come out of his eies, as it were
15 the skine of an egge. † Which Tobias taking drewe from his
16 eies, and immediatly :: he receiued sight. † And they glorified God, to wit, himselfe and his wife, and al that knewe him.
17 † And Tobias said: I blesse thee Lord God of Israel, because thou hast chastised me, and thou hast saued me: and behold I
18 see Tobias my sonne. † After seuen dayes also came in Sara his sonnes wife, and al the familie safe, and cattel, and the camels, and much money of his wiues: and that money also,
19 which he had receiued of Gabelus: † and he told his parentes al the benefites of God, which he had done to him
20 by the man, that conducted him. † And Achior and Nabath Tobias sisters sonnes came, reioysing at Tobias, and congratulating him for al good thinges, that God had shewed to-
21 wards him. † And for seuen daies making good chere, they reioyfed al with great ioy.

:: It nothing disgraceth the sacred historie that a smal matter being also true is recorded with the rest. *As not one letter nor one title of the lawe may be omitted, Mat. 5. S. Beda* also expoundeth it mystically of Gods preachers. S. Ierom. doth the like, *in. Isaie. 56* and S. Augustin *li. 22. c. 56. cont. Faustum. Manich.*

:: God vsed this gal of a fish in curing Tobias eyes, in like sorte as the liuer in driuing away the diuel. *c. 6. 7. 8.*

CHAP. XII.

Old Tobias and his sonne offer the half of al the goodes which they had newly receiued to Raphael, for his wages. 6. Who then declareth to them that he was sent from God to helpe them, 15. *and that he is an Angel,* 20. *He parteth away, and they render thankes to God.*

1 THEN Tobias called to him his sonne, and sayd to him: What may we geue to this holie man, that is come with
2 thee. † Tobias answering, sayd to his father: Father what reward shal we geue him? or what can be worthie of his be-

:: Gratful Tobias recounteth seuen benefites receiued by the companion of his iourney, & that they *haue receiued* (not manie but) *al good things by him.*

nefittes? † He hath led me and brought me agayne safe, he * receiued the money of Gabelus, he * caused me to haue my wife, and the * euil spirit he chased from her, he * made ioy vnto her parentes, my self he * deliuered from being deuoured of the fish, * thee also he hath made to see the light of heauen, and we are replenished with * al good things by him. What can we geue him worthie for these things? † But I beseech thee my father, that thou desire him, if perhaps he wil voutsafe to take vnto him the one halfe of al thinges, which are brought. † And they calling him, to wit the father and the sonne, tooke him aside: & began to desire him that he would voutsafe to accept the halfe part of al thinges, that they had brought. † Then he sayd to them secretely: Blesse ye the God of heauen, and before al that liue confesse to him, because he hath done mercie with you. † For to hide the secrete of a king is good: but to reueale & confesse the workes of God is an honorable thing. † :: Prayer is good with fasting and almes, rather then to lay vp treasures of gold: † because almes deliuereth from death, and that is it which purgeth sinnes, and maketh to finde mercie and life euerlasting. † But they that committe sinne and iniquitie, are enemies to their owne soule. † I open therfore vnto you the truth, and I wil not hide from you the secrete word. † When thou didst pray with teares, and didst burie the dead and leaft thy dinner, and dideft hide the dead by day in thy house, and by night didst burie them, " I :: offered thy prayer to our Lord. † And because thou wast acceptable to God, it was necessarie that tentation should proue thee. † And now our Lord sent me to cure thee, and to deliuer Sara thy sonnes wife from the diuel. † For I am Raphael an Angel, one of the seuen, which assist before our Lord. † And when they had heard these thinges, they were trubled, & trembling fel vpon the ground on their face. † And the Angel sayd to them: Peace be to you, feare not. † For when I was with you, by the wil of God I was so: blesse ye him, and sing to him. † I seemed indeede to eate with you, and to drinke: but I vse an inuisible meate and drinke, which can not be seene of men. † It is time therfore that I returne to him, that sent me: but blesse ye God, and tel al his maruelous workes. † And when he had sayd these things, he was taken from their sight, and they could see him no more. † Then prostrate for three houres vpon their face, they blessed God: and rysing vp they told al his maruelous workes.

:: Fasting and almes are as two wingues with which prayer flyeth into heauen.

:: O how swete (or excellent) a thing is it (saith S. Augustin *ser. 3. de Natiuit.*) when Angeles guardianes of our life offer our vowes (or resolution to flee vices and embrace vertues) before the sight of Gods Maiesty?

ANNOTATIONS.

CHAP. XII.

12. *I offered thy prayer to our Lord.*] Here the Angel Raphael reporteth certaine good offices, which he had done for Tobias. He did other like for his sonne, and for Raguel, and his daughter, which are likewise recorded in this booke. And the whole world, especially Gods seruantes, receiue continual great benefites by holie Angeles, as parrly may be gathered in this holie historie, and more els where. For first the office of Angeles is, to assist, or be alwayes readie, as most diligent seruitoures of God, expecting what his diuine goodnes wil appoint them, whither to goe, and what to doe for the benefite of men: as holie Raphael was sent, when yong Tobias wanted a guide. Secondly, Angels offer the prayers of the faithful, or as the Greke text readeth, v. 15. Angels present the prayers of Saincles, that is, of godlie men and wemen to God: so Raphael testifieth here him self, that he offered Tobias prayers to our Lord. Thirdly, Angeles ayde and assist those that loue puritie of life, sincere seruice of God, hate vice, embrace vertue, & do workes of mercie; so Raphael assisted Tobias, when he traueled to burie the dead, fleing from the kings furie, and hiding himself, ch. 1. v. 21. 23. Fourthly Angels exhort to good workes, as in this 12. chapter. v. 6. 8. 9. 10. 18. Fitly they suggest and instruct what to do, ch. 6. v. 4. 5. Raphael taught yong Tobias to take the fish, vnbowel him, reserue partes therof, v. 11. 12. 13. aduised him to lodge at Raguels house, to demand Sara to wife, and v. 16. 17. instructed him, against whom diuels haue powre. Sixthly, they expel diuels from persons, and places, ch. 8. v. 3. Raphael tooke and bound the diuel *Asmodeus* in the desert of hiegher Egypt. Seuenthly, they deliuer men from dangers and euiles, c. 6. v. 3. as when the great fish assaulted Tobias, and Sara from molestation, and slaunder, and old Tobias from blindnes. chap. 3. v. 10. ch. 11. v. 8. ch. 12. v. 14. Eightly When it redoundeth to the honour and more seruice of God, and good of the soule, Angeles procure riches, and worldly commodities, ch. 12. v. 3. Yong Tobias gratfully confessed the great benefites receiued by his guide, concluding generally, *by him we are replenished* (sayth he) *with all good thinges.* Ninthly, Good Angels also proue men, for their more merite, so the Angel witnesseth ch. 12. v. 13. *Because thou wast acceptable to God, it was necessarie, that tentation should proue thee.* Tenthly, and finally (for we remite the reader to larger documentes of others) after proofe of patience, fortitude, and other vertues, holie Angeles comforte good men; so Raphael encoraged old Tobias, saying, ch. 5. v. 13. his blindenes should shortly be cured, ch. 12. v. 12. shewed him how gratful his prayers with teares and woorkes of mercie were in Gods sight. He comforted Raguel and his familie by bringing yong Tobias to their house, ch. 7. v. 5. Much more, ch. 8. v. 16. both them and al Tobias his familie, by driuing away the diuel; and lastly by reuealing himselfe vnto them. So holie Angeles, especially the proper gardian patrones of euerie one, are alwayes readie to helpe men; guard them, exhort them to good, do instruct them, do expel euil spirites, and deliuer men from many euils & dangers, do procute them temporal commodities, proue their vertues, offer their prayers and good workes, assist them al their liues, and at their deathes, then also bring their soules to the Iudgement seate, and (if they die in good state) to eternal ioy and glorie, wherof the ancient fathers writinges are ful. S. Gregorie the great in his Dialogue. *li. 4. c. 58.* S. Athanasius *li. de communi essentia.* S. Chrisostom. *ho. 3. in Epist. ad* Colloss. *li. 6. de Sacerdotio.* Gregorius Turonen. *li. de*

Offices of Angels towardes men.

Readie to helpe al.

Offer mens prayers and good workes.

Ayde the godlie.

Exhort to good.

Instruct.

Expel euil spirites.

Deliuer from euils and dangers.

Procure temporal commodities for the soules good.

Proue the good by tribulations.

Comforte the patient and al vertuous.

Angeles guardians haue special care of soules commit ted to their charge.

li. de gloria Martyrum, & Confessorum. S. Augustin Epist. ad probam. c. 9. Epist. 68. ad fratres in eremo. li. 11. c. 31. ciuit. & octoginta trium. qq. q. 79. Our Sauiour himself testifieth that Angels reioyce at the conuersion of a sinner. Luc. 15. and therfore, they know and haue care of mens states in this life, and finally Angeles caried the soule of poore Lazarus into Abrahams bosome. *Luc.* 16.

CHAP. XIII.

Tobias the father prayseth God, exhorting al Israel to do the same. 11. prophecieth the restauration and better state of Ierusalem.

The third part. Old Tobias prayseth God, prophecieth better state of Gods people.

AND Tobias the elder opening his mouth, blessed our Lord, and sayd: Thou art great Lord for euer, and thy kingdom world without end: † because thou scourgest, and sauest: leadest downe to hel, and bringest backe agayne: and there is none that may escape thy hand. † Cōfesse to our Lord ye children of Israel, and in the sight of the Gentiles prayse him: † because he hath therfore disperssed you among the gentiles, which know not him, that you may declare his maruelous workes, and :: make them know, that there is no other God omnipotent besides him. † He hath chastised vs for our iniquities: and he wil saue vs for his mercie. † Behold therfore what he hath done with vs, and with feare and trembling confesse ye to him: and extol the king of the worldes in your workes. † And I :: in the land of my captiuitie wil confesse to him: because he hath shewed his maiestie toward a sinful nation. † Conuert therfore ye sinners, & do iustice before God, beleuing that he wil doe his mercie with you. † And I, and my soule wil reioyce in him. † Blesse ye our Lord al his elect, celebrate daies of gladnes, and confesse to him. † Ierusalem the citie of God, our Lord hath chastised thee in the workes of thy handes. † Confesse to our Lord in thy good thinges, and blesse the God of the worldes, that he may :: reedefie his tabernacle in thee, and may cal backe al the captiues to thee, & thou mayst reioyce for euer and euer. † Thou shalt shine with a glorious light: and al the coastes of the earth shal adore thee. † Nations from far shal come to thee: and bringing giftes, they shal adore our Lord in thee, and shal esteeme thy land for sanctification. † For they shal inuocate the great name in thee. † Curssed shal they be that shal contemne thee: and damned shal they be that shal blaspheme thee: and blessed shal they be that shal build thee. † And thou shalt reioyce in thy children, because they shal al be

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17

:: Temporal affliction for the spiritual good of others.

:: His bodie being in captiuitie, yet his spirit was free to praise and thank God. *S. Cypr. li. de mortalitate.*

:: He prophecieth the reedifying of the temple, and citie of Ierusalem.

18 al be bleſſed, & ſhal be gathered together to our Lord. † Bleſſed
19 are al that loue thee, and that reioyce vpon thy peace. † My
ſoule, bleſſe thou our Lord, becauſe he hath deliuered Ieru-
ſalem his citie :: from al her tribulations, the Lord our God.
20 † Bleſſed ſhal I be if there ſhal remayne of my ſeede, to ſee the
21 glorie of Ieruſalem. † The gates of Ieruſalem ſhal be built of
Saphire and the Emerauld: and al the compaſſe of the walles
22 therof of pretious ſtone. † With white and cleane ſtone ſhal
al the ſtreates therof be paued: and in the ſtreates therof
23 :: *Alleluia* ſhal be ſong. † Bleſſed be our Lord, which hath
exalted it, and his kingdom be for euer and euer ouer it
Amen.

:: Onlie cele-
ſtial Ieruſalem
ſhal be free
from al tribu-
lations.

::No Chriſtian
is ignorant
(ſaith S. Au-
guſtin Epiſt. 86.)
that *Alleluia*
is a voice of
praiſe. In En-
glish it is.
*Praiſe ye the
Lord with ioy.*

CHAP. XIIII.

Old Tobias dieth at the age of an hundred and two yeares, 5. exhorteth his ſonne and nephewes to pietie, foreshewing that Niniue shal be deſtroyed, and Ieruſalem reedified. 14. yonger Tobias returneth with his familie to Raguel, and dieth happely as he had liued.

1 AND the wordes of Tobias were ended. And after that
Tobias was reſtored to his ſight, he liued two and four-
2 tie yeares, and ſaw the children of his nephewes. † Therfore
an hundred and two yeares being accompliſhed, he was buri-
3 ed honorably in Niniue. † For being ſix and fiftie yeares old
he loſt the ſight of his eies, and being threeſcore he receiued
4 it agayne. † And the reſt of his life was in ioy, and with great
increaſe of the feare of God he went forward in peace.
5 † And at the houre of his death he called vnto him Tobias
his ſonne, and his ſeuen yong ſonnes, his nephewes, and ſayd
6 to them: † The deſtruction of Niniue is neere: for the word
of our Lord fayleth not: and our brethren, which are diſper-
7 ſed from the land of Iſrael, ſhal returne to it. † And al the
deſert land therof ſhal be repleniſhed, and the houſe of God
which is burnt in it, ſhal agayne be reedefied: and thither
8 ſhal al returne that feare God, † and the Gentiles ſhal forſake
their idols, and ſhal come into Ieruſalem, and ſhal inhabite
9 in it, † and :: al the kings of the earth ſhal reioyce in it, ado-
10 ring the king of Iſrael. † Heare ye therfore my children your
father: ſerue our Lord in truth, and :: ſeeke to doe the thinges
11 that pleaſe him: † and command your children that they
doe iuſtices and almes deedes, that they be mindeful of God,
and bleſſe him at al time in truth, and in al their power.

::This can not
be vnderſtood
of the citie of
Ieruſalem but
of the Church
of Chriſt.

:: Gods ſeruan
tes muſt not
only expect
what ſhal be
commanded,
but alſo ſeeke
to know what
they ought to
do.

† Now therfore children heare me, and doe not tarie here: 11
but what day soeuer you shal burie your mother by me in one
:: A notable cõmendation of Tobias familie and posteritie. And a plaine testimonie that true Religion neuer failed wholy in the tenne tribes, much lesse in the kingdom of Iuda, least of al in the Church of Christ, & new Testament.
sepulchre, from thenceforth directe your steppes to depart
hence: † for I see that the iniquitie therof wil giue it an end. 13
† And it came to passe after the death of his mother, Tobias 14
departed out of Niniue with his wife, and children, and chil-
drens children, and returned to his father and mother in law.
† And he found them in health in good old age: and he tooke 15
care of them, and he closed their eies: and al the inheritance
of Raguels house he receiued: & he saw the fifth generation,
his childrens children. † And nintie nine yeares being accom- 16
plished in the feare of our Lord, with ioy they buried him.
† And :: al his kinred, and al his generation continewed in 17
good life, and in holie conuersation, so that they were accep-
table both to God, and to men, and to al the inhabitantes in
the land.

THE ARGVMENT OF THE BOOKE OF IVDITH.

S. Ierom for the authoritie of the councel of Nice, held this booke to be canonical, which before he did not.

S. Ierom sometime supposed this booke, not to be canonical, but after warde finding that the Councel of Nice accounted it in the number of holie Scriptures, *he so estemed it; and therupon not only translated it into Latin, out of the Chaldee tongue, wherin it was first written, but also as occasion required, alleaged the same as diuine Scripture, and sufficient to conuince matters of faith in controuersie. For otherwise his opposing the authoritie of the Nicen Councel, should proue nothing at al against* the Iewes, *seing they also* acknowledge this booke amongst Agiographa (*or holie Writtes*) but lesse fitte (*say they*) to streingthen those thinges which come into contention. *Wherby is clere that S. Ierom thenceforth held it for diuine Scripture. As further appeareth in his commentaries in Isai* 14. *more expressly Epist. ad Principiam, he counted it in ranke with other Scriptures, whereof none doubteth, saying:* Ruth, Esther, Iudith *were of so great renoume, that they* gaue the names to sacred volumes. *And in this Prefate doubted not to say: that* the rewarder of Iudithes chastitie (*God himself*) gaue her for imitation not only to wemen, but also to men: gaue her such vertue that she ouerthrew him, whom none could ouercome, and conquered the inuincible. *Also Before the Councel,* Origen *in c.* 14. *Iudith,* Tertullian *de Monogamia. c. Vlt. And* Epist. 112 115. Prefat. in Iudith.

Others Doctors both be-

d.uers

diuers whom S. Hilarie *citeth, and dissenteth not from them, Prologo in Psalmos,* held this booke for Canonical. *Manie more writers likwise about the time of the same Councel, and after so account it.* Prudentius *in Phychomachia prudicitiæ & libidinis:* Chromatius *in c. 6. Mat.* Paulinus. *in Natali.* 10. S. Chrysostom *hom.* 10. *in Math. S. Ambrose. li.* 3. *Offic. c.* 13. *Epist.* 82. *et li. de viduis.* S. Augustin (*or some other good author*) *Writte two sermons of Iudith,* 228. 229. Cassiodorus *diuini lect. c.* 6. Fulgentius *Epist* 2. *de statu viduarum.* Ferrandus Carthaginensis *ad Regiũ de re militari.* Iunilius Africanus *li.* 1. *de partibus diuine legis.* Sulpitius *in historia.* S. Beda *de sex ætatibus.* Alredus *Writing the life of S. Edward our king. More are not necessarie to reasonable men. Concerning the time, and author, it semeth most probable that these thinges happened when Manasses king of Iuda was either in prison in Babylon, or newly restored to his kingdom, who as it semeth permitted the gouerment to the high Priest Eliachim (Chap.* 4) *otherwise called Ioachim (ch.* 15.) *who also writte this booke, as Philos Chronologie, li.* 2. *reporteth. From which time they had no warres til the reigne of Ioacha*z, *about* 80. *yeares, conformable to the long peace mentioned, chap.* 16. *v.* 30. *In summe we haue here, not a poetical Comedie (as Martin Luther shameth not to cal it, in Simposiacis, c.* 29. *and in his German Preface of Iudith) but a sacred Historie (as al aforementione esteemed it, and the Iewes confesse) of a most valiant Matrons fact, deliuering the people of God from persecution of a cruel Tyranne. The first three chapters shew the occasion of this danger: the next foure describe the difficulties & distresses therof: other seuen with part of the* 15. *how Iudith deliuered them from it. In the rest Iudith is much praysed, and she with the whole people prayse God:*

fore and after the councel of Nice accounted this booke canonical.

2. Para. 33.

VVhen this historie happened.

And by whom it was written

The cõtentes.

Diuided into foure partes.

THE BOOKE OF IVDITH.

This booke is read at Mattins the fourth weeke of September.

CHAP. I.

Nabuchodonosor king of Assyrians ouercometh Arphaxad king of the Medes: 7. summoneth manie other nations to submitte themselues to his Empyre: 11. Which they refusing he threatneth reuenge.

The first part. The occasion of the Iewes persecution at this time.

ARPHAXAD ‡ therfore king of the Medes had 1
subdued manie nations to his empire, & he built a most mightie citie, which he called Ecbatanis,
† Of stone squared and hewed: he made walles 2
therof in height seuentie cubites, and in breadth thirtie cubites, and the towers therof he made in height an hundred cubites. † But each side of them was in foure square 3
twentie foote long, and he made the gates therof according

The author beingresolued to write this historie, ioyneth his narration to his internal purpose, saying: *Arphaxad therfore &c. S. Greg. ho.* 2. *in Ezech.*

:: Thou foole this night they shal take thy life from thee, & these things whose shal they be? *Luc.* 12. *v.* 20.

to the height of the towers: † and he :: gloried as mightie in the force of his armie, and in the glorie of his chariotes. † In the twelfth yeare of his reigne: Nabuchodonosor the king of the Assyrians, who reigned in Ninive the greate citie, fought against Arphaxad, and ouercame him † in the great field, which is called Ragau, about Euphrates, and Tigris, and Iadason in the field of Erioch the king of the Elicians. † Then was the kingdom of Nabuchodonosor exalted, and his hart was eleuated: and he sent to al, that dwelt in Cilicia and Damascus, and Libanus, † and to the nations, that are in Carmelus, and Cedar, and the inhabitantes of Galilee in the great field of Esdrelon, † and to al that were in Samaria, and beyond the riuer Iordan euen to Ierusalem, and al the land of Iesse til you come to the borders of Æthiophia. † To al these Nabuchodosor king of the Assyrians sent messengers: † Who al with one minde said nay, & sent them backe emptie, and reiected them without honour. † Then Nabuchodonosor the king taking indignation against al that land, swore by his throne and kingdom that he would * reuenge him selfe of al those countries.

4 5 6 7 8 9 10 11 12

* *defenderet se.*

CHAP. II.

Nabuchodonosor sendeth Holofernes his General to waist al countries of the west. 7. with a great armie, and abundant munition. 11. They subdue manie places, and others are strooken with great feare.

IN the thirteenth yeare of king Nabuchodonosor, the two and twenteth day of the first moneth, the word was geuen out in the house of Nabuchodonosor the king of the Assyrians, that he would reuenge him selfe. † And he called al the ancientes, and al the captaynes, and his men of warre, and communicated with them the secrete of his counsel: † and he said that his cogitation was vpon that, to subdew al the earth to his empire. † which saying when it had pleased them al, Nabuchodonosor the king called Holofernes the General of his warres, † and said to him: Goe forth against euerie kingdom of the west, & against them especially, that contemned my commandment. † :: Thyne eie shal spare no kingdom, and euerie fensed citie thou shalt subdew to me. † Then Holofernes called the captaynes, & magistrates of the powre of the Assyrians: and he mustered men for the expedition, as the king commanded him, an hundred twentie thousand fighting

1 2 3 4 5 6 7

:: This cruel cõmandment was as cruelly put in execution by Holofernes, *ch.* 3. *v.* 11.

ting men on foote, and twelue thousand archers horsemen.
8 † And he made al his expedition to goe before in a multitude of inumerable camels, with those thinges that might suffice the armies abundantly, heardes of oxen also, and flockes of
9 sheepe, which had no number. † He appoynted corne to be
10 prepared out of al Syria in his passage. † But gold and siluer
11 he tooke out of the kings house exceding much. † And he went forth and al the armie with the chariotes, & horsemen, and the archers, which couered the face of the earth, as lo-
12 custes. † And when he had passed through the coastes of the Assyrians, he came to the great mountaines of Ange, which are on the left hand of Cilicia: and he went vp into al their
13 castles, and wonne euerie fortresse. † And he brake downe the renowmed citie of Melothus, and spoyled al the children of Thersis, and the children of Ismael, which were against the face of the desert, and on the south of the land of Cellon.
14 † And he passed ouer Euphrates, and came into Mesopotamia: and he brake al the high cities, that were there, from
15 the torrent of Membre, til ye come to the sea: † and he tooke the borders therof, from Cilicia vnto the coastes of Iapheth,
16 which are toward the south. † And he caried away al the children of Madian, and spoyled al their riches, and al that
17 resisted him he slew in the edge of the sword. † And after these thinges he went downe into the fieldes of Damascus in the daies of harueste, and he set al the corne on fire, and he
18 made al the trees and vineyardes to be cut downe; † and the feare of him fel vpon al the inhabitantes of the land.

CHAP. III.

Manie kinges and other princes submitte them selues to Holofernes. 8. *He receiueth them, and taketh of their chief men to reinforce his armie,* 11. *neuertheles destroyeth their cities, and their goddes, that Nabuchodonosor only might be called God.*

1 THEN the kinges and princes of al cities and prouinces; namely of Syria and Mesopotamia, and Syria Sobal, and Libya, and Cilicia sent their embassadours, which coming to
2 Holofernes, said: † Let thy indignation towarde vs cease: For it is better that liuing we feare Nabuchodonosor the great king, and be subiect to thee, then dying, we should with our destruction suffer the damages of our seruitude.
3 † Euerie citie of ours, and al our possession, al mountaynes,

and hilles, and fieldes, and heardes of oxen, and flockes of sheepe, and goates, and of horses, and camels, and al our goodes, and families are in thy sight: † let al our thinges be vnder thy law. † We also, and our children are thy seruantes. † Come to vs a peaceable Lord, and vse our seruice, as it shal please thee. † Then went he downe from the mountaynes with horsemen in a great powre, and tooke euerie citie, and euerie inhabiter of the land. † And of al the cities he tooke to helpe him valiant men, and chosen for battel. † And so great feare lay vpon al those prouinces, that the inhabitantes of al cities, princes and honorable persons, together with the people went out to meete him coming, † receyuing him with garlandes, and torches, dauncing with timbrels, & shaulmes. † Neither doing these thinges, could they for al that mitigate the fierceneſſe of his stomacke: † for he did both destroy their cities, and cut downe their groues. † For Nabuchodonosor the king had commanded him, that he should destroy al the goddes of the earth, that :: he only might be called God of those nations, which could be subdewed with the might of Holofernes. † And passing through al Syria Sobal, and al Apamea, & al Mesopotamia he came to the Idumeians into the land of Gabaa, † and tooke their cities, and sate there for thirtie dayes, in which daies he commanded al the armie of his powre to be vnited.

4 5 6 7 8 9 10 11 12 13 14 15

:: An expresse figure of Antichrist 2. *Thes.* 2. for whom al heretikes make way as precursers, for the singular *man of sinne* wil confesse no God but himself.

CHAP. IIII.

The children of Israel exceedingly fearing Holofernes forces, 3. prouide to resist him, by the exhortation of the High Priest, vsing both humaine, 8. and diuine meanes.

The second part. Gods people are in great feare and distresse.

THEN the children of Israel, which dwelt in the Land of Iuda, hearing these thinges, were sore afrayd of his presence. † Trembling also, and horrour inuaded their senses, lest he would doe that to Ierusalem and to the temple of our Lord, which he had done to other cities, and their temples. † And they sent into al Samaria round about, as for as Iericho, and preoccupated al the toppes of mountaynes: † and they compassed their townes with walles, and gathered together corne for prouision of battel. † Eliachim :: the priest wrote to al, that were against Esdrelon, which is against the face of the great fielde beside Dothain, and to al, by whom there might be passage of way, that they should take the ascentes of the

1 2 3 4 5

:: The high priest manged also the temporal af-

of the mountaynes, by which there might be way to Ieruſalem, and should keepe watch, where the way was narrow be-
7 twen the mountaynes. † And the children of Iſrael did according as the Prieſt of our Lord, Eliachim had appointed
8 them. † And al the people cried to our Lord with great inſtance, and they humbled their ſoules in faſtings, and prayers
9 they & their wiues. † And the Prieſtes put on heareclothes, and they laide the infantes proſtrate againſt the face of the temple of our Lord, and the altar of our Lord they couered
10 with heareclothe: † and they cried to our Lord the God of Iſrael With one accord, that their infantes might not be geuẽ into praye, & their wiues into ſpoile, and their cities into deſtruction, and their holie thinges into pollution, and they be
11 made a reproch to the Gentiles. † Then Eliachim the high Prieſt of our Lord went about al Iſrael and ſpake to them,
12 † ſaying: Know ye, that our Lord wil heare your prayers, if continewing you continew in faſtinges and prayers in the
13 ſight of our Lord. † Be mindful of Moyſes the ſeruant of our
Exo. 17. Lord, who ouerthrew Amalec truſting in his power, and in his might, and in his armie, & in his shieldes, & in his charioteſ, & in his horſemen, not by fighting, but with holie pray-
14 ers: † ſo shal al the enemies of Iſrael be; if you perſeuere in
15 this worke, which you haue begunne. † They therfore at this exhortation of his, beſeching our Lord, continewed in
16 the ſight of our Lord, † ſo that they alſo, which offered the holocauſtes to our Lod, did offer the ſacrifices to our Lord girded with heareclothes, and there were ashes vpon their
17 head. † And they al prayed God with al their hart, that he would viſite his people Iſrael.

fayres of the cõmon welth, at this time, by content & commiſſion of king Manaſſes, as is moſt probable theſe thinges happening ſhortly after his repentãce. 2. Paral. 33.

CHAP. V.

Holofernes hearing that the Iſraelites prepare to reſiſt him, in great rage demandeth diuers particulars concerning that people, 5. Achior an Ammonite telleth the meruelous workes of God towards them. 22. aduiſeth him not to fight againſt them. 26 the chief capitanies are offended, & threaten Achior.

1 AND it was told Holofernes the General of the warres of the Aſſyrians, that the children of Iſrael prepared them ſelues to reſiſt, and had ſhut vp the wayes of the moun-
2 taynes, † and with exceding furie he chafed in great anger,
3 and called al the princes of Noab and dukes of Ammon, † and he ſayd to them: Tel me :: what is this people which beſetteth

:: Holofernes could not be

the

altogether ignorant of so famous a people as the Iewes, but in his rage marueling at their attempt demãdeth more particularly of their nabilitie to resist him. See, v. 27.

the mountaynes: or what, and of what sorte, and how great their cities are: also what their power is, or what is their multitude: or who is the king of their warfare: † and why aboue al that dwel in the East, haue these contemned vs, and haue not come forth to meete vs, that they might receiue vs with peace? † Then Achior captaine of al the children of Ammon answering, said: If thou woutsafe my Lord to heare, I wil tel the truth in thy sight of this people, which dwelleth in the mountaynes, and there shal not a false word come forth of my mouth. † This people is of the progenie of the Chaldees † The same dwelt first in Mesopotamia, because they would not folow the goddes of their fathers, which were in the land of the Chaldees. † Forsaking therfore the ceremonies of their fathers, which were in multitude of goddes, † they worshipped one God of heauen, who also commanded them that they should depart from thence, and should dwel in Charan. And when there was famine ouer al the land, they went downe into Ægypt, and there for foure hundred yeares were so multiplied, that the host of them could not be numbred. † And when the king of Ægypt oppressed them, and in the buildinges of his cities had subdewed them in brick and claye, they cried to their Lord, and he stroke the whole Land of Ægypt with diuers plagues. † And when the Ægyptians had cast them out from them, and the plague had ceased from them, and they would take them againe, and cal them backe to their seruice, † these fleeing away, the God of heauen opened the sea, so that the waters were * consolidated as a wal, on either side, and they walking through the botome of the sea passed drie foote. † In which place whiles an innumerable armie of the Ægyptians pursewed them, they were so ouerwhelmed with the waters, that there was not one remayning, to tel the fact to posteritie. † Also being past the read sea, they possessed the desertes of Mount Sinai, in which neuer man could dwel, or sonne of man rested. † There bitter fountaynes were made sweete for them to drinke, and for fourtie yeares they receiued meate from heauen. † Wheresoeuer they entered without bow and arrow, and without shielde and sword, their God fought for them, and ouercame. † And there was not that did insult against this people, but when they departed from the worship of the Lord their God. † But as often as beside

Gen. 11.

Gen. 12.

Exod. 1.

Exo. 7. &c.

*made solide or firme. Exo. 14.

Exod. 15. 16. 17.

Iudic. 2. 3. 4. &c.

beside their owne God, they worshiped an other, they were
19 geuen to praye, and into the sword, and to reproch. † And as
often as they were penitent for that they reuolted from the
worship of their God, the God of heauen gaue them power
20 to resist. † Finally the king of the Chananeites, and of Iebu-
Nu. 21. seites, and of the Pherezeites, and of the Hetheites, and of
the Heueites, and of the Amorrheites, and al the mightie in
Ios. 12. Hesebon they ouerthrew, and they possessed their landes, &
21 their cities: † and as long as they sinned not in the sight of
their God, it was wel with them, for their God hateth iniqui-
22 tie. † For :: these yeares also past when they had reuolted
4. Reg. 21. from the way, which God had geuen them, that they should
walke in it, they were destroyed in battels by manie nations,
and verie manie of them were led captiue into a strange land.
23 † But of late returning to the Lord their God, from the dis-
persion wherein they were dispersed, they are vnited & are
come vp into al these mountaynes, and possesse Ierusalem a-
24 gaine where their Holies are. † Now therfore my Lord, search
if there be any iniquitie of theirs in the sight of their God:
and let vs goe vp to them, because their God deliuering wil
deliuer them to thee, and they shal be subdewed vnder the
25 yoke of thy power: † but if there be no offence of this people
before their God, we can not resist them, because their God
wil defend them: and we shal be a reproche to the whole
26 earth. † And it came to passe, when Achior had ceased to
speake these wordes, al the great men of Holofernes were
angrie, and they thought to kil him, saying to each other:
27 † :: who is this, that sayth the children of Israel can resist king
Nabuchodonosor, and his armies, men vnarmed, and with-
28 out force, and without skil of the feates of warre? † That
Achior therfore may know that he deceiueth vs, let vs goe
vp into the mountaynes: and when their mightie ones shal be
taken, then shal he with them be strooken through with the
29 sword: † that euerie nation may know that Nabuchodonosor
is God of the earth, and besides him there is none other.

:: He semeth to speake of the captiuitie of king Manasses. Paral. 33. See the argument of this booke pag. 1011.

:: As Holofernes v. 3. demanded that which he in great part knew, to his men (knowing Achior wel ynough) in rage demand, vvho he is that dare say such thinges!

CHAP. VI.

Holofernes in great rage sendeth Achior to Bethulia, that he may there be slaine with the Israelites. 8. He is left bound to a tree, 10. from whence the Israelites taking him, he telleth them the cause. 14. They entertaine him courteously and earnestly pray to God for helpe.

AND it came to passe when they had ceased to speake, 1
Holofernes being sore offended, said to Achior: † Be- 2
cause thou hast prophecied vnto vs saying, that the nation
of Israel is defended of their God, that I may shew thee :: that
there is no God, but Nabuchodonosor: † when we shal haue 3
strooke them al as one man, then thy self with them shalt die
by the sword of the Assyrians, and al Israel with thee shal pe-
rish by destruction: † and thou shalt proue that Nabuchodo- 4
nosor is lord of the whole earth: and then the sword of my
warfare shal passe through thy sides, & pearsed thou shalt fal
among the wounded of Israel, and thou shalt no more fetch
breath, til thou be destroyed with them. † But if thou thinke 5
thy prophecie true, let not thy countenance quaile, and
the paleneſſe that is in thy face, let it depart from thee, if thou
thinke these my wordes can not be accomplished. † And 6
that thou mayst know that thou shalt proue these thinges
together with them, behold from this houre thou shalt be
associate to their people, that whiles they shal receiue wor-
thie punishment of my sword, thou withal may be subiect
to the vengeance. † Then Holofernes commanded his ser- 7
uantes that they should take Achior, and lead him into Be-
thula, and should deliuer him into the handes of the children
of Israel. † And the seruantes of Holofernes taking him, 8
went through the champaine: but when they came neere the
mountaynes, the slingers came forth against them. † And 9
they turning out of the way by the side of the mountayne,
tyed Achior to a tree hand and foote, and so left him bound
with withes, and returned to their lord. † Moreouer the 10
children of Israel descending from Bethulia, came to him.
Whom loosnig they brought to Bethulia, and setting him in
the middes of the people, demanded what was the matter,
that the Assyrians had left him bound. † In those dayes the 11
princes there, were Ozias the sonne of Micha of the tribe of
Simeon, and Charmi, who also is Gothoniel. † In the middes 12
therefore of the ancientes, and in the sight of al, Achior told
al thinges that he had spoken being asked of Holofernes: and
how the people of Holofernes would haue killed him for this
word, † and how Holofernes him self being angrie cōman- 13
ded him to be deliuered for this cause to the Israelites: that
when he should ouercome the children of Israel, then he
might command Achior also himself to die by diuerse tor-
mentes,

:: Nabucodonosors vassals would haue no other God but him. And God almightie is also ielous and wil haue no God but him selfe.

tormentes, for this that he had said: The God of heauen is
14 their defender. † And when Achior had declared al these thinges, al the people fel on their face, adoring our Lord, and with common lamentation and weeping they powred out
15 their prayers with one accord to our Lord, † saying: Lord God of heauen and earth, behold :: their pride, and haue regard to :: our humilitie, and attend :: the face of thy sainctes, and shew that :: thou forsakest not them that presume of thee and, that thow humblest them that presume of them selues,
16 and glorie of their power. † Their weeping therfore being ended, & the peoples prayer by the whole day being finished,
17 they comforted Achior, † saying: The God of our fathers, whose power thou hast set forth, he wil geue thee this recom-
18 pence, that thou rather shalt see their destruction. † And when the Lord our God shal geue this libertie to his seruantes, be God with thee also in the middes of vs: that as it shal please thee, so thou with al thine mayst conuerse with vs.
19 † Then Ozias, the counsel being ended, receiued him into
20 his house, and made him a greate supper. † And al the ancientes being called, they refreshed them selues together after
21 the fasting was ended. † But afterwarde al the people was called together, and al the night long within the church, they prayed desiring helpe of the God of Israel.

:: God regardeth the pride of sinners; :: the humiliation of penitentes, :: the sanctitie of his Church in general, as wel holie persons, as holie thinges. :: and true cõfidence in him, without presumig of mens powre

CHAP. VII.

Holofernes besiegeth Bethulia, 6. cutteth their conduite of water, 9. kepeth their fountaines. 12. the people murmure, and mutenie, 18. yet they pray to God, 23. and the high priest determineth, if aide come not within fiue dayes, to deliuer the citie to the Assyrians.

1 BVT Holofernes the next day commanded his armies, that
2 they should goe vp against Bethulia. † And there were of warre foote men an hundred twentie thousand, and horse men two and twentie thousand, besides the preparations of those men, whom the captiuitie had taken, and had beene
3 led away out of the prouinces and cities, of al youth. † Al prepared them selues together to the fight agaynst the children of Israel, and they came by the hil side vnto the toppe, which looketh toward Dothaim, from the place which is cal-
4 led Belma vnto Chelmon, which is against Esdrelon. † But :: the children of Israel, as they saw the multitude of them, laid them selues prostrate vpon the earth, casting ashes vpon

:: Gods seruantes first of al before they

fight, do workes of penãce, cõmend their cause to God, then take weapons in hand, & expect opportunitie to encounter with the enimies.

their heades, praying with one accord, that the God of Israel would shew his mercie vpon his people. † And taking their weapons of warre, they sate at the places, which by a narrow path way lead directly betwen the mountaynes, and they were keping them al day and night. † Moreouer Holofernes, whiles he compasseth round about, found that the fountayne, which ranne in, went directly to their conduite on the fourth side without the citie: and he commanded their conduite to be cut asunder. † Neuertheless there were fountaynes not far from the walles, out of which secretly they semed to draw water to refresh them selues, rather then to drinke. † But the children of Ammon, & Moab came to Holofernes, saying: The children of Israel trust not in speare, nor in arrow, but the mountaynes defend them, & the hilles standing meruelous stipe gard them. † Therfore that thou mayst ouercome them without ioyning battel, set kepers of the fountaynes, that they may not draw water of them, and without sword thou shalt kil them, or at the least being wearied they wil yeld their citie, which they thinck being set in the mountaynes, can not be ouercome. † And these wordes pleased Holofernes, and his souldiars, and he placed round about an hundred men at euerie fountayne. † And when that watch had beene fully kept for twentie dayes, the cesternes favled, and the collections of waters to al the inhabitantes of Bethulia, so that there was not within the citie, wherof they might be satisfied no not for one day, because water was dayly geuen to the people by measure. † Then al the men, and wemen, yong men, and children, being gathered together to :: Ozias, al together with one voice, † said: God iudge between vs and thee, because thou hast done euil agaynst vs, in that thou wouldest not speake peaceably with the Assyrians, and for this cause God hath sold vs into their handes. † And there is none to helpe, wheras we lye prostrate before their eies in thirst, & great destruction. † And now assemble ye al, that are in the citie, that we may of our owne accord yeld vs al to the people of Holofernes. † For it is better, that captiues we blesse our Lord liuing, then we should die, and be a reproch to al flesh, when we shal see our wiues, and our infantes die before our eies. † We cal to witnes this day heauen and earth, and the God of our fathers, which taketh vengeance of vs according to our sinnes, that now you deliuer

:: A common frailtie of people in distresse to impute error to their Superiour: though in deede Ozias erred ratherin yelding at last to their suggestion v. 25. then in withstanding thus long.

the

the citie into the hand of Holofernes armie, that our end may be short in the edge of the sword, which is made longer
18 in the drught of thirst. † And when they had said these thinges, there was made great weeping and howling of al in the assemble, and for manie houres with one voice they cried to
19 God, saying: † We haue sinned with our fathers, we haue
20 done vniustly, we haue committed iniquitie. † Thou because thou art gracious, haue mercie vpon vs, or in thy scourge reuenge our iniquities, and deliuer not them that trust in thee
21 to a people, that knoweth not thee, † that they say not among
22 the Gentiles: Where is their God? † And when they wearied with these cries, and tyred with these weepings, had held
23 their peace, † Ozias rysing vp embrued with teares, said: Be of good chere bretheren, and these fiue daies let vs expect
24 mercie of our Lord. † For peraduenture he wil cut of his in-
25 dignation, and wil geue glorie to his name. † But if after fiue daies be past there come no aide, we wil doe these wordes, which you haue spoken.

CHAP. VIII.

Iudith a most vertuous, rich, fayre, & renewmed widow, 9. rebuketh the high priest and ancientes, for their determination to deliuer the citie, if ayde come not in fiue dayes, 14. exhorteth al to penance. 28. They al agree to her godlie aduise, 30. praying for good succesſe of her intention, which they yet know not.

The third part Iudith deliuereth her whole nation from persecution.

1 AND it came to passe, when Iudith a widow had heard these wordes, which was the daughter of Merari, the sonne of Idox, the sonne of Ioseph, the sonne of Ozias, the sonne of Elai, the sonne of Iamnor, the sonne of Gedeon, the sonne of Raphaim, the sonne of Achitob, the sonne of Melchias, the sonne of Enan, the sonne of Nathanias, the sonne
2 of Salathiel, the sonne of Simeon, the sonne of Israel: † and her husband was Manasses, who died in the daies of barley
3 harueſt: † for he was occupied with them that bound sheues in the field, and the heate came vpon his head, and he died in
4 Bethulia his citie, and was buried there with his father. † And Iudith was leaft his widow now three yeares and six mone-
5 thes. † And in the higher partes of her house she made her
6 selfe :: a secrete chamber, in which she abode shut vp with her maides, † and hauing :: cloth of heare vpon her loynes, she :: fasted al the daies of her life, but Sabbathes, and * new-

:: In three special obseruances this holie widow led a most religious life :: In much

* the first day of the moneth.

priuate prayer :: in wearing heare cloth; :: and in much fasting: as it were a perpetual lent, *al dayes but sabbathes*, & feastes excepted.

moones, and the feastes of the house of Israel. † And she was of an exceding beautiful countenance, to whom her husband had leaft much richesse, and a great familie, and possessions ful of heardes of oxen, and flockes of sheepe. † And she was among al most famous, because she feared our Lord very much, neither was there that spake an il word of her. † When she therfore had heard that Ozias had promised, that after the fifth day were past he would yeld the citie, she sent to the ancientes Chabri and Charmi. † And they came to her, and she said to them: What is this word, wherein Ozias hath consented, to yeld the citie to the Assyrians, if within fiue daies there come no ayde to vs? † And what are you, that tempt our Lord? † This is no word that may prouoke mercie, but rather that may rayse vp wrath, and inflame furie. † You :: haue set a time for the mercie of our Lord, and according to your pleasure, you haue appointed him a day. † But because our Lord is patient, let vs be penitent for this same thing, and sheding teares let vs desire his pardon: † for not as man, so wil God threaten, neither as the sonne of man wil he be inflamed to anger. † And therfore let vs humble our soules to him, and being setled in an humble spirit, seruing him: † let vs say weeping to our Lord, that according to his wil so he doe his mercie with vs: that as our hart is trubled in their pride, so also we may glorie in our humilitie: † because we haue not folowed the sinnes of our fathers, which forsooke their God, and adored strange goddes, † for which abomination they were geuen into the sword, and into confusion to their enemies: but we know no other God but him. † Let vs humbly expect his consolation, and he wil require our bloud of the afflictions of our enemies, and he wil humble al Nations, what soeuer shal rise vp against vs, and the Lord our God wil make them without honour. † And now bretheren, because you are ancientes in the people of God, and their soules depende of you: by your speach comforte their hartes, that they be mindful, that our fathers were tempted to be proued, whether they did worshippe their God truly. † They must be mindful how our father Abraham was tempted, and by many tribulations proued, was made the freind of God. † So Isaac, so Iacob, so Moyses, & al that haue pleased God, through manie tribulations haue passed faithful. † But they that did not receiue the tentations with the feare of out

7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24

:: In this especially they offended, that they prefixed a time, meaning then to yeld the citie, for they shold rather haue fought against the enemie, then deliuer Gods people to a tyranne, holie thinges into prophane handes, & by their example put Ierusalem and the temple in like danger. *Rabanus.*

of our Lord, and vttered their impatience and reproch of
25 their murmuring against our Lord, † were destroyed of :: the
26 destroyer, and perished by serpents. † And we therfore let vs not reuenge ourselues for these thinges, which we suffer,
27 † but reputing these verie punishments to be the scourges of our Lord lesse then our sinnes, wherwith as seruantes we are chastised, let vs thinke them to haue chanced to our
28 amendement, and not to our destruction. † And Ozias and the ancientes sayd to her: Al thinges which thou hast spoken,
29 be true, and there is no reprehension in thy wordes. † Now therfore pray for vs, because thou art a holie woman, and
30 fearing God. † And Iudith said to them: As you know, that
31 which I could speake to be of God: † so that which I haue disposed to doe, proue if it be of God, and pray that God esta-
32 blish my counsel. † You shal stand at the gate this night, and I wil goe out with myne :: abra: and pray ye, that as you haue
33 said, in fiue dayes our Lord respect his people Israel. † But I wil not that you search my doing, and til I bring you word, let nothing els be done, but pray for me to our Lord God.
34 † And Ozias the prince of Iuda said to her: Goe in peace, and our Lord be with thee to the reuenge of our enemies. And returning they departed.

::S. Paul 1. *Cor.* 10. v. 10. alleaging that happened to the people of Israel in the desert, addeth this word *destroyer*, which is only in this place, and not *Num.* 11. nor 14 nor els in the old Testamēt. which is an other argumēt that this boke is Canonical.

::Some thinke Abra was a proper name, but whether it was or no, it signifieth an handmaide of more honour as we speake: *A maide of honour.*

CHAP. IX.

Iudith in heare cloth & ashes prayeth for the deliuerie of the people, remembering like benefites of God. 12. craueth powre to ouerthrow Holofernes.

1 VVHo going away, Iudith :: went into her oratorie: and clothing her self with heare cloth, put ashes vpon her head: and falling prostrate to our Lord, she cried to
2 our Lord, saying: † Lord God of may father Simeon, who gauest him a sword for defence against strangers, which were rauishers in their coinquination, and discouered the virgine
3 vnto confusion: † and gauest their wemen into praye, and their daughters into captiuitie: and al the praye to be diuided to thy seruantes, which were zelous in :: thy zele: helpe I be-
4 beseech thee ô lord God me a widow. † For thou hast done the thinges heretofore, and hast purposed one thing after an
5 other: and that hath bene done which thou wouldest. † For al thy wayes are readie, and thy iudgementes thou hast put in
6 thy prouidence. † Looke vpon the campe of the Assyrians now, as thou didst vouchsafe to see the campe of the Ægyptians,

:: Of such priuate oratories as this our Sauiour semeth to speake *Mat.* 6. saying: *Enter into thy chamber. &c.* Of like oratories among Christians read Card Baronius An. D. 293. S. Cyp. ep. 56.

:: The zele of Simeon and Leui was commendable, but

for diuers'euil circumstances the fact was reproued by Iacob *Gen.* 34. & 49.

tians, when they ran armed after thy seruantes, trusting in chariotes, and in their horsemen, and in a multitude of men of warre. † But thou didst looke ouer their campe. and darkenesse wearied them. † The depth held their feete, and the waters ouerwhelmed them. † So let these also be made ô Lord, which trust in their multitude, and in their chariotes, and in pikes, and in shieldes, and in their arrowes, and glorie in their speares, † and know not thy self art our God, which destroyest warres from the beginning, and Lord is thy name. † Lift vp thyne arme as from the beginning, and dash their power in thy power: let their power fal in thy wrath, which promise that they wil violate thy holie thinges, & pollute the tabernacle of thy holie name, & with their sword throw downe the horne of thyne altar. † Bring to passe Lord, that his pride be cut of with his owne sword,† let him be caught with the snares of his eies in me, and thou shalt strike him from the lippes of my charitie. † Geue me constancie in mind, that I may contemne him: and powre that I may ouerthrow him. † For this shal be a memorial of thy name, when the hand of a woman shal ouerthrow him. † For not in multitude is thy power ô Lord, neither in strength of horses is thy wil, neither haue the proud pleased thee from the beginninge: but the prayer of the humble and meeke hath alwayes pleased thee. † God of the heauens, creatour of the waters, and Lord of euerie creature, heare me wretch, praying and presuming of thy mercie. † Remember Lord thy testament, and geue a word in my mouth, and strengthen counsel in my hart, that thy house may continew in thy sanctification: † and al Nations may acknowledge, that thou art God, and there is no other besides thee.

Exo. 14.

† She prayed, that Holofernes should be moued with her beautie, & swete speach: which he might be and not sinne, but he by his free wil sinning God turned his sinne to the good of others. *See Annot. Exod.* 7. *pag.* 173. *S. Aug. Ser.* 228.

CHAP. X.

Iudith excellently adorned, and very beautiful goeth with her handmaide towards the campe, 11. *is taken by the watch,* 16. *and brought to Holofernes.*

AND it came to passe, when she had ceased to crie to our Lord, she rose from the place, wherein she lay prostrate to our Lord. † And she called her ‡ abra, and going downe into her house she tooke from her the heare cloth, and put of the garmentes of her widowhood, † and washed her bodie, and anoynted her self with ointement, and platted the heare of her head, and put a crowne vpon her head, and clothed her selfe

‡ See ch. 8. v. 32.

* sandalia.

self with the garmentes of her ioyfulnes, and put * pantofles on her feete, and tooke braceletes, and Lilies, and eareletes, and ringes, and with al her ornamentes she adorned her self.

4 † To whom also :: our Lord gaue beautie: becauſe al this trimming did not depend of ſenſualitie, but of vertue: & therfore our Lord amplified this beautie on her, that she might

5 appeare to al mens eies of incomparable comlines. † She therfore layd vpon her abra ::a bottel of wyne, and a veſſel of oyle, and *polent, and drie figges, and bread, and cheeſe, and

6 went foreward. † And when they were come to the gate of the citie, they found Ozias expecting, and the ancientes of

7 the citie. † Who when they ſaw her, being aſtonished marueiled at her beautie exceedingly, † Yet asking her no queſti-

8 on, they let her paſſe, saying: The God of our fathers geue thee grace, and ſtrengthen al the counſel of thy hart, with his powre, that Ieruſalem may glorie vpon thee, and thy name

9 may be in the number of the holie and iuſt. † And they that

10 were there ſaid, al with one voyce: So be it, ſo be it. † But Iudith praying our Lord, paſſed through the gates she and

11 her Abra. † And it came to paſſe, when she went downe the hil, about breake of day the watchmen of the Aſſyrians mette her, and held her, saying: whence comeſt thou? or whither

12 goeſt thou? † Who anſwered, I am a daughter of the Hebrews, therfore am I fled from their face, :: becauſe I knew it should come to paſſe, that they should be geuen you vnto spoyle, becauſe that contemning you, they would not of their owne accord yeld themſelues, that they might find mercie in your

13 ſight. † For this cauſe I thought with my ſelf, saying: I wil goe to the preſence of the prince Holofernes, that I may tel him their ſecretes, and shew him by what entrance he may winne them, ſo that there shal not fal one man of his armie.

14 † And when thoſe men had heard her wordes, they conſidered her face, and she was a wonder in their eies, for they mar-

15 ueiled at her beautie exceedingly. † And they ſaid to her: Thou haſt ſaued thy life, in that thou haſt found ſuch counſel,

16 that thou wouldeſt come downe to our lord. † And this know thou, that when thou shalt ſtand in his ſight, he wil deale wel with thee, and thou shalt be moſt gratious in his hart. And they brought her to the tabernacle of Holofernes,

17 telling him of her. † And when she was entered before his

18 face, forthwith Holofernes was caught in his eies. † And his

:: God by this teſtified her holie intention in adorning herſelfe.

* stiped barley.

:: Not only certaine meates were forbid by the law *Leuit* 11. but in maner al the meates of the Gentiles were vnlawful being offered to idoles, for which cauſe Daniel and the three children would not eate of the kings meates in Babylon. *Dan.* 1.

:: She told manie things euidently true, other things conditionally, as it was like to come to paſſe, if God ſent not better meanes.

guard said to him: Who can contemne the people of the Hebrewes, which haue :: so beautiful wemẽ, that we should not worthely fight against them for these? † Iudith therfore seeing Holofernes sitting in a canopie, which was wouen of purple, and gold, and emerauld, and pretious stones: † and when she had looked in his face, she adored him, falling prostrate vpon the ground. And the seruantes of Holofernes lifted her vp, their lord commanding it. 19 20

:: S Fulgentius probably iudgeth that Iudith was now about fourtie yeares old. *Epist. 2. cap 6.*

CHAP. XI.

Holofernes demanding Iudith the cause of her coming: 4, she deceiueth him with a probable narration.

THEN Holofernes said to her: Be of good chere, and feare not in thy hart: becausе I haue neuer hurt man, that would serue Nabuchodonosor the king. † And thy people, if they had not contemned me, I would neuer haue lifted vp my speare ouer them. † But now tel me, for what cause hast thou departed from them, and it hath pleased thee to come to vs? † And Iudith said to him: :: Take the wordes of thy handmayde, for if thou wilt folow the wordes of thy handmayde, our Lord wil do with thee a perfect thing. † For Nabuchodonosor the king of the earth liueth, and his power liueth which is in thee to the chastising of al straying soules: that not onlie men serue him by thee, but also the beastes of the field obey him. † For the industrie of thy mind is reported to al nations, and it is declared to al the world, that thou onlie art good, and mightie in al his kingdom, and thy discipline is bruted to al prouinces. † Neither is that vnknowne, which Achior spake, neither are we ignorant of that thou hast commanded to come vpon him. † For it is certaine that our God is so offended with sinnes, that he hath sent word by his prophetes to the people, that he wil deliuer them for their sinnes. † And becausе the children of Israel know they offended their God, thy dread is vpon them. † Moreouer also famine hath inuaded them, and for drought of water they are now estemed among the dead. † Finally they ordayne this, to kil their cattel, and to drinke the bloud of them, † and the holie thinges of our Lord their God which God commanded not to be touched, in corne, wine, and oile, these haue they purposed to bestow, and they wil consume the thinges which they ought not to touch with their handes: therfore becausе 1 2 3 4 5 6 7 8 9 10 11 12

:: Al that Iudith sayth is true in her sense as she meant it, but not in the vnderstanding of Holofernes and his souldiars, yet was no lesse lawful then that Iosue did in deceuing the citezenes of Hay. *Iosue 8. S. Aug. q. 10. in Iosue.*

because they do these thinges, it is sure that they shal be ge-
13 uen into perdition. † Which I thy handmayde knowing, am
fled from them, and our Lord hath sent me to tel thee these
14 verie thinges. † For I thy handmayde worshippe God, euen
now being with thee, and thy handmayde wil goe forth, and
15 I wil pray God, † and he wil tel me when he wil repay them
their sinnes, and I coming wil tel thee, so that I may bring
thee through the middes of Ierusalem, and thou shalt haue al
the people of Israel, as sheepe, that haue no pastor, and there
16 shal not so much as one dog barke against thee: † because
17 these thinges are told me by the prouidence of God. † And
because God is angrie with them, I am sent to tel these vetie
18 thinges to thee. † And al these wordes pleased Holofernes,
and his seruantes, and they maruailed at her wisedom, and
19 one said to an other: † There is not such a woman vpon the
20 earth in looke, in beautie, and in sense of wordes. † And Ho-
lofernes sayd to her: God hath done wel, which sent thee be-
fore the people, that thou mightest geue them into our han-
21 des: † and because thy promise is good, if thy God shal doe
this for me, he shal also be my God, and thou shalt be great
in the house of Nabuchodonosor, and thy name shal be re-
nowmed in al the earth.

CHAP. XII.

Iudith is brought into Holofernes treasurehouse, 2. hath leaue to abstaine from the Gentils meates, 5. and to goe forth in the night to pray. 10. The fourth day she cometh to Holofernes banket; 16, he is taken with concupiscence, and drinketh very much wine.

1 THEN he bad her goe in where his treasures were layd
vp, and bad her tarie there, and he appoynted what
2 should be geuen her of his owne banket. † To whom Iu-
dith answered, and said: Now :: I can not eate of these thin-
ges, which thou commandest to be geuen me, lest there come
displeasure vpon me: but I wil eate of these thinges, which
3 I haue brought. † To whom Holofernes said: If these thinges
which thou hast brought with thee shal fayle thee, what
4 shal we doe to thee. † And Iudith said: Thy soule liueth my
lord, that thy handmayde shal not spend al these thinges, til
God doe by my hand these thinges, which I haue purposed.
And his seruantes brought her into the tabernacle, which he
5 had commanded. † And whiles she went in, she desired that

:: See chap. 10. v. 5.

she might haue licence to goe forth, in the night and before day to prayer, and to besech our Lord. † And he commanded 6
his chamberlaynes, that as it pleased her, she should goe out & come in to adore her God for three dayes. † And she went 7
forth in the nightes into the vale of Bethulia, and washed her self in a fountaine of water. † And as she came vp, she prayed 8
our Lord the God of Israel, that he would direct her way to the deliuerie of his people. † And going in, she remayned 9
::This puritie consisted in abstaining from meates forbid by the Law, or offered to Idoles.
:: pure in the tabernacle, vntil she tooke her owne meate in the euening. † And it came to passe in the fourth day, Holo- 10
fernes made a supper to his seruantes, and sayd to Vagao his eunuch: Goe, and perswade that Hebrew woman, that she consent of her owne accord to dwel with me. † For it is a 11
foule thing with the Assyrians, if a woman mocke a man in doing, that she passe free from him. † Then Vagao went in to 12
Iudith, & said: Let not the good * yong maide feare to goe in *Puella.
to my Lord, that she may be honoured before his face, that she may eate with him and drinke wine in ioyfulnes. † To 13
whom Iudith answered: Who am I, that I should gayneſay my lord? † Al that shal be good and best before his eies, wil I doe. 14
And whatsoeuer shal please him, that shal be best to me al the dayes of my life. † And she arose, and decked herself with 15
her garmentes, and going in she stood before his face. † And 16
the hart of Holofernes was strooken: for he burnt in the concupiscence of her. † And Holofernes said to her: Drinke now, 17
and sit downe in ioyfulnes, because thou hast found grace before me. † And Iudith said: I wil drinke my lord, because my 18
soule is magnified this day aboue al my dayes. † And she 19
tooke, and did eate, and dranke before him those thinges, which her handmayde had prepared her. † And Holofernes 20
was made pleasant toward her, and dranke wine exceeding much, so much as he had neuer drunke in his life?

CHAP. XIII.

Holofernes lying in a druncken sleepe, Iudith cutteth of his head, 12. so returneth with her maide through the gard, as it were to pray, cometh to Bethulia, 16. exhorteth al to thinke God, and sheweth them the head. 22. She is blessed of al. 27. Achior also praiseth God and Iudith.

AND when it was waxen late, his seruantes made haste to 1
their lodgings, and Vagao shut the chamber doores, and went his way. † And they were al ouerladen with wine. 2

† And

4 † And Iudith was alone in the chamber. † Moreouer Holo-
fernes lay in his bed, fast a slepe with very much :: drunken-
5 nes. † And Iudith said to her mayd that she should stand with-
6 out before the chamber, and watch. † And Iudith stood
before the bed, praying with teares, and with mouing of her
7 lippes in silence, † saying: Confirme me o Lord God of Israel,
and in this houre haue respect to the workes of my handes,
that as thou hast promised, thou mayst aduance :: Ierusalem
8 thy citie: and I may bring to passe that which I beleuing that
it may be done by thee, haue purposed. † And when she had
9 sayd these thinges, she went to the piller, that was at his beds
head, and his sword that hong tyed on it, she loosed. † And
when she had drawen it out, she tooke him by the heare of his
10 head, and sayd: Confirme me ô Lord God in this houre, † and
she stroke twise vpon his necke, and cut of his head, and
tooke his canopie from the pillers, and rolled aside his bodie
11 a truncke. † And after a while she went out, and deliuered
the head of Holofernes to her mayde, and bad her put it into
12 her wallet. † And they two went forth, according to their
custome, as it were to prayer, and they passed the campe, and
compassing the valley, they came to the gate of the citie.
13 † And Iudith a far of said to the keepers of the walles: Open
the gates, because God is with vs, which hath wrought power
14 in Israel. † And it came to passe, when the men had heard her
15 voyce, they called the ancientes of the citie. † And they ran
al to meete her, from the least to the greatest: because they
16 hoped not that now she would come. † And they lighting
lightes gathered round about her euerie one: and she going
vp into a higher place, commanded silence to be made. And
17 when al had held their peace, † Iudith said: Prayse yee the
Lord our God, who hath not forsaken them that hope in him:
18 † and in me his handmayde he hath fulfilled his mercie,
which he promised to the house of Israel: and he hath killed
19 by my hand the enemie of his people this night. † And brin-
ging forth the head of Holofernes out of the wallet, she
shewed it them, saying: Loe the head of Holofernes the ge-
neral of the armie of the Assyrians, and behold his canopie,
wherein he lay in his drunkennes, where the Lord our God
20 stroke him by the hand of a woman. † But the same our Lord
liueth, that his :: Angel hath kept me, both going hence, and
abyding there, and from thence returning hither: and our

:: The fasting of one woman ouerthrew an innumerable host of drunkards, *s Amb. li. de tsunio & Elia. c. 9.*

:: If Bethulia had benne taken Ierusalem also had bene in extreme danger: for safetie whereof God had made more special promise to Dauid and others. *Isaie. 37. 38. &c*

:: Iudiths proper Angel so defended her, as Iacobs Angel deliuered him from all euiles. *Gen. 48.*

Lord hath not ſuffered me his handmayde to be defyled, but without pollution of ſinne he hath called me backe to you, reioyſing in this victorie, in my eſcape, and in your deliuerie. † Confeſſe ye al to him, becauſe he is good, becauſe his mercie is for euer. † And they al adoring our Lord, ſaid to her: Our Lord hath bleſſed thee in his power, becauſe by thee he hath brought our enemies to nothing. † Moreouer Ozias the prince of the people of Iſrael, ſaid to her. Bleſſed art thou daughter of our Lord the high God aboue al women vpon the earth. † Bleſſed be our Lord, which made heauen and earth, which hath directed thee vnto the woundes of the head of the prince of our enemies. † Becauſe this day he hath ſo magnified thy name, that thy prayſe shal not depart out of the mouth of men, which shal be mindeful of the power of our Lord for euer, for that thou haſt not ſpared thy life for the diſtreſſes and tribulation of thy kinred, but haſt holpen the ruine before the preſence of our God. † And al the people ſayd: So be it, ſo be it. † Moreouer Achior being called came, and Iudith ſaid to him: The God of Iſrael, to whom thou gaueſt teſtimonie, that he reuengeth him ſelf of his enemies, he hath cut of the head of al the vnfaithful this night by my hand. † And that thou mayſt proue that it is ſo, loe the head of Holofernes, who in the contempt of his pride contemned the God of Iſrael: and threatened thee death, ſaying: When the people of Iſrael shal be taken, I wil command thy ſides to be pearſed with a ſword. † But Achior ſeing the head of Holofernes, being in anguish for feare, fel on his face vpon the earth, and his ſoule was ſore trubled. † But after taking spirit agayne he was refreshed, & fel downe at her feete, and adored her, and ſayd: † Bleſſed art thou of thy God in euerie tabernacle of Iacob, becauſe in euerie nation, which shal heare thy name, the God of Iſrael shal be magnified in thee.

CHAP. XIIII.

Holofernes head is hanged on the wall. 6. Achior is circumciſed, 7. The Iſraelites aſſault the Aſſyrians, 8. who going to awake their General, 14. finde him ſlaine, 17, and are al confounded with feare.

AND Iudith ſaid to al the people: Heare me brethren, hang ye this head vpon our walles: † and it shal be, when the ſunne shal riſe, let euerie man take his armour, and yſſue ye forth with violence, not that you goe downe beneath,

beneath, but as it were inuading violently. † Then the watchmen must of necessitie runne to rayse vp their prince to battel. † And when the captaynes of them shal runne to the tabernacle of Holofernes, and shal finde him headles rowled in bloud, feare wil fal vpon them. † And when you shal know that they flee, goe after them securely, because our Lord wil destroy them vnder your feete. † Then :: Achior seeing the power, that God of Israel wrought, forsaking the rite of gentilitie, beleued God, and circuncided the flesh of his prepuce, and was ioyned to the people of Israel, and al the succession of his kinred vntil this present day. † And immediatly as day brake, they hong the head of Holofernes vpon the walles, and euerie man tooke his armour, and they went forth with great noyse and shouting. † Which the watchmen seing, ranne to the tabernacle of Holofernes. † Moreouer they that were in the tabernacle, coming, and before the dore of the tabernacle making a noyse, to rayse him, they endeuored by art to disquiet him, that Holofernes might awake not by them rayfing him, but by them making a noyse. † For no man durst by knocking, or entring, to open the chamber of the chiefe of the Assyrians. † But when his dukes and tribunes were come, and al the chiefe of the armie of the king of the Assyrians, they said to the chamberlayns: † Goe in, and awake him, because the mice yssuing out of their holes, haue presumed to prouoke vs to battel. † Then Vagao entring into his chamber, stoode before the cortine, and made a clapping with his handes: for he thought that he slept with Iudith. † But when with the sense of his eares he perceiued no motion of person lying, he came neere to the cortine, and lifting it vp, and seing the bodie without the head of Holofernes weltred in his bloud lye vpon the ground, cried out in a lowd voyce with weeping, and rent his garmentes. † And going into the tabernacle of Iudith, he found her not, and he lept forth to the people, † and sayd: One Hebrewe woman hath made confusion in the house of king Nabuchodonosor: for behold Holofernes lyeth vpon the ground, and his head is not vpon him. † Which when the princes of the power of the Assyrians had heard, they al rent their garmentes, and intollerable feare and dread fel vpon them, and their mindes were trubled excedingly. † And there was made an incomparable crie in the middes of their campe.

:: Achior an Ammonite. (*c.5.v.5.*) being truly conuerted and beleeuing in God, was admitted into the Church, notwithstanding that Ammonites and Moabites were excluded by name. *Deut.23.v.3.* which is therfore ment only of those that persist impenitent and obstinate.

CHAP.

CHAP. XV.

The Assyrians flee for feare, 3. the Hebrewes pursue them, 7. and are enriched by the spoyles. 9. The high priest with others come from Ierusalem and prayse Iudith. 14. The goodes of Holofernes are geuen to her.

AND when al the armie heard that Holofernes was be- 1
headed, courage and counsel fel from them, and being
shaken with trembling onlie and feare, they helpe them selues
by flight, † so that none spake with his neighbour, but han- 2
ging the head, al thinges leaft behind, they made haft to
escape the Hebrewes, whom they heard to come armed vpon
them, fleing by the waies of the fieldes, and the pathes of the
hilles. † The children of Israel therfore seing them fleing, 3
folowed them. And they went downe sounding with trum-
pettes, and shouting after them. † And because the Assyrians 4
were not vnited together, they went headlong into flight:
but the children of Israel pursewing in one companie, dis-
comfited al that they could find. † Ozias therfore sent mes- 5
sengers through al the cities and countries of Israel. † Eue- 6
rie countrie therfore, and euerie citie sent chosen youth ar-
med after them, and they pursewed them in the edge of the
sword, vntil they came to the extremetie of their borders.
† And the rest that were in Bethulia, entered into the campe 7
of the Assyrians, and tooke away the praye, which the Assyri-
ans fleing had leaft, and were loden excedingly. † But they 8
that were returned conquerers to Bethulia, tooke away with
them al thinges that were theirs, so that there was no num-
ber in cattel, and beastes, and al their moueables, that from
the leaft vnto the greateft al were made rich of their prayes.

The fourt part The prayses of Iudith, who with al the people praise God.

† And Ioachim the high Priest came from Ierusalem into 9
Bethulia with al his ancientes to see Iudith. † Who when 10
she was come out to him, they al blessed her with one voyce,
saying: :: Thou art the glorie of Ierusalem, thou the ioy of
Israel, thou the honour of our people: † because thou hast 11
done manfully, and thy hart was strengthened, for that thou
hast loued chastitie, and after thy husband not knowne any
other: therfore also the hand of our Lord hath strengthened
thee, and therfore shalt thou be blessed for euer. † And al the 12
people sayd: So be it, so be it. † And for thirtie daies, scarse 13
were the spoyles of the Assyrians gathered of the people of
Israel. † Moreouer al thinges, that were proued to be the pe- 14

:: Iudith was a special figure of the B. Virgine Marie, to whom these praises perteyne in more eminent sorte, then to

culiar

culiar goodes of Holofernes, they gaue to Iudith in gold, and siluer, and garmentes, and pretious stones, and al stuffe,
15 and al the thinges were deliuered her of the people. † And al the people reioysed with wemen, and virgins, and yongmen, on instrumentes and harpes.

anie other creature. *S. Vulbertus Carnotensis.*

CHAP. XVI.

Iudith singeth a canticle of thanks geuing to our Lord. 22. The people goe to Ierusalem and offer sacrifices. 25. She in great honour liueth a widow til her death in good old age. 30. the people haue long peace, and a feastiual day is instituted in perpetual memorie of her fact.

1 THEN sang Iudith this song to our Lord, saying: † Be-
2 ginne ye to our Lord in timbrels, sing ye to our Lord in cymbals, tune to him a new psalme, reioyse, and inuocate
3 his name. † :: Our Lord confoundeth battels, Lord is his
4 name. † Who hath set his campe in the middes of his people, that he might deliuer vs from the hand of al our enemies.
5 † Assur came out of the mountaynes from the North in the multitude of his strength: whose multitude stopped vp the
6 torrentes, and their horses couered the valles. † He said that he would set my borders on fyre, and kil my yongmen with the sword, to geue my infantes into praye, and virgins
7 into captiuitie. † But our Lord omnipotent hath hurt him, and hath deliuered him into the hands of a woman, and hath
8 pearsed him. † For, not by yongmen is their mightie one fallen, neither haue the sonnes of :: Titan strooken him, nei-
ther did the high :: giantes set them selues vpon him, but Iudith the daughter of Merari in the beautie of her face dis-
9 solued him. † For she put from her the garmentes of widow-
hood, and put on her the garmentes of ioy, in the reioysing
10 of the children of Israel. † She anoynted her face with oynt-
ment, and tyed together her lockes with a crowne, she
11 tooke a new stole to deceiue him. † Her sandals rauished his eies, her beautie made his soule captiue, she with a sword cut
12 of his head. † The Persians did quake at her constancie, and
13 the Medes at her boldnesse. † Then did the campe of the Assyrians howle, when my humble ones appeared, withering
14 in thirst. † The sonnes of yongwemen haue pearsed them, and they haue killed them as boyes fleing away: they haue
15 perished in battel before the face of the Lord my God. † Let vs sing an hymne to our Lord, let vs sing a new hymne to our

:: S. Ephrem *ser. de 2. Aduentu*, citeth this place as holie scripture so testifying this booke to be canonical.

::Such giantes as were before Noes floud, *Gen. 6.*

::Nor such as were after, *Num. 13. Deut. 3*

God. † Adonai ô Lord great art thou, and noble in thy power, 16
and whom no man can ouercome. † Let euerie creature of 17
thyne serue thee: becauſe thou ſaydſt, and they were made:
thou didſt ſend thy ſpirit, and they were created, and there is
none that can reſiſt thy voyce. † The mountaynes with the 18
waters ſhal be moued with the foundations: the rockes ſhal
melt as waxe before thy face. † But they that feare thee, ſhal 19
be great with thee in al thinges. † Wo be to the nation, that 20
ryſeth vp vpon my kinred: for our Lord omnipotent wil be
reuenged on them, in the day of iudgement he wil viſite
them. † For he wil geue :: fyre, and wormes into their fleſh, 21
that they may be burnt, and may feele for euer. † And it came 22
to paſſe after theſe thinges, al the people after the victorie
came into Ieruſalem to adore our Lord: and forthwith as they
were purified, they al offered holocauſtes, and vowes, and
their promiſes. † Moreouer Iudith offered for an anathema 23
of obliuion al the inſtrumentes of warre of Holofernes, which
the people gaue her, and the canopie that her ſelf had taken
away out of his chamber. † And the people was pleaſant 24
according to the face of ſainctes, and for three monethes the
ioy of this victorie was celebrated with Iudith. † And after 25
thoſe daies euerie man returned into his houſe, and Iudith
was made great in Bethulia, and ſhe was more glorious to al
the land of Iſrael. † There was alſo chaſtitie ioyned to her 26
vertue, :: ſo that ſhe knew not man al the daies of her life,
after that Manaſſes her huſband was dead. † And on feſtiual 27
daies ſhe came forth with great glorie. † And ſhe abode in 28
her husbands houſe, :: an hundred fiue yeares, and diſmiſt her
abra free, and ſhe died and was buried with her huſband in
Bethulia. † And al the people mourned for her ſeuen dayes. 29
† And in al the space of her life there was not that trubled 30
Iſrael, and after her death manie yeares. † But the day of the 31
feſtiuitie of this victorie is receiued of the Hebrewes in the
nu nber of holie daies, and is worſhiped of the Iewes from
that time vntil this preſent day.

:: Euerlaſting torments of fire & wormes perteyne to the damned bodies. *s. Aug. li. 21. c. 4. ciu.* and greater paines to the damned ſoules, eſpecially the loſſe of Gods viſion

:: In the Greke *v 22. Manie deſired her to mariage.*

:: Liuing in al 105. yeares ſhe was widow about ſixtie nine. for when ſhe ſlew Holofernes ſhe was about fourtie yeares old *ch. 10 v 18* and her huſband was then dead three yeares and a halfe before. *ch. 8. v. 4.*

ANNOTATIONS.

CHAP. XVI.

Iudith an example of holie widowhood.

26. *After that her huſband vvas dead* [As yong Tobias and Sara were notable patteras to maried perſons: ſo Iudith is a like good example to deuout widowes, excelling moſt partin manie reſpectes. For firſt ſhe profeſſed this holie ſtate of life in the old Teſtament, when it was moſt rare, the law prouiding

Manie incitements concurring to the contrarie made her widowhood more excellent.

ding that the brother, or next kinſman, ſhould marie the widow of him, that died without children, as it ſemeth ſhe had none, the Greke text affirming that ſhe gaue al her goodes before her death to other kinred. ch. 16. v. 24. Secondly, ſhe was only once maried, ch. 15. v. 13. ch. 16. v. 26. wheras, it is alſo commendable after twiſe or oftenner mariage at laſt to abſtaine. Thirdly, ſhe was yong, about 36. yeates: for three yeates and a half after that her husband was dead, ſhe was called a yong maide, ch. 12. v. 12. Fourthly, ſhe was of excellent beautie, *ch.* 8 *v.* 7. Fifthly exceeding rich. *ibidem.* Sixthly, very noble, eſpecially after the deliuerie of the people from ſuch diſtreſſe. ch. 15. v. 10. Seuently, for this renowmed fact, and for her other great vertue (*ch.* 8. *v.* 8) manie principal men deſired to marie her, ch. 16. v. 22 Eightly, al the people wiſhed much iſſue of ſo noble a ſtock. ch. 16. v. 25. Nintly, ſhe liued long in the ſtate of widowhood, about threeſcore and nine yeares, from. 36. to 105, ch. 16. v. 28. Tently, there was great and long peace in al Iſrael, after that ſhe had releeued Bethulia. ch. 16. v. 30. Al which might eaſely haue inuited an other to haue maried: but her great deuotion, and feruent deſire to ſerue God in a retired auſtere life, faſting, & praying, ch. 8. v. 6. cutte of al incitements to mariage, and made her before the Goſpel, to embrace Euangelical counſel, not commanded, but for better attaining to perfecton counſeled by our Sauior and S. Paul. *Mat.* 19. 1. *Cor.* 7.

Deu. 25. 7 5. *Ruth.* 3. 7. 12.

widowhood an Euangelical counſell.

THE ARGVMENT OF THE BOOKE OF ESTHER.

Melito S. Atha. S. Greg. Nazian. Origen apud Euſeb. lib 6. c. 25. hiſt.

OF *the authoritie of this booke* only two or three ancient writers, doubted, *before the councels of Laodicea, and Carthage declared it to be Canonical,* Al the reſt did euer eſteme it as diuine Scripture. *For albeit S. Ierom in his time found not certaine partes therof in the Hebrew, and therfore tranſpoſed the ſame to the end of the booke, as now we haue them: yet in the Greeke he found al theſe ſixtenne chapters conteyned in tenne. And it is not vnprobable, that theſe parcels were ſometimes in the Hebrew, as were diuers whole bookes which are now loſt. But whether they were at anie time in the Hebrew or no, the Church of Chriſt accounteth the whole Booke of infallible authoritie, reading as wel theſe partes, as the reſt in her publique office. And the councel of Trent* (ſeſſ. 4.) *For more expreſſe declaration defineth* that al the bookes recited in the ſame Decree (*amongſt which is Eſther*) with al the partes therof, as they are accuſtomed to be read in the Catholique Churcb, and be conteyned in the old vulgare latin Edition, are ſacred and Canonical Scripture.

This whole booke is canonical.

It conteyneth a particular great danger of the people of Iſrael, happening (as is probable) ſhortly after their general relaxation, & returne of ſome from the captiuitie of Babylon; and their deliuere from it, through the godlie zele and other vertues of Queene Eſther, directed herein by Mardocheus, who being alſo in imminent danger was aduanced. and finally writ the hiſtorie.

The contentes

VVritten by Mardocheus:

Diuided into foure partes.

Which may be diuided into foure partes, not by order of the chapters: as they are here transposed: but in order of time, first the author reporteth some thinges going before the peoples danger, in the 11. 1. 2. 12. chapters, and part of the 3. Secondly their danger and distresse, in the rest of the 3. and part of 13. chapters. Thirdly their deliuerie: from the 4. chapter to the middes of the. 9. and rest of the 13. and in the 14. 15. and 16 Fourtly, the thinges that ensued hereupon, in the other half of the ninth chapter, the 10. chapter, and first verse of the eleuenth.

VVho soeuer vvil please to read this historie, in order of the time as the thinges happened, adioyning the latter chapters, vvhich are in the Greke, and not in the Hebrevv, may folovve the letters of the Alphabet, as here vve haue placed them in the margent, beginning at the second verse of the 11. chapter, vvhere he findeth the letter A. and vvhen he cometh to B. returne vvhere the same letter is noted. ch. 1. And so in the rest folovv the same direction.

THE BOOKE OF ESTHER

This booke is read at mattins the last weeke of September.

CHAP. I.

King Assuerus celebrateth a great banket to shew his glorie, 10. calleth quene Vasthi *therto, who refusing to come, is by aduise of his counsel deposed.*

The first part beginneth in the 11. ch. A B

IN the daies of Assuerus. who reigned from India 1
vnto Æthiopia ouer an hundred twentie seuen prouinces: † when he sate in the throne of his kingdō, 2
the citie Susá was in the begynning of his kingdom.
† In the third yeare therfore of his empyre he made a great 3
feast to al the princes, and to his seruantes, to the most valiant of the Persians, and the nobles of the Medes, and the rulers of the prouinces in his sight, † that he might shew the riches of 4
the glorie of his kingdom, and the greatnes, & vaunting of his might, a great time, to witte an hundred & foure score daies.
† And when the daies of the feast were accomplished, he inui- 5
ted al people, that was found in Susan, from the greatest to the least: and commanded seuen daies a feast to be prepared in the entrance of the garden, and of the wood, which was planted with royal garnishing and with hand. † And there 6
hong on euerie side hangings of skie colour, and grene, and hyacinthine colour, held vp with cordes of silke, and of purple, which were put into rings of yuorie, and were held vp

with

with marble pillers. Beddes alſo of gold and ſiluer, were placed in order vpon the floore paued with the emerauld, and the touch ſtone: which paynting adorned with meruelous
7 varietie. † And they that were inuited, dranke in golden cuppes, and the meates were brought in change of veſſels. Wine alſo plenteous and the beſt was ſet downe, as was worthie
8 of a kings magnificence. † :: Neither was there that compelled them to drinke that would not, but as the king had appointed, making ech of his princes ouerſeer of euerie ta-
9 ble, that euerie man might take what he would. † Vaſthi alſo the queene made a feaſt for the wemen in the palace, where
10 king Aſſuerus had accuſtomed to remayne. † Therfore the ſeuenth day, when the king was merier, and after very much drinking was wel warmed with wine, he commanded Maumam, and Bazatha, and Harbona, and Bagatha, and Abgatha, and Zethar, and Charchas, the ſeuen eunuches, that miniſtred
11 in his ſight, † that they ſhould bring in queene Vaſthi before the king, the crowne ſet vpon her head, that he might ſhew her beautie to al the peoples and princes: for ſhe was exceding
12 beautiful. † Who refuſed, and contemned to come at the kings commandment, which he had commanded by the eunuches. Wherupon the king being wrath, and chaffed with
13 :: exceding furie, († asked the wiſemen, which after the manner of a king were alwayes preſent with him, and he did al thinges by their counſel, which knew the lawes, and rightes
14 of the elders: † (and the chiefe and neareſt him were, Charſena, and Sethar, and Admatha, and Tharſis, and Mares, and Marſana, and Mamuchan, ſeuen dukes of the Perſians, and of the Medes, which ſaw the face of the king, and were wont
15 to ſitt firſt after him) † to what ſentence Vaſthi the queene ſhould be ſubiect, that would not do Aſſuerus the kings commandment, which he had commanded by the eunuches.
16 † And Mamuchan anſwered, the king hearing, and the princes: :: Queene Vaſthi hath not only hurt the king, but alſo al peoples, and princes, that are in al the prouinces of king
17 Aſſuerus. † For the word of the queene wil goe forth to al wemen, that they wil contemne their husbands, and wil ſay: King Aſſuerus commanded that the queene Vaſthi ſhould
18 come in to him, and ſhe would not. † And by this example al the wiues of the princes of the Perſians and the Medes, wil little eſteeme the commandmentes of their husbandes:

:: Modeſtie and temperance amongſt heathen people condemneth Chriſtianes that vrge men to drinke immoderatly, and ſo cauſe them to be drunke. *S. Aug. ſer. 231. 232. de tempore.*

The end of immoderate feaſting is commonly browling. Here the king became furious, and the queene was diuorſed from him.

: Brentius approueth the ſentence of this paraſite, but Ioſephus. *li 11 c 6* Macrobius. *li 7. c. 1. Saturn. S. Ieron ad Raſtic.*

and S. Ambrose. *l. de. Elia c. 14* iudge the queenes refusal lawful, and agreable to the Persians lawes, which prohibited maried wemē to come in sight of other men in great assemblies: neither had the king iust cause to break that law, for pleasing his phansie in his drunken humour. *v. 10.* Luther also wresteth this example in fauoure of adultetie, *par. 2. de diuortio. folio 177. Editionis Wittenbet. Anno 1553.*

wherfore the kings indignation is iust. † If it please thee, let 19
an edict goe forth from thy face, and let it be written according to the law of the Persians and of Medes, which is not lawful to be transgressed, that Vasthi come in no more to the king, but an other, that is better then she, take her kingdome. † And let this be published into al the empire of thy 20
prouinces (which is most large) and let al the wiues, as wel of the greater as of the lesser geue honour to their husbandes. † His counsel pleased the king, and the princes: and the king 21
did according to the counsel of Mamuchan, † and he sent 22
letters to al the prouinces of his kingdome, as euerie nation could heare and reade, in diuers languages and characters, that the husbandes should be princes and maisters in their houses: and that this should be published through al peoples.

CHAP. II.

Inquirie being made of the best and faireſt Virgines, (5. Esther the vnknowe neece of Mardochæus a Iew) is preferred, 18. and made Queene in place of Vasthi; a mariage feast made, and presentes geuen. 21) Mardocheus detecteth traitors, and his seruice is recorded in the regester.

THESE thinges so done, after the indignation of king 1
Assuerus was asswaged, he remembred Vasthi, and what she had done, or what she had suffered: † and the kings ser- 2
uantes and his ministers said: Let there be maydens sought for the king, virgins and beautiful, † and let there be sent 3
that may viewe through al prouinces beautiful maydens and virgins: and let them bring them to the citie of Susan, and deliuer them into the house of wemen vndet the hand of Egeus the eunuch, who is ouerseer of the kings wemen: and let them receiue wemens ornamentes, and other things necessarie to be vsed. † And which so euer among al shal please 4
the kings eies, let her reigne for Vasthi. The word pleased the king: and so as they had suggested, he commanded to be done. † There was a man in the citie of Susan a Iew, named 5
Mardocheus, the sonne of Iair, the sonne of Semei, the sonne of Cis, of the stocke of Iemini, † who had beene transported 6
from Ierusalem the same time, that Nabucodonosor the king of Babylon transported Iechonias the king of Iuda, † who 7
was the foster father of his brothers daughter Edissa, which by an other name was called Esther: and she had lost both her parentes: exceeding beautiful, and of comely face. And her father

4 Reg. 24.

father and mother being dead, Mardocheus adopted her for
8 his daughter. † And when the kings commandment was bruited abrode, and according to his commandement many fayre virgins were brought to Susan, and were deliuered to Egeus the eunuch: :: Esther also among the rest of the maydens was deliuered to him, that she might be kept in the number
9 of the women. † Who pleased him, and found grace in his sight. And he commanded the eunuch, that he should hasten the womens ornamentes, and should deliuer her, her partes, & seuen the most beautiful maydens of the kings house, and should adorne and decke both her and her wayting maydes.
10 † Who would not tel him her people and countrie. For Mardocheus had commanded her, that of this thing she should
11 altogether keepe silence: † who walked daily before the entrance of the house, wherin the chosen virgins were kept, taking care of Esthers welfare, and desirous to know what
12 should chance vnto her. † And when the time of euerie virgin in order was come, that they should goe in to the king, al things accomplished that perteyned to womens ornamentes, it was the twelfth moneth: yet so, that for six monethes they were anoynted with oyle of myrtle, and other six monethes
13 they vsed certayne payntings and sweete spices. † And going in to the king, what soeuer they asked that perteyned to adorning they receiued: and being trimmed, as it pleased them, they passed from the chamber of the women to the
14 kings chamber. † And she that went in at euening, came out in the morning, and from thence she was brought to the second house, that was vnder the hand of Susagazus the eunuch, who was chiefe ouer the kings concubines: neither had she power to returne any more to the king, vnlesse the king had willed, and had commanded her to come by name.
15 † And the time by order coming about, the day was at hand, that Esther the daughter of Abihail the brother of Mardocheus, whom he had adopted for his daughter, should goe in to the king. Who sought not womens ornamentes, but whatsoeuer Egeus the eunuch the keper of the virgins would, those things he gaue her to her adorning. For she was exceding fayre, and of incredible beautie, she semed to al mens
16 eies gratious and amiable. † She therfore was brought to the chamber of king Assuerus the tenth moneth, which is cal-
17 led Tebeth, in the seuenth yeare of his reigne. † And the king

:: Deut. 7. v. 3. Israelites are forbid to marie with Gentiles, yet when there was no danger to be peruerted, and great hope of good, Esther by Mardocheus counsel consented to marie king Assuerus, though otherwise she *detested the bed of the incircumcised, and of euerie stranger.* ch 14. v. 15. K. Dauid also maried the kings daughter of Gessur. 2. Reg. 3. v. 3.

king loued her more then al the wemen, and she had grace and mercie before him aboue al the wemen, and he put the crowne of the kingdom on her head, and made her reigne in steede of Vasthi. † And he commanded a verie magnifical feast to be prepared to al the princes, and to his seruantes, for the coniunction, and mariage of Esther. And he gaue rest to al the prouinces, and bestowed giftes according to princely magnificence. † And when virgins were sought the second time and gathered together, Mardocheus taried at the kings gate, † neither had Esther as yet vttered her countrie, & people, according to his cõmandment. For what soeuer he commanded, Esther obserued: and she did al thinges so as she was wont at that time, when he nourished her a litle one. † At that time therfore, when Mardocheus abode at the kings gate, Bagathan, and Thares were angrie, two of the kings eunuches, that were porters, and were chiefe in the first entrie of the palace: and they would make insurrection against the king, and kil him. † Wherof Mardocheus :: gotte notice, and immediatly he told it to queene Esther: and she to the king in the name of Mardocheus, who had reported the thing vnto her. † It was examined, and found: and they were both hanged on a gibbet. And it was put in the histories, and registred in the cronicles before the king. *

18 19 20 21 22 23

:: Mardocheus hearing suspitious wordes and obseruing their actions sawe that they intended euel and informed the King; wherby their treson was discouered. *Rab. Calom. & Iosep.*

* C *ch.* 12. *v.* 1.

CHAP. III.

Aman aduanced by the king, is much offended that Mardocheus doth not adore him. 6. and therfore procureth the kings decree, to destroy the whole nation of Iewes.

D AFTER these things king Assuerus aduanced Aman the sonne of Amadathi, which was of the stocke of Agag: & he put his throne aboue al the princes which he had. † And al the kings seruantes, that were in the doores of his pallace, bowed their knees, and adored Aman: for so the emperour had commanded them, :: onlie Mardocheus did not bowe his knee, nor adore him. † To whom the kings seruantes, that were chiefe at the doores of the pallace, said: Why doest thou aboue the rest not obserue the kings commandment. † And when they said this often, and he would not heare, they told Aman, desirous to know whether he would perseuere in his sentence: for he had told them that he was a Iew. † Which when Aman had heard, and had proued by experience that Mardocheus

1 2 3 4 5

:: Aman exacted such honour as heathen people gaue to their false goddes, which was also idolatrie. for Mardocheus was willing to giue him ciuil

Mardocheus bowed not his knee vnto him, nor adored him, he was angrie excedingly. † And he counted it a matter of nothing to lay his handes vpon Mardocheus alone: for he had heard that he was of the nation of the Iewes, and he would rather destroy al the nation of the Iewes, that were in the kingdom of Assuerus. † The first moneth (which is called Nisan) in the twelfth yeare of the reigne of Assuerus, the lot was cast into a potte which in Hebrew is called Phur, before Aman, :: in what day and what moneth the nation of the Iewes should be slayne: and there came forth the twelfth moneth, which is called Adar. † And Aman said to king Assuerus: There is a people dispersed through al the prouinces of thy kingdom, and separated one from an other, vsing new lawes and ceremonies, moreouer also contemning the kings ordinances: And thou knowest very wel that it is not expedient for thy kingdom that they waxe insolent by libertie. † If it please thee, decree that they may perish, and I wil pay ten thousand talentes to the cofferers of thy treasure. † The king therfore tooke the ring that he vsed, from his hand, and gaue it to Aman the sonne of Amadathi of the progenie of Agag, the enemie of the Iewes, † and he said to him: The siluer which thou doest promise, be it thine: but concerning the people doe that which pleaseth thee. † And the kings scribes were called in the first moneth, Nisan, the thirteenth day of the same moneth: and there was written, as Aman had commanded, to al the kings lieuftenantes, and iudges of the prouinces, and of diuers nations, as euerie nation could read, and heare according to the varietie of languages, in the name of king Assuerus: and the letters signed with his ring, † were sent by the kings postes to al prouinces, that they should kil and destroy al the Iewes, from boy vnto old man, children, and wemen, in one day, that is, in the thirteenth of the twelth moneth, which is called Adar, and should spoyle them of their goodes. *

† And :: the content of the letters was this, that al prouinces might know, & prepare them selues against the day aforesayd. †‖ The postes ‖that were sent, made hast to fulfil the kings cõmandment. And ‖immediatly the edict hong in Susan, the king and Aman feasting, and al the Iewes that were in the citie, weeping.

honour, *euen to kisse the steppes of his seate, but feared (and refused) to geue Godsie honour to him. ch 13. v. 13. 14. 15. The. 2. 2. q. 84. a. 1.*

:: Such is the preposterous furie of rancour, to appoint the day of executing his malice, before he had got the kings decree.

The second part.

The Iewes danger to be massacred.

* E *ch. 13. v. 1.*

F

:. The letter at large is in the seuen first verses of the 13 *ch.* of which this is the summe.

CHAP. IIII.

Al the Iewes lament their imminent danger. 5. Mardocheus willeth Esther to intreate the king for their safetie. 11. She fearing to goe to the king contrarie to his law vncalled, 15. yet they al fasting and praying for her, she doth it.

The third part The deliuerie of the Iewes from danger.

WHICH things when Mardocheus had heard, he rent his garmentes, and was clothed with sackcloth, sprinkling ashes on his head: and in the streat of the middes of the citie he cried with a lowed voyce, shewing the anguish of his mind, † and with this wayling going euen to the doores of the pallace: for it was not lawful for one clothed with sackcloth to enter the kings court. † In al prouinces also, townes, and places, to which the kings cruel decree was come, there was ::great mourning with the Iewes, fasting, howling, and weeping, manie vsing sackcloth and ashes for their couch. † And Esthers maides and the eunuches went in, and told her. Which she hearing was astonyed: and she sent a garment, that the sackcloth being taken away, they should put it on him: which he would not take. † And calling for Athach the eunuch, whom the king had geuen her for a seruant to Mardocheus, commanded him to goe and to learne of him, why he did this. † And Athach going forth went to Mardocheus standing in the streate of the citie, before the palace doore: † who told him al thinges that had chanced, how Aman had promised, that he would bring siluer into the kings treasures for the slaughter of the Iewes. † He gaue him also a copie of the edict which hong in Susan, that he should shew it to the queene, and should admonish her to enter in to the king, and to intreate him for her people. † Athach returning told Ester al things, that Mardocheus had sayd. † Who answered him, and bad that he should say to Mardocheus: † Al the kings seruantes, and al the prouinces that are vnder his dominion, know, that whether man, or woman, not called, shal enter in to the kings inner court, he must immediatly be slayne without al delay: vuless perhaps the king stretch forth a golden rod vnto him, for a signe of clemencie, and so he may liue. I therfore how can I enter in to the king, which now these thirtie daies haue not bene called vnto him? † Which when Mardocheus had heard, † he sent word to Esther agayne, saying: Thincke not that thou mayst deliuer thy

2 2 3 4 5 6 7 8 9 10 11 12 13

::The first and best remedie in distresse is to do workes of penance for sinnes cõmitted. 1. Cor. 11. v. 31.

thy owne life only, because thou art in the kings house, abo-
14 ue al the Iewes: † for if thou wilt now hold thy peace, :: the Iewes shal be deliuered by an other occasion: and thou, and thy fathers house shal perish. And who knoweth whether thou camest to the kingdom therfore, that in such a time
15 thou mightst be readie? † And agayne Esther sent to Mardo-
16 cheus in these wordes: † Goe, and gather together al the Iewes, whom thou shalt find in Susan, and pray ye for me. Eate ye not, and drinke not in three dayes, and three nightes: and I with my handmaydes in like maner wil fast, and then wil I goe in to the king, doing agaynst the law, not called, and
17 deliuering my self to death and to peril. † Mardocheus therfore went, and did al things that Esther had commmanded him. *

:: Great confidence in Gods helpe when mans helpe fayleth: and in dede this meanes by mouing the kings hart to grant Esthers petition was Gods special worke.

* G *ch.. v. 1.*

CHAP. V.

Esther standing in the kings sight he calleth her, 4. she requesteth that he and Aman wil dine with her. 7. Againe she inuiteth them. 9. Aman is more incensed against Mardocheus, prepareth high gallowes to hang him on.

1 AND the third day Esther put on royal garmentes, and stood in the court of the kings house, which was the inner agaynst the kings hal: but he sate vpon his throne in the consistorie of the palace, against the doore of the house. *
2 † And when he had seene Esther the queene standing, she pleased his eies, and he put forth toward her the golden rod, which he held in his hand: who going neere, kissed the top
3 of his rod. † And the king said to her: What wilt thou queene Esther? what is thy request? yea if thou wilt aske the halfe
4 part of the kingdom, it shal be geuen thee † But she answered: If it please the king, I beseech thee that thou come to me this day, and Aman with thee to a banket, which I haue
5 prepared. † And the king forthwith, cal ye Aman, quoth he, quickly, that he may obey Esthers wil. The king therfore and Aman came to the banket, which the queene had prepared
6 for them. † And the king said to her, after that he had drunke wine aboundantly. What doest thou desire to be geuen thee? and for what thing askest thou? although thou aske the
7 half part of my kingdom, thou shalt obteyne. † To whom
8 Esther answered: :: My petition, and requestes are these: † If I haue found grace in the kings sight, and if it please the king to geue that which I aske, and to fulfil my petition: let the

H

* I *ch. 15. v. 4.*

K

:: This prudence in delaying to propose her peti-

tion, increased the kings desire to know it, moued him to promise more assuredly, & so bond him the more to accomplish it.

king and Aman come to the banket, which I haue prepared them, and to morrow I wil open my wil to the king. † Aman therfore went forth that day ioyful and merie. And when he had seene Mardocheus sitting before the doores of the palace, and not onlie not to haue risen vp to him, but not so much as to haue moued from the place where he sate, he was wrath excedingly: † and dissembling his anger, and returning into his house, he called together vnto him his freindes, and Zares his wife: † and he declared to them the greatnesse of his riches, and the multitude of his children, and with how great glorie the king had aduanced him aboue al his princes and seruantes. † And after these things he said: Queene Esther also hath called none other to the banket with the king, but me: with whom to morow also I shal dine with the king. † And wheras I haue al these things, I thinke I haue nothing, so long as I shal see Mardocheus the Iew sitting before the kings doores. † And Zares his wife, & the rest of his frendes answered him: Cõmand a great beame to be prepared, hauing fiftie cubites in height, and speake in the morning to the king, that Mardocheus may be hanged vpon it, and so thou shalt goe ioyful with the king to the banket. The counsel pleased him, and he commanded an high gallowes to be prepared.

9 10 11 12 13 14

CHAP. VI.

The king hearing the good seruice of Mardocheus in detecting traitors, read in the chronicle (for which he had yet no reward) 4. commandeth Aman to honour him next to the king, 11. which he performeth.

::Gods eye which neuer slepeth saw whath Aman intended: and for execution of his owne diuine iustice, vsed this meanes bey subtracting slepe that time from the king and inspiring his mind to heare the histories read,

THAT night the king :: passed without sleepe, and he commanded the histories and chronicles of former times to be brought him. Which when they were read in his presence, † they came to that place where it was written, how Mardocheus had vttered the treason of Bagathan, and Thares the eunuches, coueting to kil king Assuerus. † Which when the king had heard, he sayd: What honour and reward hath Mardocheus receiued for this fidelitie? His seruantes and ministers said to him: He hath receiued no reward at al. † And the king by and by, who is, quoth he, in the court? For Aman had entered the inner court of the kings house, that he might suggest to the king, and he might command Mardocheus to be hanged fast on the gibbet, which was prepared for him. † The seruantes answered: Aman standeth in the court.

1 2 3 4 5

6 court. And the king ſaid: Let him come in. † And when he was come in, he ſaid to him: What ought to be done to the man, whom the king is deſirous to honour? But Aman :: thinking in his hart, and ſuppoſing that the king would honour
7 no other, but him ſelf, † anſwered: The man, whom the
8 king deſireth to honour, † ought to be clothed with the kings garmentes, and to be ſet vpon the horſe, that is for the kings ſaddle, and to take the kings crowne vpon his head,
9 † and let the chiefe of the kings princes and nobles hold his horſe, and going throuh the ſtreat of the citie, crie, and ſay: So shal he be honoured, whomſoeuer the king wil honour.
10 † And the king ſaid to him: Make haſt, and taking a robe and a horſe, do that thou haſt ſpoken, to Mardocheus the Iewe, which ſitteth before the dootes of the palace: Beware thou pretermitte nothing of thoſe things, which thou haſt ſpoken.
11 † Aman therfore tooke a robe and a horſe, and putting it on Mardocheus, and ſetting him on the horſe, in the ſtreat of the citie went before him, and cried: This honour is he worthie
12 of, whom ſoeuer the king is willing to honour. † And Mardocheus returned to the palace gate: and Aman made haſt to
13 goe into his houſe, mourning and his head couered: † and he told Zares his wife, and his frendes al things, that had chaunced him. To whom the wiſe men whom he had in counſel, and his wife anſwered: :: If Mardocheus be of the Iewes ſeede, before whom thou haſt begune to fal, thou canſt
14 not reſiſt him, but thou shalt fal in his ſight. † As they were yet ſpeaking, the kings eunuches came, and compelled him to goe quickly to the banket, which the queene had prepared.

and to reward good ſeruice, donne. *Ioſeph.*

:: Ambicious men are moſt blinde in conceite of their owne deſerts, and fortune.

:: Either they had read Gods promiſe to the Iewes. *Gen.* 13, 15. &c. or coniectured this by humaine prudence.

CHAP. VII.

Eſther entertayning the king and Aman againe at a feaſt, is promiſed to obtaine, whatſoeuer she wil aske. 3. she demandeth ſaftie for her ſelf, and al the people, againſt Amans crueltie, 6. and Aman is hanged on the gallowes, which he had prepared for Mardocheus.

1 THE king therfore and Aman went in, to drinke with
2 the queene. † And the king ſaid to her alſo the ſecond day, after he was warme with wine: What is thy petition Eſther, that it may be geuen thee? and what wilt thou haue done? although thou shalt aske the half part of my king-
3 dome, thou shalt obteyne. † To whom she anſwered, :: If I haue found grace in thyne eies ô king, and if it pleaſe thee,

:: After three dayes faſt of al the Iewes

with prayers and other workes of penance, Esther asked and obtained the safte of the whole people more precious to her then halfe of the kingdom.

geue me my life for the which I make requeſt, and my people for the which I beſech. † For we are deliuered I and my people, to be deſtroyed, murdered, and to periſh. And would God we were ſold for bondmen and bondwemen: it were a tolerable euil, and mourning I would hold my peace: but now it is our enemie, whoſe crueltie redoundeth vpon the king. † And king Aſſuerus anſwering, ſaid: Who is this, and of what might, that he dare doe theſe things? † And Eſther ſaid: It is this Aman our aduerſarie and moſt wicked enemie. Which he hearing :: forthwith was aſtoniſhed, not enduring to beare the countenance of the king and of the queene. † But the king being wrath roſe vp, and from the place of the banket went into the garden ſet with trees. Aman alſo roſe vp, to intreare Eſther the queene for his life, for he vnderſtood that there was euil prepared him of the king. † Who when he was returned out of the garden ſet with trees, and had entered into the place of the banket, he found Aman to haue fallen vpon the bed, wherin Eſther lay, and he ſaid: The queene alſo he wil force in my preſence, in my houſe. Neither was the word yet paſſed from the kings mouth, and immediatly they couered his face. † And Harbona, :: one of the eunuches which ſtood wayting on the king, ſayd: Behold the gibbet, which he had prepared for Mardocheus, that ſpake for the king, ſtandeth in Amans houſe, hauing in height fiftie cubites. To whom the king ſaid: Hang him vpon it. † Aman therfore was hanged on the gibbet, which he had prepared for Mardocheus: and the kings wrath ceaſed.

4 5 6 7 8 9 10

:: Horrour of a guiltie conſcience is commonly the firſt torment of a ſinner. S. *Chriſoſtom. 4. de Lazaro.*

:: VVhat litle truſt in falſe freindshipe, when bad men once fal into diſgrace.

CHAP. VIII.

Eſther informeth the king that Mardocheus is her vncle, he is aduanced in authoritie, 3 and contrarie letters are ſent that the Iewes be ſaued, 11. and their enemies ſlayne. 15. Mardocheus is in high honour, and his whole nation is eſteemed and feared by other people.

THAT day king Aſſuerus gaue vnto Eſther the queene the houſe of Aman the Iewes aduerſarie, and Mardocheus went in before the kings preſence. For Eſther confeſſed to him that he was her vncle. † And the king tooke the ring, which he had commanded to be taken agayne from Aman, and deliuered it to Mardochens. And Eſther appointed Mardocheus alſo ouer her houſe. † Neither content with theſe things, she :: fel downe at the kings feete, and she wept

1 2 3

:: Such honour is due to

wept and speaking to him prayed him, that he would command that the malice of Aman the Agagite, and his most wicked deuises, which he had inuented agaynst the Iewes,
4 should be of none effect. † But he after the maner put forth the golden scepter with his hand, by the which the signe of clemencie was shewed: and she rysing vp stood before him,
5 † and said: If it please the king, and if I haue found grace in his eies, and my request seme not contrarie to him, I beseech thee, that the old letters of Aman the traytour and enemie of the Iewes, wherein he commanded that in al the kings prouinces they should perish, may by new letters be corrected.
6 † For how can I abide the murder and slaughter of my people? † And king Assuerus answered Esther the queene, and
7 Mardocheus the Iewe: Amans house I haue geuen to Esther, and him self I haue commanded to be hanged on the gallo-
8 wes, because he durst lay handes on the Iewes. † Write ye therfore to the Iewes, as pleaseth you, in the kings name, signing the letters with my ring. For this was the custome, that no man durst speake against the lettes, which were sent
9 in the kings name, and were signed with his ring. † And the kings scribes and secretaries being cald for (and it was the time of the third moneth, which is called Siban) the three and twenteth day therof letters were written, as Mardocheus would, to the Iewes, and to the princes, and the lieuftenantes and iudges, which were rulers ouer the hundred and seuen and twentie prouinces, from India euen to Æthiopia: to prouince and prouince, to people and people, according to their languages and characters, and to the Iewes, according
10 as they could read, and heare. † And the said letters, which were sent in the kings name, were signed with his ring, and sent by ryding postes: which running through al the prouinces, should preuent the old letters with the new messages.
11 † To whom the king gaue commandment, that they should speake to the Iewes in euerie citie, and should command them to be gathered together in one, that they might stand for their liues, and might kil and destroy al their enemies with their wiues and children and al their houses, and to take the
12 spoyle of them. † And there was appointed through al the prouinces one day of reuenge, that is, the thirteenth of the
13 twelfth moneth Adar. † And this was the content of the letter, that in al landes and peoples, which were subiect to the

kinges, yea though they be Infideles, because they haue terrestrial maiestie and authoritie from God. And the contrarie opinion and behauiour of heretikes, *which despice Dominion and blaspheme Maiestie*, is condemned by S. Iude, *in his Epistle. v. 8.*

the empire of king Assuerus, it should be notified, the Iewes to be readie to be reuenged of their enemies. † And there went forth swift postes carryng the massages, and the kinges edict hong in Susan. † But Mardocheus going forth out of the palace, and from the kinges presence, shining in royal garmentes, to wit, hyathinthine and skie colour, bearing a golden crowne on his head, and clothed with a silke and purple cloke. And the citie reioyced, and was glad. † But to the Iewes there semed a new light to rise, ioye, honour, and dauncing. † With al peoples, cities, and prouinces, whither soeuer the kinges commandmentes came, meruelous reioysing, feastes and banketes, and holie day: in so much that manie of the other nation and sect, were ioyned to their religion and ceremonies. For great terrour of the name of the Iewes had inuaded them al. *

14 15 16 17

§ L ch. 16. v. 1.

CHAP. IX.

The Iewes kil their enemies which would haue killed them. 6. namely the tenne sonns of Aman are hanged on gallowes, 13. more slaine the next day. 17. the day following is made holie, and so to be kept euerie yeare.

M THERFORE in the thirteenth day of the twelth moneth, which we haue said now before to be called Adar, when slaughter was prepared for al the Iewes, and their enemies gaped after their bloud, " the case being changed to the contrarie, the Iewes began to be superiours, and :: to reuenge them selues of their aduersaries. † And they were gathered together in euerie citie, and towne, and place, to extend their hand against their enemies, and their persecutors. And none durst resist, because the feare of their greatnes did penetrate al peoples. † For both the iudges of the prouinces, and captaynes, and lieutenantes, and euerie dignitie, that was chiefe ouer euerie place and worke, extolled the Iewes for feare of Mardocheus: † whom they knew to be prince of the palace, and to be able to doe very much: the fame also of his name increased dayly, and flew abroad through al mens mouthes. † Therfore the Iewes stroke their enemies with a great slaughter, and slew them, repaying them that which they had prepared to doe to them: † in so much that in Susan also they killed fiue hundred men, besides the tenne sonnes of Aman the Agagite the enemie of the Iewes: whose names be these: † Phatsandatha, and Delphon, and Esphatha, † and Phoratha,

1 2 3 4 5 6 7 8

:: Where no more danger remaineth remission of iniuries is more commendable then reuenge, but where malice continueth, and new danger may probably ensue, iustice is necessarie, and afterwards peace may be made more securely *S. Bernad, ser. 2. de verb. Apost.*

9 Phoratha, and Adalia, and Aridatha. † and Phermesta, and
10 Arisai, and Aridai, and Iezatha. † Whom when they had
11 slaine, they would not take prayes of their goodes. † And by
and by the number of them that were killed in Susan, was
12 brought to the king. † Who said to the queene: In the citie of
Susan the Iewes haue killed fiue hundred men, besides the
:: ten sonnes of Aman: how great a slaughter thinkest thou
doe they make in al the prouinces? what askest thou more,
13 & what wilt thou that I cõmand to be done? † To whom she
answered: If it please the king, let there authoritie be geuen
to the Iewes, that as they haue done to day in Susan, so also
they may doe to morow, and that the tenne sonnes of Aman
14 be hanged on gibbettes. † And the king commanded that it
should be so done. And forthwith the edict hong in Susan,
15 and the tenne sonnes of Aman were hanged. † The fourth-
tenth day of the moneth Adar the Iewes being gathered to-
gether, there were killed in Susan three hundred men: nei-
16 ther was their substance spoyled by them. † Yea and through
al prouinces, which were subiect to the kings dominion, the
Iewes stood for their liues, their enemies and persecutors
being slayne: in so much that there was fully seuentie fiue
thousand of them that were killed, and no man tooke any of
their goodes.

:: In the first slaughter Amans tenne sonnes were slayne and afterwards also hanged. v. 14.

17 † And the thirteenth day of the moneth Adar was the first day
with them al of the slaughter, & the fourteenth day they cea-
sed to kil. Which they ordayned to be solemne, so that in it at
al times afterward they gaue them selues to good chere, mirth
18 & bankets. † But they that made the slaughter in the citie of
Susan, were occupied in the slaughter the thirteenth and four-
tenth day of the same moneth: and in the fifteenth day they
ceased to kil. And therfore they ordayned the same a solemne
19 day of good cheere and ioyfulnes. † But those Iewes, that
abode in townes not walled and villages, ordayned the four-
tenth day of the moneth Adar for bankettes and ioy, so that
they reioyse in it, and send one an other portions of bankets
20 and meates. † Mardocheus therfore wrote al these things,
and being comprised in letters sent them to the Iewes, that
abode in al the kings prouinces, as wel those that lay neere,
21 as far of, † that they should take :: the fourteenth and fiftenth
day of the moneth Adar for feastes, and the yeare alwayes
22 returning should celebrate them with solemne honour: † be-

The fourth part. Other thinges folowing their deliuerie from danger.

:: The Iewes in Susan kept the fiftenth day holie. v. 18. those that dwelt in other places kept the fourteenth day.

cause in the same dayes the Iewes reuenged them selues of their enemies, and mourning and sorrow were turned into mirth and ioy, and that these should be dayes of good cheere and gladnesse, and they should send one to an other portions of meates, and should geue giftes to the poore. † And the Iewes receiued into a solemne rite al things, which they had begune to doe at that time, and which Mardocheus by letters had commanded to be done. † For Aman, the sonne of Amadathi of the stocke of Agag, the enemie and aduersarie of the Iewes, purposed euil against them, to kil them and destroy them: and he cast Phur, which in our language is turned, a lot. † And afterward Esther went in to the king, beseching that his endeuours might by the kings letters be made voyde: & the euil that he had intended against the Iewes, might returne vpon his owne head. Finally they hong both him and his sonnes vpon the gallowes, † and since that time these dayes are called Phurim, that is, of Lottes: because Phur, that is, a lot, was cast into the pot. And al things, that were done, are contayned in the volume of this epistle, that is, of this booke: † and the things that they susteyned, and that were afterward changed, the Iewes :: tooke vpon them selues and their seede, and vpon al, that would be ioyned to theyr religion, that it should be lawful for none to passe without solemnitie these dayes: which the writing testifieth, and certaine times require, as yeares continually succede one an other. † These are daies, which no obliuion shal euer put out: and al prouinces in al the world shal celebrate through out al generations: neither is there any citie, wherein the daies of Phurim, that is, of lottes, must not be obserued of the Iewes, and of their progenie, which is bound to these ceremonies. † And Esther the queene the daughter of Abihail, and Mardocheus the Iew wrote also the second epistle, that with al diligence this day should be established solemne for the time to come. † and they sent to al the Iewes, that were in the hundred and seuen and twentie prouinces of king Assuerus, that they should haue peace, and receiue truth, † obseruing the Daies of lottes, and in their time should celebrate them with ioy: as Mardocheus and Esther had appoynted, and they tooke vpon them to be obserued of them selues, and of their seede, fastes, and cries, and the daies of Lottes, † and al thinges, which are conteyned in the historie of this booke, which is called Esther.

:: A feast instituted by Mardocheus was accepted and obserued by al the Iewes, as a constitution agreable and not contrarie to the law *Deut. 4. v. 2. & 12. v. 32.*

ANNO-

ANNOTATIONS.

CHAP. IX.

Psal.76. 1. *The case being changed.*] In this whole historie (as in manie other passages of holie scripture) we see the meruelous change of the right hand of the highest. First in the verie instant of extreme danger, the kinges face with burning eyes shewing the furie of his breast *ch.15.v.10.* was turned into milones towardes Esther *v.11.* Secondly proud Aman being aduanced in honour & office, aboue al princes of the kinges court, *ch.3.v.1.* was sodainly forced publikely to lead Mardocheus his horse, whom he most hated: *ch.6.v.10.* Thirdly, he was constrayned with loud voice to proclame his honour, whom he most despised and threatned. Fourthly, the same Aman, before called the father (as it were the onlie gouernour) of the king, *ch.13 v.6 ch.16.v.11.* was forthwith condemned for a traitor. *ch.7.v.8. ch.16. v.18.* Fifthly, He that could not abide to see Mardocheus, *ch.5.v.13.* afterward durst not looke vpon the king, nor could endure his countenance. *ch, 7 v.6.* Sixtly, He was hanged on the same gallowes, which he had prepared for Mardocheus. *ch.7.v.9.* Seuently, VVheras he was not content with the death of Mardocheus alone, but procured the kings decree to destroy the whole nation. *ch 3.v 6* and so feasted with the king, when the Iewes mourned, *v 15.* shortly after the king sent new letters for the Iewes safetie, geuing them leaue to kil whom soeuer they would of their enemies. ch. 8. v. 11. Eightly, the same day which was designed for destruction, was made the day of ioy and exultation to the children of God. ch. 9. v. 1. 17 ch. 16. v. 21. &c. By which literal sense Gods meruelous prouidence is manifestly shewed, neuer suffering his church to perish It hath moreouer two special mystical senses. First, as safetie of temporal life was procured to one nation by Esthers intercession to king Assuerus, so general saluation is procured to al mankind by mediation of the blessed virgin Marie, crushing the serpents head; and the sentence of death is changed by new letters, geuing euerlasting life, and glorie to al Gods true seruantes Esther also, as likewise Iudith, in figure of the Church (saith S. Ierom, *Prologo in Sophon*) killed the aduersaries, and deliuered Israel from danger of perishing.

Great, and meruelous changes by the power of God.

D. Tho. *prologo in Epist. Canonic.*

Esther a figure of our Bladie.

And of the Church.

CHAP. X.

Assuerus subdueth manie countries. 4. Mardoch is vnderstandeth, and declareth his dreame. 9. God separateth his people from other nations by a better lotte.

1 BVT king Assuerus made al the earth, and al the ilandes
2 of the sea tributaries. † Whose strength and empire, and the dignitie and highnesse, wherewith he exalted Mardocheus, are written in the bookes of the Medes, and of the
3 Persians: † and how Mardocheus of the Iewes kinred was second after king Assuerus: and great with the Iewes, and acceptable to the people of his bretheren, seking good to his people, and speaking those things, which pertayned to the good of his seede.

*That :: which is in the Hebrew I haue expreſſed moſt faithfully. And theſe things that folow, I found written in * the common edition, Which are conteyned in the greeke tongue and leetters: and in the meane time this chapter was extant after the end of the booke: which according to our cuſtome, we haue marked with an Obelus before it, that is to ſay, a broch.*

The Greke of the 72. Interpreters.

S. Ierome here aduertiſeth the reader that he found al hitherto in th Hebrew. And the parcels which folow only in the Septuaginta Greke Editiõ, which either they tranſlated out of the Hebrew, or added by inſpiration of the Holie Ghoſt.

† And Mardocheus ſaid: Theſe things are done of God. 4
† I remember the dreame that I ſaw, ſignifying theſe verie 5
things: neither was any of them fruſtrate. † The litle fount- 6
tayne which grew into a riuer, and was turned into light, and into the ſunne, and abounded into manie waters, is Eſther, whom the king tooke to wife, and made her to be queene. † But the two dragons: I am, and Aman. † The nations, that 7
were aſſembled: are they that endeuoured to deſtroy the name 8
of the Iewes. † And my nation: is Iſrael, which cried to our 9
Lord, and our Lord hath ſaued his people: and he hath deliuered vs from al euils, and hath done great ſignes and wonders among the nations: † and he commanded that there 10
ſhould be two lottes, one of the people of God, and the other of al Nations. † And both lottes are come to the day appoin- 11
ted euen now from that time before God to al nations: † and 12
our Lord hath remembred his people, and hath had mercie on his inheritance. † And theſe daies ſhal be obſerued in the mo- 13
neth of Adar the fourtenth, and fiſtenth day of the ſame moneth, with al diligence, and ioy of the people gathered into one aſſemblie, through out al the generations hereafter of the people of Iſrael.

CHAP. XI.

An Appendix and concluſion of this hiſtorie. 2. The dreame of Mardocheus.

IN the fourth yeare when Ptolomee and Cleopatra reigned, 1
Doſitheus, which named himſelf a Prieſt, and of the Leuiticeal kinred, and Ptolomee his ſonne brought this epiſtle of Phurim, which they ſayd Lyſimachus the ſonne of Ptolomee did interprete in Ieruſalem.

This beginning was in the common edition, which is neither extant in Hebrew, nor with any of :: the interpreters.

Except the 72.

A

The firſt part. The preſage, and occaſion of Eſthers aduancement

† In the ſecond yeare, when Artaxerxes the greateſt reigned, 2
in the firſt day of the moneth Niſan, Mardocheus the ſonne of Iairi, the ſonne of Semei, the ſonne of Cis, of the tribe of Beniamin. † A Iew which dwelt in the citie of Suſan, a great 3

man

man and among the first of the kings court, :: saw a dreame.
4.Reg. 24 † And he was of that number of captiues, whom Nabuchodonosor the king of Babylon had transported from Ierusalem
5 with Ieconias the king of Iuda: † and this was his dreame:
There appeared voices, and tumultes, and thunders and
6 earth quakes, and perturbation vpon the earth: † and behold
::two great dragons, prepared one against an other into battel.
7 † At whose crie al nations were rayſed vppe, to fight against
8 the nation of the iust. † And that was a day of darkenesse and
danger, of tribulation and distresse, and great feare vpon
9 the earth. † And the nation of the iust fearing their euils, was
10 trubled, and prepared to death. † And they cried to God: and
they cyring, :: a litle fountayne grew into a verie great riuer,
11 and abounded into verie manie waters. † Light and sunne
arose, and the humble were exalted, and they deuoured the
12 glorious. † Which when Mardocheus had seene, and risen
out of his bed, he mused what God would doe: and he had it
fixed in his mind, desirous to know what the dreame should
signifie? *

and Amans persecuting the Iewes.
:: Mardocheus had this dreame before Amans aduancement or his owne and the peoples danger.
:: Mardocheus was a good dragon, and Aman a bad one.
:: Esther by her fountaine of teares and humble supplication, quenched a great flame of Gentiles against the Iewes. ch. 10.

CHAP. XII.

The conspiracie of two eunuches, detected by Mardocheus, is repeted, 6. and Amans malice against him for the same.

* B *chap. 8. v. 1.*

1 AND he abode that time in the kings court with Ba-
gatha and Thara the kings eunuches, which were por-
2 ters of the palace. † And when he vnderstood their cogitati-
ons, and had throughly seene their cares he learned that they
went about to lay hands on king Artaxerxes, and he told the
3 king therof. † Who hauing them both in examination, when
they had confessd he commanded them to be led to death.
4 † But the king wrote that which was done, in the comenta-
ries: and Mardocheus also committed the memorie of the
5 thing to wriring. † And the king commanded him, that he
should abide in the court of the palace, geuing him giftes for
7 the delation. † But Aman the sonne of Amadathi the Bugeite
was most glorious before the king, and would hurt Mardo-
cheus, and his people, :: for the two eunuches of the king,
which were put to death. *

C

:: Here it appeareth that Aman was a fauourer of traitors or perhaps of the same conspiracie.

* D *ch. 3. v. 1.*

Hitherto the proeme. That which foloweth was set in that place, where it is written in the volum: * And should spoyle their goodes.
VVhich we found in the common edition only.

ch. 3. v. 13.

CHAP. XIII.

A copie of the epistle which Aman sent to al prouinces to destroy the Iewes.
8. And Mardocheus his prayer for the people.

E AND this was the copie of the letter. The most great king Artaxerxes from India vnto Æthiopia, to the princes of an hundred and seuen and twentie prouinces, and to the captaynes, that are subiect to his empire, greeting. 1

† Wheras I reigned ouer manie nations, and had subdewed al the world to my dominion, I would not abuse the greatnes of my might, but with clemencie and lenitie gouerne my subiectes, that passing their life quietly without any terrour, they might enioy peace wished of al men. † But when I demanded of my counselers how this might be accomplished, 2 one that excelled the rest in wisedom and fidelitie, and was second after the king, Aman by name, † told me that there was a people dispersed through the whole world, which vsed new lawes, and doing against the customes of al Nations, contemned the cõmandmentes of kings, and brake the concord of al nations by their dissention. † Which when we had learned, seing one nation rebellious against al kind of men to vse peruerse lawes, and to goe against our commandmentes, and to disturbe the peace and concord of the prouinces subiect to vs, † we haue commanded that whomsoeuer Aman shal shew, who is chiefe ouer al the prouinces, and second after the king, and whom we honour in steed of a father, they with their wiues and children be destroyed of their enemies, and that none haue pitie on them the fourteenth day of the twelfth moneth Adar of this present yeare: † that the wicked men going downe to hel in one day, may restore the peace to our empire, which they had disturbed. *

2 Great hurt to a king, that is ruled much by one counseler. Salomon teacheth, that *Where are manie counsellers, cogitations are confirmed.* Prou. 15. v. 22.

4 5 6 7

* F ch. 3. v. 14.

Hitherto the copie of the letter.

That which followeth I found written after that place, where it is read, And Mardocheus going forth, did al thinges, that Esther had commanded him. yet *it is neither in the Hebrew, nor extant with* * *any of the interpreters.* ch. 4. & 17. * Except the 72.

G † But Mardocheus besought our Lord, mindeful of al his workes, † and said: Lord Lord king omnipotent, for in thy dominion are al thinges set, and there is none that can resist thy wil, if thou determine to saue Israel. † Thou madst heauen and earth, and whatsoeuer is conteyned in the compasse of heauen 8 9 10

The Epistle on wenesday in the 2. weke of Lent. And in

11 heauen. † Thou art Lord of al, neither is there that can re-
12 thy maiestie. † Thou vnderstandest al things, and knowest
that I haue not done this for pride and con umelie, and any
13 desire of glorie, that I adored not the proud Aman, † (for
gladly would I be readie for the saluation of Israel to kisse
14 euen the steppes of his feete.) † but I feared lest I should
transferre the honour of my God to a man, and lest I should
15 adore any except my God. † And now ô Lord king, the God
of Abraham haue mercie vpon thy poople, because our ene-
16 mies wil destroy vs, and extinguish thy ne inheritance. † De-
spise not thy portion, which thou hast redemed to thyself
17 out of Ægypt. † Heare my prayer, and be propitious to thy
lot and corde, and turne our mourning into ioy, that liuing
we may prayse thy name ô Lord, and doe not shut the mou-
18 thes of them that sing to thee. † Al Israel also with like mind
and supplication cried to our Lord, because certayne death
did hang ouer them.

a votiue Masse against Paganes.

CHAP. XIIII.

Esther prayeth in humilitie of spirite, that God wil deliuer the people from the cruelnie of Aman.

1 ESTHER also the queene fled to our Lord, fearing the
2 peril that was at hand. † And when she had laid of her
royal garmentes, she tooke clothes meete for weeping and
mourning, and for diuers oyntmentes, filled her head with
ashes and dung and her bodie she humbled with fastes: and al
the places in which before she was accustomed to reioyse,
3 she filled with tearing of her heares. † And she besought our
Lord the God of Israel, saying: My Lord, which onlie art our
king, helpe me solitarie woman, and which haue no other
4 helper beside thee. † My peril is in my handes. † I haue heard
5 of my father that thou Lord didst take Israel out from al Gen-
tiles, and our fathers out of al their predecessours before, that
thou mightst possesse an euerlasting inheritance, and thou
6 hast done to them as thou hast spoken. † We haue sinned in
thy sight, and therfore thou hast deliuered vs into the handes
7 of our enemies: † for we haue worshiped their goddes. Thou
8 art iust ô Lord † And now it sufficeth them not, that they
oppresse vs with most hard seruitude, but imputing the force
9 of their handes to the might of their idols, † they wil change
thy promisses, and destroy thine inheritance. and shut the

mouthes

mouthes of them that prayse thee, and extinguish the glorie of thy temple and altar, † that they may open the mouthes of Gentiles, and prayse the strength of idols, and magnifie a carnal king for euer. † Deliuer not ô Lord thy scepter to them :: that are not, lest they laugh at our ruine: but turne their counsel vpon them, and destroy him, that hath begune to do cruelly against vs. † Remember ô Lord: and shew thy self to vs in the time of our tribulation, and geue me confidence Lord king of goddes, and of al power: † geue me speach wel framed in my mouth in the presence of the lion, and turne his hart into the hatred of our enemie, that both him self may perish, and the rest that consent vnto him. † But deliuer vs in thy hand, and helpe me, hauing no other helpe, but thee ô Lord which hast the knowlege of al things, † and knowest that I hate the glorie of the wicked, and :: detest the bed of the vncircumcised, and of euerie stranger. † Thou knowest my necessitie, that I abhorre the signe of my pride and glorie, which is vpon my head in the daies of my ostentation, and detest it as the cloth of a woman in her monthlie floores, and weare it not in the daies of my silence, † and that I haue not eaten at Amans table, neither the kings banket hath pleased me, and that I haue not drunke the wine of libamentes: † and that thy handmayde did neuer reioyse, since I was transported hither vnto this day, but in thee ô Lord the God of Abraham. † O God strong aboue al, heare the voyce of them, that haue no other hope, and deliuer vs from the hand of the wicked, and deliuer me from my feare.

10 11 12 13 14 15 16 17 18 19

:: *Idoles are nothing in the world.* 1. Cor. 8. but bare imaginations of men.

:: The Church vseth this prayer in the offertorie the 22. sunday after Pentecost: as a parcel of holie Scripture.

:: Of herselfe, nor for wordlie glorie she desired not to marie a heathen king but for the cõmon good she maried him, God dispensing with the law in this behalf. *See ch. 2.*

CHAP. XV.

Mardocheus causeth Esther to goe to the king and intreate for the people. 10. *She is terrified by his countenance, but God turneth his hart, and he calleth her curteously to him.*

This also I found added in the common edition.

AND he commanded her (*no doubt but Mardocheus commanded Esther*) that she should goe vnto the king, and make petition for her people and for her countrie. † Remember (quoth he) the daies of thy humilitie, how thou wast brought vp in my hand, because Aman the second after the king hath spoken against vs vnto death: † and doe thou inuocate our Lord, and speake to the king for vs, & deliuer vs from death. *

1 2 3

* H *ch. 5. v. 1.*

Moreouer this also which followeth I found in the common Greke

4 † And in the third day she layd away :: the garmentes which
5 she ware, & was clothed in her glorie. † And when she glistered in royal apparel, and had inuocated God the ruler and sa-
6 uiour of al, she tooke two wayting maydes, † and vpon the one in deede she leaned, as it were for dilicatnes and verie
7 much tendernes not able to beare vp her bodie: † but the other of the maydes folowed her ladie, bearing vp her garmentes trayling on the ground. † But her self in al her countenance of colour like the rose, also with gratious and shining
9 eies :: hid her mind ful of sorow, and exceding feare. † She therfore entring through al the doores in order, stood before the king, where he sate vpon the throne of his kingdom, clothed with royal garmentes, and glittering in gold, and
10 pretious stones, and he was terrible to behold. † And when he had lifted vp his face, and with burning eies had shewed the furie of his breast, the Queene fel downe, and her colour being changed into palenes, she rested her wearie head vpon
11 her handmayde. † And God turned the kings spirit in to mildnes, and in hast and fearing he lept out of the throne, and holding her vp in his armes, til she came to her self, spake her
12 fayre with these wordes: † What ayleth thee Esther? I am thy
13 brother, feare not. † Thou shalt not die: for this law is not
14 made for thee, but for the common sorte. † Come neere therfore, and touch the scepter. † And when she held her peace,
15 he tooke the golden rod, & put it vpon her necke, and kissed
16 her, and sayd: Why speakest thou not to me? † Who answered: I saw thee, my Lord, :: as an angel of God, and my hart was
17 trubled for the feare of thy glorie. † For thou, my lord, art
18 exceding maruelous, and thy face is ful of graces † And when she spake, she fel downe againe, and was almost in a
19 sowne. † But the king was trubled, and al his seruantes did comfort her. *

I

:: Vestimenta *erant*, *non ornatus*, her praying weede.

:: A notable example for Noble women, how to kepe their state, & remaine neuer theles humble in hart.

:: By this comparison of angels she ment that the king excelled al or most part of men.

* Kap. 5. 7. 2.

CHAP. XVI.

A copie of king Artaxerxes letters, which he sent for the safetie of the Iewes, 10. declaring the insolencie of Aman, and dutiful seruice of Mardocheus and Esther, 20. commanding al his prince to assist the Iewes, and with them to celebrate the day which is changed from sorow to ioy.

The copie of king Artaxerxes letter, which he sent for the Iewes to al the prouinces of his kingdom: the which also is not found in the Hebrew volume.

L

THe great king Artaxerxes, from India to Æthiopia to the dukes and princes of an hundred twentie seuen prouinces, which obey our commandment, sendeth greeting. † Manie haue abused vnto pride the goodnes of princes, and the honour, that hath beene bestowed vpon them: † and they do not only endeuour to oppresse the kings subiectes, but not bearing the glorie that is geuen them, they worke treason against them that gaue it. † Neither are they content not to geue thankes for the benefittes, and to violate in them selues the lawes of humanitie, but they thincke they can escape the sentence of God also who seeth al things. † And they haue burst forth into so great madnes, that such as obserue diligently the offices committed vnto them, and do al thinges so that they are worthie of al mens prayse, them they endeuour to ouerthrow by subtil meanes of lies, † whiles with craftie fraude they deceiue the simple eares of princes, and esteming others by their owne nature. † Which thing is proued both out of old historles, and by these thinges, which are done daily, how * the enterprises of kinges are depraued by the euil suggestions of certaine men † Wherfore we must prouide for the peace of al prouinces. † Neither must you thincke, if we command diuers things, that it cometh of the lightnesse of our mind, but that we geue sentence according to the qualitie & necessitie of times, as the profite of the common wealth requireth † And that you may more plainly vnderstand, that which we say, Aman the sonne of Amadathi, both in mind and countrie a Macedonian, and an aliene from the Persians bloud, and with his crueltie slaying our pietie, was receiued of vs a stranger: † and found our humanitie so great towardes him, that he was called * our father, and was adored of al second after the king: † who was puft vp with so great swelling of arrogancie, that he went about to depriue vs of kingdom and life. † For by certaine new deuises and not heard of before he hath sought to kil Mardocheus, by whose fidelitie and benefittes we liue, and Esther the felow of our kingdom with al their nation: † thincking this that they being slayne, he might worke treason to our solitarines, and might transferre the kingdom of the Persians to the Macedonians. † But we haue found the Iewes, which were by that most wicked of men oppoynted to be slayne, in no fault at al, but contrariwise vsing iust lawes, † and the children of the highest and the

* At last this king saw his owne errour in beleuing one false counseller ouer much. ch. 13. v. 3.

* Ch. 13. v. 6.

the greateſt, and alwayes loning God, by whoſe benefite the kingdom was geuen both to our fathers and to vs, and is kept
17 vnto this day. † Wherfore know ye thoſe letters, which he
18 directed in our name, to be of none effect. † For the which heinous fact, before the gates of this citie, that is, of Suſan, both him ſelf that deuiſed it, and al his kinred hang on gibbettes: not we, but God repaying him that which he hath
19 deſerued. † But this edict, which we now ſend, let it be ſet forth in al cities, that it be lawful for the Iewes to vſe their
20 owne lawes. † Whom you muſt helpe, that thoſe, which had prepared them ſelues to their ſlaughter, they may kil the thir-
21 tenth day of the twelfth moneth, which is called Adar. † For God omnipotent hath turned this day of ſadnes and mourning into ioy to them. † Wherfore :: count you alſo this day
22 among other feſtiual daies, and celebrate it with al ioy, that
23 h reafter alſo it may be knowne, † that al, which faythfully obey the Perſians, receiue worthie reward for their fidelitie: and they that lie in wayte againſt their kingdom, perish for
24 their wicked fact † And euerie prouince and citie, that wil not be partaker of this ſolemnitie, let it periſh by ſword and fyre, and let it ſo be deſtroyed that not onlie men, but alſo beaſtes haue no acceſſe thereto for euer, for an example of contempt, and diſobedience.*

:: As Mardocheus ſuggeſted, the king confirmed the obſeruation of a feaſt in memorie of Gods benefice, and ſo both Iewes and Gentiles kept it.

* M chap. 9. v. 1.

THE ARGVMENT OF THE BOOKE OF IOB.

Iob of the race of Eſau.

Holie Iob *otherwiſe called* Iobab (*Gen. 36.*) *as S. Auguſtin, S. Chriſoſtom, S. Ambroſe, S. Gregorie, and other fathers teach,* the ſonne of Zara, the ſonne of Rahuel, the ſonne of Eſau *was king (or abſolute prince) of the land of Hus, being perfect in religion, ſincere in life, rich in wealth, and bleſſed with children, for an admirable example of patience, and to ſhew that a mortal man through Gods grace, may reſiſt al the diuels tentations, by Gods permiſſion, ſudainly loſt al his goodes and children, was ſtriken with horrible ſores in al his bodie, reuiled by his wife, and in ſteed of comforth which his ſpecial freindes pretemted towards him, was iniuriouſly charged by them, with impatience, arrogancie, blaſphemie, and other crimes, for which they falſly ſuppoſed he was ſo afflicted, affirming, and by diuers ſophiſtical argumentes, grounded as they pretended vpon Gods iuſtice, wiſdome, powre, mercie, and goodnes, would proue that God ſuffereth none but wicked men to be ſo afflicted. But Iob conſtantly defendeth his owne iuſt innocencie, and that worldlie calamities, and proſperitie happen indifferently*

VVhy God ſuffered him to be ſo afflicted.

The contentes according to the hiſtorie,

B 18 c. 47 cunt. conc. 2. de Lazar Rom. 9. Præfat in Iob.

to good and bad in this life, and that the true reward of the iust, and punishment of the wicked, is to be expected in the other world. At last God, with due reprehension of Iob for some imperfections, sharply rebuketh the errors, and insolencie of his aduerse freindes; geueth sentence on Iobs side; pardoneth them at his intercession; and restoreth al thinges to him duble, to that he had before.

Iob an especial figure of Christ.

Besides the literal sense Iob *in al his actions, sufferinges, and whole life, Was* a special figure of Christ, shewing (*sayth S. Gregorie*) by those thinges which he did and susteyned, what our Redemer should do and suffer. *yea more particularly then most part of the Patriarches. Which* S. Ierome (*epist. ad Paulin.*) *also* admireth and testifieth, saying: what mysteries *of Christ* doth not this booke comprehend? Euerie word is ful of sense. *Moreouer this historie is replenished with* moral documents, *how to embrace vertue, and eschew vice: proposing the life of a right godlie man, neither insolent in prosperitie, not despairing in aduersitie, alwayes resolute in Gods seruice, as wel in his prosperous kingdom as in the miserable dunghil. Here also we haue the true maner of arguing, according to the rules of Logike, with detection of sophistrie,* Iob prouing and disprouing assertions by proposition, assumption, and conclusion, *as S. Ierom obserueth, with profound knowvlege of natural thinges and causes, as appeareth in very manie places. Al which Verietie and abundance of matter, comprised in smal rowme, make manie thinges hard and obscure, yet are the same so tempered with other thinges plaine and easie, that here is verified S. Augustins obseruation (li. 2. c. 6. doct. Christ)* certaine places of holie Scriptures serue as delectable meate to them that hunger and thirst diuine knowlege, and the obscure take away tediousnes from them, that loath vsual plaine doctrin.

Moral documentes in this booke.

True logike & Philosophie.

Hard and easie thinges to be vnderstood are both profitable.

It is most probable that Iob himself, inspired by the Holie Ghost, by Whose grace he excelled al in right simplicitie (*c. 1.*) *writte his owne historie; the most part in verse, only the two first chapters and the last in prose, in the Arabian tongue; Which Moyses translated into Hebrew, for the consolation of the Israelites afflicted in Ægypt.*

Written by Iob himself most part in verse.

And it may be diuided into three general partes. First the change of Iobs state from prosperitie into affliction, With his lamentation for the same, are recorded in the three first chapters. In foure and thirtie chapters folowing are sundrie disputations, conflictes, and discourses betwen him and his freindes, touching the cause of his so vehement affliction. In the fiue last chapters God discusseth the quarel, geueth sentance for Iob against his aduersaries, pardoneth them, and rewardeth him.

Diuided into three partes.

Tan

THE BOOKE OF IOB.

CHAP. I.

Helie Iob offereth sacrifice for euerie one of his children, 6. Whose good estate Satan enuying, by Gods permission spoyleth him of al his goodes, and children, 20. for which he being pensiue offendeth not, but thanketh God for al.

This booke is read the two first wekes of September.

The first part. The change of Iobs prosperous state into affliction.

1 HERE was a man in the Land of Hus, named Iob, & that man was" simple, & right,
2 and fearing God, and departing from euil. † And there were borne to him seuen sonnes
3 and three daughters. † And his possession was seuen thousand sheepe, and three thousand camels, also fiue hundred yoke of oxen and fiue hundred she asses, and a familie exceding great: and that man was great
4 among al them of the East. † And his sonnes went, and made a feast by houses, euerie one in his day. And sending they cal-
5 led their three sisters, to eate and drinke with them. † And when the dayes of feasting had passed about in course, Iob sent to them, and sanctified them: and rising vp early" offered holocaustes for euerie one. For he sayd: Lest perhaps my sonnes haue sinned, and haue blessed God in their hartes. So
6 did Iob al the dayes. † But on a certaine day when the sonnes of God were come to assist before our Lord, :: Satan also was
7 present amongst them. † To whom our Lord sayd: From whence comest thou? Who answering, sayd: I haue gone
8 round about the earth, and walked through it. † And our Lord sayd to him: Hast thou considered my seruant Iob, that there is not the like to him in the earth, a man simple, and
9 right and fearing God, and departing from euil? † To whom Satan answering, said: Why, doth Iob feare God in vayne?
10 † hast not thou fenced him, and his house, and al his substance round about, blessed the workes of his handes, and his pos-
11 session hath increased on the earth? † But stretch forth thy hand a little, and touch al thinges that he possesseth, vnlesse he
12 blessethee in the face. † Our Lord therfore sayd to Satan: :: behold, al things that he hath, are in thy hand, onlie vpon him extend not thy hand. And Satan went forth from the

:: Diuels appeare not in Gods sight, but sometime in presence of Angels which represent God *S. Athan. q. 8. ad Antiochum.*

:: God doth not directly send euils but permitteth them to happen to his seruantes.

face of our Lord. † And when vpon a certeine day his sonnes and daughters did eate, and drinke wyne in the house of their eldest brother, † there came a messenger to Iob, which sayd: The oxen plowghed, and the she asses fed beside them, † and the Sabeians came in violently, & haue taken al things, and haue stroken the seruantes with the sword, and I onlie haue escaped to tel thee † And when he yet spake, an other came, and sayd: The fire of God fel from heauen, and striking the sheepe and the seruantes hath consumed them, and I only haue escaped to tel thee. † But whiles he also was yet speaking, there came an other and said: The Chaldees made three troupes, and haue inuaded the camels, and taken them, moreouer the seruantes also they haue strooken with the sword, and I alone am fled to tel thee. † He yet spake, and behold an other came in, and said: Thy sonnes and daughters eating and drinking wine in the house of their eldest brother, † sodenly a vehement winde came violently from the countrie of the desert, and shooke the foure corners of the house, which falling oppressed thy children and they are dead, and I alone haue escaped to tel thee. † Then Iob rose vp, and rent his garmentes, and with powled head falling on the ground, adored, † and said: Naked came I out of my mothers wombe, and naked shal I returne thither: Our Lord gaue, and our Lord hath taken away: as it hath pleased our Lord, so is it done: the name of our Lord be blessed. † In al these thinges Iob sinned not with his lippes, neither spake he anie foolish thing against God.

13 14 15 16 17 18 19 20 21 22

By this holie example ancient fathers condeme the senseles Stoikes who are neuer moued, S. Aug li. 1. c. 9 ciuit. S. Paul also reproueth *men without affection. Rom. 1. v. 31.*

ANNOTATIONS.

CHAP. I.

Aswel Iob as other prophetes writ their owne actes and prayses. Good workes are both Gods workes and mens workes.

1. *Simple, right, and fearing God.*] Moyses, Samuel, Esdras, & other Prophetes writ their owne actes among others, also their owne prayses, speaking of themselues in the third person. & so did holie Iob, humbly, truly, and simply, without vayne glorie, or arrogancie, as S. Gregorie noteth. saying. Blessed Iob, inspired with the Holie Ghost, might wel write his owne actes, which were the gifres of supernal inspiration. God being the principal cause efficient of al good mens workes, and men the secondarie cause of the same *Prefat in Iob.*

Moreouer Iobs singular patience and other vertues are likewise commended in other holie Scriptures & by ancient Doctores, *Tobie.* 2. God permitted tentation to happen vnto Tobias, that example might be geuen to his folowers of his patience, *as of holie Iob*, S. Iames (*c. 5.*) exhorting to patience, sayth: *You haue heard the suffering of Iob, and you haue seene the end of our Lord.* Tertullian (*li. de patien ia*) admiring Iobs patience exclameth thus: ô most happie man whom neither the driuing away of his flockes of cattle, nor consuming of the rest with

Iobs patience inuincible in al sortes of affliction.

fire

fire, nor the losse of his children, nor torments of his bodie, could driue from patience, but he stood immoueable in the seruice of God, for example to vs, that we fall not for anie wordlie damage, losse of deerest friendes or corporal afflictions. & blessed be God, by whose blessing we may now say: ô happie English Catholiques, that patiently suffer the very same kindes of tribulation, (though not in so great a degree) in our time. S. Cyprian (*li. de bono patientiæ.*) Iob examined & proued by the vertue of patience was aduanced to the very height of prayse, a rich lord in possession, & a more rich father in children, sudainly was neither lord, nor father: was also most grieuously afflicted in his flesh: and that no tentation might be wanting the diuel armed his wife against him, yet was he not moued, but by victorious patience thanked God for al. In like sorte other holie fathers, for encoregement and consolation of the afflicted, write much of holie Iobs inuincible patience. Aboue al S. Gregorie, our Apostle, dilateth most excellently in thirtie and fine whole bookes, describing & proposing his so great vertues to be imitated by al Christianes, first of al (li. 1. c 5.) obseruing how great a prayse it is to be good in such a place, *in the middes of a crooked and peruerse nation, shining as a light in the world*, dwelling in the gentiles, *where was the seate of Satan, a lillie among thornes.*

English Catholiques loose their goodes and children, and are afflicted in bodie.

Great commendation to be good amongst the bad.

Philip. 2. Apoc. 2. Cantic.

5. *Offered holocaustes for euerie one.*] Albeit the vertue of Sacrifice as wel of Holocaust in the old Testament, as especially of Christs Sacrifice in the New, is of infinite valure in it selfe, yet the application therof to particular persons, and purposes is limited, and therfore holie Iob offered not only once for al his children, but manie times, seuerally for euerie one. *Wherof see Cardinal Allan li. 2. de Euchar. Sacrific. c. 35.*

Sacrifice being of infinite vertue, yet the valure in application is limited.

CHAP. II.

Satan by Gods permission, 7. striketh Iob with sores from the sole of his foote to the toppe of his head. 9. His wife also insulteth against him, but he sinneth not. 11. Three freindes coming to visite and conforte him, sitte silent by him seuen dayes.

1 AND it came to passe when on a certaine day the sonnes of God were come, and stood before our Lord, and
2 Satan came among them, and stood in his sight, † that our Lord sayd to Satan: From whence comest thou? who answering sayd: I haue gone round about the earth, and walked
3 through it. † And our Lord sayd to Satan: Hast thou considered my seruant Iob, that there is not the like to him in the earth, a man :: simple, and right, and fearing God, and departing from euil, and yet retеyning innocencie? But thou hast
4 moued me against him, that I should afflict him in vaine. † To whom Satan answering, said: Skinne for skinne, & al thinges
5 that a man hath, he wil geue for his life: † otherwise put thy hand, and touch his bone and flesh, and then shalt thou see
6 that he wil blesse thee in the face. † Our Lord therfore sayd
7 to Satan: Behold he is in thy hand, but yet saue his life. † Satan therfore

:: A man of plaine and true dealing mixed with meeknes without al guile is called a simple right man S. Greg. *li. 1. Moral. c. 2 & 10.*

therfore going out from the face of our Lord, ſtroke Iob with a verie ſore boile, from the ſole of the foote euen to the toppe of his head: † who with a shel ſcraped the corruption, ſitting on a dunghil. † And :: his wife ſayd to him: Doeſt thou yet continue in thy ſimplicitie? bleſſe God and die. † Who ſayd to her: Thou haſt ſpoken like one of the foolish wemen, if we haue receiued good things of the hand of God, euil thinges why should we not receiue? In al theſe things Iob ſinned not with his lippes. † Therfore" Iobs three frendes hearing al the euil, that had changed to him, came euerie one out of their place, Elephaz a Themanite, and Baldad a Suhite, and Sophar a Naamathite. For they had appointed, that coming together they would viſite him, and confort him. † And when they had lifted vp their eies a far of, they knew him not, and crying out they wept, and renting their clothes ſprinkled duſt ouer their head toward heauen. † And they ſate with him on the ground :: ſeuen daies and ſeuen nightes, and no man ſpake to him a word: for they ſaw the payne to be vehement.

:: His wife perſwading him to deſperation and blaſphemie, ſignified carnal cogitions which corrupt the ſoule inwardly, as afflictions do aſſault the flesh outwardly *S. Greg. li. 3. c. 24.*

:: Seuen dayes together euerie day and night ſome good part.

ANNOTATIONS.

CHAP. II.

These viſiters of Iob were in dede his freindes, and profeſſed true religion.

11. *Iobs three freindes*] For better intelligence of theſe conſiſtes betwen holie Iob and his freindes, it may here be obſerued, that they were in dede his freindes, as the text ſimply calleth them: that they beleued rightly in God Almightie, and were not idolaters: that they came of freindly good affection *to comforth him though they fel into wordes of reproouing him,* (as S. Gregorie teacheth) they alleaged alſo manie excellent diuine ſentences very truly, which therfore Iob reproued not. But they erred in their illations againſt Iob: and that of ignorance rather then of ſette malice, concluding that Iob was guiltie of ſome enormious ſinnes, becauſe they ſaw him ſo greuouſly puniſhed, and heard him complaine therof; his owne conſcience knowen to him and hid to them (wherof they raſhly iudged) teſtifying that he was innocent, in reſpect of ſo great crimes And in this their particular error, though they were not heretikes, being not obſtinate after that the truth was ſufficiently reueled vnto them, yet they prefigured heretikes, endeuouring by one truth to deſtroy an other, and by arrogating knowlege which they had not: *promiſing alſo ouery thinges & vnheard of, rather to drawe others to admire them, then to edification.* *li. 3. c. 24.* 18.

They erred in Iobs particular caſe.

And prefigured heretikes.

CHAP. III.

Iob lamenteth, deſcribing his owne, and the general calamities of man, 13. and ſheweth how eſcape manie miſeries which either are neuer borne or dye preſently after their borth.

:: After ſo long Silence at laſt Iob expreſſeth

AFTER theſe things Iob opened his mouth, and :: curſed his day, † and ſpake. † Perish may the day wherin I was borne, 1 2. 9

borne, and the night wherin it was sayd: A man is conceiued.

4 † Be that day turned into darkenesse, God require it not from
5 aboue, and let it not be lightened with light. † Let darkenes,
and the shadow of death obscure it, let a mist possesse it, and
6 be it wrapped in bitternesse. † A darkesome hurle wind pos-
sesse that night, be it not counted in the daies of the yeare,
7 nor numbred in the monethes. † Be that night solitarie, nor
8 prayse worthie. † Let them curse it which curse the day,
9 which are readie to raise vp Leuiathan. † Let the starres be
darkened with the mist therof: let it expect light and let it not
10 see, neither the rysing of the appearing morning. † Because
it shut not vp the doores of the wombe, that bare me, nor
11 tooke away euils from myne eies. † Why died I not in the
matrice, perished not forthwith being come forth of the
12 wombe? † Why receiued vpon the knees? why nurced with
13 the breastes? † For now sleping I should be quiet, and should
14 rest in my sleepe: † With kinges and consules of the earth,
15 which build themselues solitarie places: † Or with princes,
16 that possesse gold, and replenish their houses with siluer: † Or
as a thing vnprofitably borne that is hid I should not be, or as they
17 that being conceiued haue not seene the light. † There the
impious haue ceased from tumult, & there the wearied with
18 strength haue rested. † And they sometime bound together
without griefe, haue not heard the voyce of the exactor.
19 † Little and great are there, and the seruant free from his ma-
20 ster. † Why is there light geuen to a miserable man, and life
21 to them, that are in bitternesse of soule? † That expect death,
22 and it commeth not, as they that dig vp treasure. † And they
23 reioyce excedingly when they haue found the graue. † To
a man whose life is hid, and God hath compassed him with
24 darkenes? † Before I eate I sigh: and as it were ouerflowing
25 waters so my roaring: † Because the feare which I feared,
hath chanced to me: and that which I was afrayd of, hath
26 happened. † haue I not dissembled, haue I not kept silence?
haue I not beene at ease? and indignation is come vpon me.

his grief before his freindes to be so great, that in respect therof, he iustly curseth al euil thinges as not made by God but adioyned to mans life, being the effectes of sinne, euen from his conception and birth: wishing that what soeuer concurred to his longer afflictions in this life, and hindered his more spedie deliuerie from dangers and calamities had not bene, for so he had bene sowner at rest as Gods goodnes should dispose of him. Which was a lawful desire and no sinne at all. *See I. Pineda. mo. 2. Iob.*

CHAP. IIII.

Eliphaz blameth Iob as guiltie of impatience, arguing hereupon that he was not so perfect in vertue as he seemed. 7 and therfore is now punished by God, who (as Eliphaz falsly supposeth) afflicteth not innocent men. 12. alleaging for proofe an imaginarie vision.

The second part
Diuers discourses and disputes about the cause of Iobs afflictions.

The first conflict, betwen Eliphaz and Iob.

BVT Eliphaz the Themanite answering, sayd: † If we shal begin to speake to thee, perhaps thou wilt take it greuously, but the word conceiued who can hold? † Behold thou hast taught manie, & wearie handes thou hast strengthned: † Them that wauered thy wordes haue confirmed, and trembling knees thou hast strengthened: † But now a plague is come vpon thee, and thou hast fainted: hath touched thee, and art troubled. † Where is thy feare, thy strength, thy patience, and the perfection of thy wayes? † Remember I beseech thee, who euer being innocent hath :: perished? or when haue the iust bene destroyed? † Yea rather I haue sene them, that worke iniquitie, and sow sorrowes, & reape them, † to haue perished by the blast of God, and with the spirit of his wrath to haue bene consumed. † The roaring of the lion, and the voice of the lioneſſe, & the teeth of the whelpes of lions are bruised: † The tigre hath perished, because he had no praye, and the lions whelpes are destroyed. † Moreouer :: to me there was spoken a secret word, and as it were by stealth hath mine care receiued the vaines of the whispering therof. † In the horrour of a vision by night, when deepe sleepe is wont to hold men, † feare held me, and trembling, and al my bones were made sore afrayd: † And when the spirit passed in my presence, the heares of my flesh stood vpright. † There stood one, whose countenance I knew not, an image before mine eies, and I heard the voyce as it were of a gentle winde. † What, :: shal man be iustified in comparison of God, or shal a man be more pure then his maker? † Behold they that serue him, are not stable, and in his Angels he found wickednes: † How much more they that inhabite houses of clay, which haue an earthly foundation, shal be consumed as it were of the moth? † From morning vntil euening they shal be cut downe: and because none vnderstandeth, they shal perish foreuer. † And they that shal be leaft, shal be taken away from them: they shal die, and not in wisedom.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

:: No innocent euer perished eternally: but innocent Abel was slaine temporaly, and innumerable others suffer calamities for their greater merite.

:: Heretikes pretend such obscure visions more to gette credite then to edifie others. *S. Greg. li. 5. c. 18.*

:: Iob easely graunteth that man may not compare nor contend with God ch. 9. v. 1. Yet men may be innocent & free from greuous sinnes.

CHAP. V.

Eliphaz prosecuteth his discourse to conuince Iob of great sinnes, because he is so vehemently afflicted. 17. exhorteth him therfore to acknowlege his sinnes, so al thinges shal succede prosperously.

CAL therfore :: if there be that wil answer thee, & " turne to some of the saincts. † Anger in deede killeth the foolish

1 2

:: This disputer hauing

3 fooliſh, and enuie ſleaeth the litle one. † I haue ſeene a foole
4 with firme roote, and I curſed his beautie by and by. † His
children ſhalbe made far from ſaluation, and ſhal be deſtroyed
5 in the gate, and there ſhalbe none to deliuer. † Whoſe haruest
the hungrie ſhal eate, & the armed ſhal take him by violence,
6 and the thirſtie ſhal drinke his riches. † Nothing in the earth
is done without a cauſe, and out of the ground ſorrow ſhal
7 not riſe. † :: Man is borne to labour, and the bird to flight.
8 † For the which thing I wil beſech our Lord, and toward
9 God I wil ſet my ſpeach: † Who doeth great and vnſearchable
10 and meruelous things without number: † Who geueth raine
vpon the face of the earth, and watereth al thinges with wa-
11 ters: † Who ſetteth the humble on high, and them that are in
12 heauineſſe he conforteth with health: † Who diſſipateth the
cogitations of the malignant, that their handes can not ac-
13 compliſh that which they began: † Who apprehendeth the
wiſe in their ſubteltie, and diſſipateth the counſel of the wic-
14 ked: † By day they ſhal incurre darkeneſſe, and as it were in
15 the night, ſo shal they grope at noone daies. † Moreouer he
shal ſaue the needy from the ſword of their mouth, and the
16 poore from the hand of the violent. † And to the needie there
shal be hope, but iniquitie shal draw together her mouth.
17 † Bleſſed is the man that is corrected of God: refuſe not ther-
18 fore the chaſtiſing of our Lord: † Becauſe he woundeth, and
19 cureth: ſtriketh, and his hands shal heale. † In :: ſix tribulati-
ons he shal deliuer thee, and in the :: ſeuenth euil shal not
20 touch thee. † In famine he shal deliuer thee from death; and
21 in battel, from the hand of the ſword. † From the ſcourge of
the tongue thou shalt be hid; & thou shalt not feare calamitie
22 when it cometh. † In waſte and famine thou shalt laugh; and
23 the beaſtes of the earth thou shalt not feare. † But with the
ſtones of the landes thy couenant, and the beaſtes of the earth
24 shal be peaceable to thee. † And thou shalt know that thy
tabernacle hath peace, and viſiting thy beautie, thou shalt not
25 ſinne. † Thou shalt know alſo that thy ſeed shal be manifold,
26 and thy progenie as the graſſe of the earth. † Thou shalt enter
into the graue in abundance, as a heape of wheate is caryed
27 in his time. † Behold, this is euen ſo, as we haue ſearched out:
which thou hauing heard reuolue in thy mind.

pretended an imaginarie viſion from God againſt Iob, now he ſuppoſeth that neither God nor Angel nor other holie perſon wil patronage his cauſe, nor iudge of his caſe as he doth, but that al wil condemne him of impatience, follie, enuie, and other ſinnes.

:: This prouerb importeth that a man muſt not thincke to paſſe his life without trauel, but muſt *get his bread vvith ſvveat of his brovves*, or ſuffer other calamities.

:: Gods goodnes deliuereth his ſeruantes the ſpace of this laborious life,

:: And moſt eſpecially in the houre of death. *S. Greg. li. 6. c. 18.*

ANNOTATIONS.

CHAP. V.

Inuocation of Saincts, especially Angels in Iobs time.

1. *Turne to some of the Saincts*] Eliphaz prouoking Iob to produce some of his opinion, or to seeke the helpe and patronage of some Saincte in his cause, plainly sheweth the common faith and practise of inuocating Saincts in that time. Els it had benne a friuolous speach, which is not to be imputed to a sensible wise man as he was For it appeareth by the drift of his reasoning, that he supposed some of Gods special seruantes would maintaine a good cause, but that Iobs cause was such as neither God, nor holie Angel, nor good man would defend, and therfore boldly prouoked him to this trial, presuming that he should finde no such patron. Neither did he wil Iob in these wordes to cal vpon God only, for he could not erre so grosly, as to cal God *some of the Saincts*: but must meane some other holie person. And it is clere by the Septuaginta Interpreters, that Eliphaz willed Iob to inuocate the Angels saying: *Inuocate if anie vvil answver thee, or if thou canst behold anie of the holie Angeles.* S. Gregorie expoundeth it to the same sense, that Saincts were to be inuocated in a good cause, but, that Eliphaz here dispicing and deriding holie Iob, sayd to him: *Thou canst not find Saincts thy helpers in affliction, vvhom thou vvouldest not haue thy felovves in prosperitie.* li. 5. c. 30.

CHAP. VI.

Iob answereth the obiections of Eliphaz, shewing that in deede the calamitie which he suffereth is much greatter then his sinnes deserue; and therfore his lamentation is excusable. 8. wisheth (if it so please God) that he may dye. 13. complaineth that his freindes are become his aduerseries, 16. grauely expostulateth that they reprehend him, 22. and helpe him not.

1 BVT Iob answering, sayd: † :: Would God my sinnes were 2
weyed, wherby I haue deserued wrath, and the calamitie,
which I suffer in a balance. † " As the sand of the sea this 3
would appeare heauier, wherfore my wordes also are ful of
sorrow: † Because the arrowes of our Lord be in me, the 4
indignation whereof drinketh vp my spirit, and the terrours
of our Lord warre agaynst me. † Wil the wilde asse roare 5
when he hath grasse? or the oxe loweth when he shal stand
before the ful manger. † Or can an vnsauerie thing be eaten, 6
that is not seasoned with salt? or can a man tast that which
being tasted bringeth death? † The thinges which before 7
my soule would not touch, now for anguish are my meates.
† Who wil graunt that my petition may come: and that 8
God would geue me that which I expect? † And he that hath 9
begune, the same would loose his hand, and cut me of? † And 10
this might be my comfort, that afflicting me with sorrow, he

spare

It A man of sincere conscience confesseth the sinnes wherof he is guiltie, yet acknowledgeth not al wherwith others may vniustly charge him.

11 spare not, nor gayneſay the wordes of the Holie one. † For
What is my ſtrength, that I can ſuſteyne it? or what is mine
12 end, that I ſhould doe patiently. † Neither is my ſtrength
13 the ſtrength of ſtones, neither is my flesh of braſſe. † Behold
there is no help for me in my ſelf, and my familiar freindes
14 alſo are departed from me. † He that taketh away mercie
15 from his frend, forſaketh the feare of our Lord. † My brethren
haue paſſed by me, as the torrent that paſſeth ſwiftly in the
16 valleys. † They that feare the hoarefroſt, ſnow shal fal vpon
17 them. † At the time, when they shal be diſſipated they shal
perish: and after they waxe hote they shal be diſſolued out of
18 their place. † The pathes of their ſteppes are intangled: they
19 shal walke in vayne, and shal perish. † Conſider ye the pathes
20 :: of Thema, the wayes of Saba, & expect a litle while. † They
are confounded, becauſe I haue hoped: they are come alſo
21 euen vnto me, and are couered with shame. † Now you
are come: and euen now ſeing my plague you are afrayd.
22 † haue I ſayd: Bring ye to me, and of your ſubſtance geue to
23 me? † Or deliuer me from the hand of the enemie, and out
24 of the hand of the ſtrong deliuer me? † :: Teach ye me, and I
wil hold my peace: and if I perhaps haue beene ignorant in
25 anie thing, inſtruct ye me. † Why haue you detracted from
the wordes of truth, whereas there is none of you that can
26 controwle me? † To rebuke only you frame ſpeaches, and
27 you vtter wordes in the wind † You ruſh in vpon a pupil, and
28 you endeuoure to ouerthrow your frend. † Notwithſtanding
accomplish that which you haue begune: geue eare, and ſee
29 whether I lie. † Anſwer I beſech you without contention:
30 and ſpeaking that which is iuſt, iudge ye. † And you shal not
finde iniquitie in my tongue, neither shal folie ſound in my
iawes.

:: Sandie wayes without water.

:: Iobs aduerſaries preſumed to teach him, but becauſe they erred in their applying of true aſſertions in his caſe which himſelf vnderſtood and not they, he accounted not their diſcourſes for good doctrin.

ANNOTATIONS.

CHAP. VI.

3. *As the ſand of the ſea*] Scarſe anie figure is more common in holie Scripture then *Hyperbole*, wherby our vnderſtanding is drawne to cõceiue the greatnes of thinges that otherwiſe ſurpaſſe vulgar capacitie. So Iob ſignifieth here that *his calamitie being weyghed with his ſinnes in balance, would appeare heauier*, not preciſely in proportion of the number of ſandes in the ſea, but exceding much in true compariſon. Of which superabundance of paines patiently ſuffered by holie Iob, and other Saincts, more then their ſinnes deſerued, eſpecially of our B. Sauiour, who could not ſinne, and of our B. Ladie, who neuer ſinned, remayneth an infinitie treaſure of ſatiſfactorie workes, appliable by the ſuprem:

The vſe of *Hyperbole* in holie Scripture.

Treſure of ſatiſfactorie workes in the Church.

supreme stuard of Gods Church, Christs Vicar in earth, for satisfaction of others which haue nede, and are in the communion of Saincles, and performe the conditions appointed. And so this high stuard may in due manor by his authoritie, geue limited, or plenarie pardones to penitentes, of the paines which otherwise they should suffer in this life, or in purgatitie, for their sinnes first remitted. Other Bishops can also geue or dispence so much as the Supreme Bishop allotteth to their powre, alto edification and necessitie of Gods seruantes, as dispencers, not dissipators of so holie treasure.

Pardons do applie the suffering of some for the satisfaction of others.

CHAP. VII.

Iob explicateth diuers calamities of mans life, and namely of his owne. 6. Supposing it not likelie that he shal returne to former prosperous state, 15. desireth to dye.

:: A souldiar must be alwayes readie to indure trauel, to be promptly obedient, content to be beaten by his superior without al resistance, vpon paine of his life, he is alwayes subiect to cares, and to danger of death, and therfore must euer be readie to dye.

THE life of man vpon earth is a :: warfare, & his daies, as 1
the daies of an hyred man. † As a seruant desireth the 2
shadow, & as the hired man taryeth for the end of his worke:
† So I also haue had vayne monethes, and haue numbred to 3
my self laborious nightes. † If I sleepe, I shal say: When shal 4
I arise? and agayne I shal expect the euening, and shal be re-
plenished with sorowes euen vntil darkenens. † My flesh is 5
clothed with rottennesse and filth of dust, my skinne is withe-
red, & drawen together. † My daies haue passed more swift- 6
ly, then the webbe is cut of the weauer, and are consumed
without anie hope. † Remember that my life is a winde, 7
and myne eie shal not returne to see good thinges. † Neither 8
shal the sight of man behold me: thine eies vpon me, and I
shal not stand. † As a clowde is consumed, and passeth away: 9
so he that shal descend to * hel shal not ascend. † Neither shal 10 * Seol.
he returne anie more into his houle, neither shal his place
know him anie more. † Wherfore I also wil not spare my 11
mouth, I wil speake in the tribulation of my spirit: I wil
talke with the bitternesse of my soule. † Why, am I a sea, or 12
a whale, that thou hast compassed me with a prison. † If I 13
say: My litle bed shal confort me, and I shal be releeued spea-
king with myself in my couch: † Thou wilt terrefie me by 14
dreames, and by visions shake me with horrour. † For the 15
which thing my soule hath chosen hanging, and my bones
death. † I haue despayred. I shal now liue no longer: :: Spare 16
me, for my daies are nothing. † What is man that thou ma- 17
guifiest him? or why settest thou thy hart toward him? † Thou 18
doest visite him early, and sodenly thou prouest him: † How 19
long doest thou not spare me, nor suffer me that I swallow
my spitle? † I haue sinned, what shal I doe to thee ô keeper 20
of men:

:: Iust Iob supposing he was at the point of death, prayed God to spare or cease to punish him more, and to accept of that affliction which he had already suffered, So the Church in be-

of men? why hast thou sette me contrarie to thee, and I am
21 become burdenous to my self? † Why dost thou not take
away my sinne, and why dost thou not take away mine ini-
quitie? Behold now I shal sleepe in the dust: and if thou seeke
me in the morning, I shal not be.

half of soules departed in state of grace prayeth God to spare and cease from further punishing them, and to geue them eternal rest.

CHAP. VIII.

Baldad chargeth Iob to haue spoken, vniustly exhorting him to turne to God, and so he shal prosper better then heretofore. 13. shewing that hypocrites shal not prosper, 20. inferreth (falsly) that God affileth not the sincere, nor helpeth the malignant.

12 BVT Baldad the Suhite answering, sayd: †:: How long wilt
thou speake such thinges, and shal the spirit of the word
3 of thy mouth be multiplied? † Why doth God supplant iuge-
ment? or doth the Omnipotent subuert that which is iust?
4 † Although thy children haue sinned to him, and he hath
5 leaft them in the hand of their iniquitie: † Yet if thou wilt
6 arise early to God, and wilt beseech the Omnipotent: † If
thou wilt walke cleane & vpright, he wil forthwith awake
vnto thee, and wil make the habitation of thy iustice peacea-
7 ble: † In so much, that if thy former thinges haue bene litle,
8 thy later thinges may be multipled exceedingly. † For aske the
old generation, and search diligently the memorie of the fa-
9 thers. († For we are but as yesterday, and are ignorant :: that
10 our daies vpon the earth are as a shadow.) † And they shal
teach thee: they shal speake to thee, and from their hart shal
11 vtter wordes. † Can the rush be greene without moysture? or
12 a seggie place grow without water? † When it is yet in his
flowre, and is nor plucked with the hand, it withereth before
13 al hearbes: † Euen so the waies of al, that forget God, and
14 the hope of the hypocrite shal perish: † His folie shal not
15 please him, and his confidence as the spiders webbe. † He shal
leane vpon his house, and it shal not stand: he shal stay it vp,
16 and it shal not rise: † He semeth moystened before the sunne
17 come, and in his rising his blossome shal goe forth. † Vpon a
heape of rockes his rootes shal be thicke, and among stones
18 he shal abide. † If he swallow him vp out of his place, he wil
19 denie him, & wil say: I know thee not. † For this is the ioy of
of his way, that others may spring againe of the earth.
20 † God wil not reiect the simple, nor reach his hand to the
21 malignant. † Vntil thy mouth be filled with laughter, and
thy lippes

:: The second conflict.

:: This second disputer charged Iob to be obstinate who in deede was constant in a true setled iudgement.

:: Euen thus heretikes imagine Catholikes to be ignorant, and therfore fil their mouthes and bookes with thinges that are not denied, and yet inferre much falshood sophistically applying one truth against an other being themselues ignorant how to reconcile difficulties.

thvlippes with iubilation † They that hate thee, shal be clothed with confusion: and the tabernacle of the impious shal not stand. 22

CHAP. IX.

Iob approueth that no man auouching his owne iustice before God is iustified. 22. Teacheth that affliction of the innocent standeth well with Gods iustice, wisdom, and powre.

AND Iob answering, said: † :: In deede I know it is so, & that man can not be iustified compared with God † If he wil contend with him, he can not answer him one for a thousand. † He is wise of hart, and strong of force: who hath resisted him, & hath had peace? † H. that transported mountaynes, and they whom he subuerted in his furie, knew not. † He that remoueth the earth out of her place, and the pillers therof are shaken. † He that commandeth the sunne, & it riseth not: and shutteth vp the starres as it were vnder a seale: † He that alone spreadeth the heauens, and goeth vpon the waues of the sea. † He that maketh Arcturus, and Orion, and Hyades, and the inner parres of the south. † He that doth great thinges, and incomprehensible, and meruelous of the which there is no number † If he come to me, I shal not see him: if he depart, I shal not vnderstand. † If sodenly he aske, who shal answer him? or who can say: Why doest thou so? † God whose wrath no man can resist, and vnder whom they stoupe that :: carie the world † How great am I then, that I may answer him, and speake in my wordes with him? † Who although I haue anie iust thing, wil not answer, :: but wil beseech my iudge † And when he shal heare me inuocating, I doe not beleue that he hath heard my voice. † For in a hurlewinde shal he breake me, and shal multiplie my woundes yea without cause. † He graunteth not my spirit to rest, and he filleth me with bitternesse. † If strength be demaunded, he is most strong: if equitie of iudgement, not man dare geue testimonie for me. † If I wil iustifie my self, mine owne mouth shal condemne me, if I wil shew my self innocent, he shal proue me wicked. † Although I shal be simple, the self same shal my soul be ignorant of, and I shal be wearie of my life. † :: One thing there is that I haue spoken, both the innocent and the impious he consumeth † If he scourge, let him kil at once, and not laugh at the paynes of inno-

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23

:: Iob here graunteth that which was truly said by his aduersarie, & sheweth how he did wrong aplie true doctrin against him, and so stil defendeth his owne innocencie, and iust quarel

:: Angeles moue the spheres of heauen.

:: Euen so S. Paul, though he was not guiltie in conscience of anie crime, yet he would not therin iustifie himself. 1. Cor. 4.

:: This is an assured true assertion, that

24 of innocentes. † The earth is geuen into the handes of the impious, he couereth the face of the iudges therof: and if it
25 be not he, who is it then? † My dayes haue bene swifter then
26 a poste: they haue fled and haue not sene good. † They haue passed by as shippes carying fruites, as an eagle flying to
27 meate, † When I shal say: I wil not speake so, I change my
28 face, and am tormented with sorow. † I :: feared al my wor-
29 kes, knowing that thou didst not spare the offender. † But
30 if so also I am impious, why haue I laboured in vayne? † If I be washed as it were with snow waters, and my handes shal
31 shine as most cleane: † Yet shal thou dippe me in filth, and my
32 garmentes shal abhorre me. † For neither I wil answer a man that is like my self: nor that may be heard with me equally in
33 iudgement. † There is none that may be able to reproue
34 both, and to put his hand betwen both. † Let him take his
35 rod from me, and let not his dread terrifie me. † I wil speake, and wil not feare him: for I can not answer fearing.

God afflicteth both good & euil in this life.

:: Feare on mans part, and hope in God, do wel consist together. So both presumption and desperation are auoided.

CHAP. X.

Iob scarse able to speake yet sheweth that there is no iniustice nor ignorance in God, neither is his sinne the cause of so great afflictions. 9. Acknowledgeth Gods loue and benefites towards himself. 15. and dreadeth his strict iudgement.

1 MY soule is wearie of my life, I wil let my speach passe
2 agaynst my self. I wil speake in the bitternes of my soule. † I wil say to God: Condemne me not: tel me why thou
3 iudgest me so. † Doth it seeme good to thee, if thou :: calumniate me, and oppresse me the worke of thy handes, and helpe
4 the counsel of the impious? † Hast thou eies of flesh: or as
5 a man seeth, shalt thou also see? † Are thy daies as the daies
6 of man, and are thy yeares as the times of men: † That thou
7 sekest my iniquitie, and searchest my sinne? † And thou mayst knowe that I haue done no impious thing, where-
8 as there is no man that can deliuer out of thy hand. † :: Thy handes haue made me, and framed me wholly round about, and dost thou so sodenlie cast me downe headlong? † Re-
9 member I beseech thee that as clay thou madest me, and
10 into dust thou wilt bring me agayne. † Hast thou not as milke
11 milked me, and curded me as cheese? † With skinne and flesh thou hast clothed me: with bones & sinowes thou hast
12 compacted me. † Life and mercie thou hast geuen to me, and

:: Holie Iob knowing it to be vnpossible that God calumniateth anie man, inquireth what is the cause why his goodnes afflicteth the iust?

:: In that I am thy creature thou maist iustly destroy me: but in deede becaus I am thy creature thou wilt spare me through thy mercy, geuing

me thy grace which if I vse wel thou wilt also geue me eternal rest.

thy visitation hath kept my spirit.† Although thou conceale 13
these thinges in thy hart, yet I know that thou remembrest
al thinges. † If I haue sinned and thou hast spared me for an 14
houre: why doest thou not suffer me to be cleane from mine
iniquitie? † And if I shal be impious, woe is to me: and if iust, 15
I shal not lift vp my head, filled with affliction and miserie.
† And for pride as a lioness thou wilt take me, and returning 16
thou doest meruelously torment me. † Thou renewest thy 17
witnesses agaynst me, and multipliest thy wrath toward me,
and paynes doe warre vpon me. † Why didst thou bring me 18
forth out of the matrice? Who would God, I had beene con-
sumed that eye might not see me. † I had beene as if I were 19
not, caried from the wombe to the graue. † Shal not the 20
fewnes of my daies be ended shortly? suffer me :: therfore,
that I may a litle lament my sorow: † Before I goe, and re- 21
turne not, vnto the darke land, that is couered with the
mist of death: † A land of miserie and darkenesse, where
is the shadow of death, and no order, but euerlasting hor-
rour inhabiteth.

:: Repentance is alwayes necessarie, but most especially at the houre of death.

CHAP. XI.

Sophar imputeth Iobs discourse, about the cause of his so great afflictions, to insolencie of mind, and loquasitie of tongue, persuading him to acknowledge greuous sinnes, that so he may haue the reward of a iust man.

The third conflict

BVt Sophar the Naamathite answering, said: † Why, shal 12
he that speaketh manie thinges, not heare also? or :: shal a
man ful of wordes be iustified? † To thee onlie shal men hold 3
their peace? and when thou hast mocked others, shalt thou
be confuted of none? † For thou hast sayd: My word is pure, 4
and I am cleane in thy sight. † And I would wish that God 5
would speake with thee, and would open his lippes to thee,
† That he might shew thee the secretes of wisdom, and that 6
his law is manifold, and thou mightest vnderstand that thou
art exacted much lesser thinges of him, :: then thy iniquitie
deserueth. † Peraduenture thou wilt comprehend the steppes 7
of God, and wil find out the Omnipotent perfectly? † He is 8
higher then heauen, and what wilt thou doe: deeper then
hel, and how wilt thou know? † The measure of him is lon- 9
ger then the earth, and broder then the sea. † If he shal ouer- 10
throw al things, or shal strayten them into one, who shal say
against him? † For he knoweth the vanitie of men, & seing ini- 11
quitie

:: Sophar might haue applied the vice of much speaking to himself, and his fellowes, alleaging manie thinges, which proued not their opinion, whereas Iobs allegations proued directly that which he affirmed.

:: Iobs owne conscience affirmed the

quity doth he not cõsider? † A vaine man is extolled into pride, and thinketh him self borne free as a wilde asses colt. † But thou hast confirmed thy hart, & hast spred thy handes to him. † If thou shalt take away from thee the iniquitie :: that is in thy hand, and iniustice remaine not in thy tabernacle: † Then mayst thou lift vp thy face without spotte, and thou shalt be stable, and shalt not feare. † Thou shalt also forget miserie, and shalt remember it as waters that are passed. † And the brightnes as it were of noone daies, shal arise to thee at euening: and when thou shalt think thyself consumed, thou shalt rise as the day starre. † And thou shalt haue confidence, hope being set before thee, and buried thou shalt sleepe secure. † Thou shalt rest, and there shal be none to terrifie thee: and verie manie shal besech thy face. † But the eies of the impious shal decay, and escape shal faile them, and their hope the abomination of the soule.

contrarie. c. 6. v. 3.

:: He could not iustly confesse iniquitie which he had not cõmitted.

CHAP. XII.

Iob sheweth the knowlege, which his freinds much boast of, to be the common knowne doctrin of Gods seruantes. He more truly, and more profoundly discourseth of Gods powre and wisdome, stil defending his owne innocencie in respect of great sinnes.

BVT Iob answering, sayd: † Are you then men alone, & shal wisedome die with you? † I also haue a hart euen as you, neither am I inferiour to you: for who is ignorãt of these things, which you know? † He that is mocked of his frend as I, shal inuocate God & he wil heare him: for the :: simplicitie of the iust man is scorned. † The lampe contemned in the cogitations of the riche, is prepared to the time appointed. † The tabernacles of robbers abound, & they prouoke God bouldly, wheras he hath geuen al thinges into their handes. † For aske the beastes, and they shal teach thee: and the foules of the ayre, and they shal tel thee. † Speake to the earth, and it shal answer thee, and the fishes of the sea shal tel. † Who is ignorant that the hand of our Lord hath made al these things? † In whose hand is the soule of euerie liuing thing, and the spirit of al the flesh of man. † Doth not the eare discerne wordes, and the iawes of him that eateth, the tast? † In the ancientes is wisedom, and in long time prudence. † With him is wisedom and strength, he hath counsel and vnderstanding. † If he shal destroy, there is no man that can build: if he shut vp a

:: God suffereth his simple true meaning seruantes to be scorned for the time, but afterward the wicked shal be forced to confesse, that those whom they derided are worthily in honour before God. *sup.* 5. v. 3.

man, there is none that can open. † If he hold in the waters, 15
al things shal be dried: and if he send them forth, they shal
ouerthrow the earth. † With him is strength and wisedom: 16
he knoweth both the deceiuer, & him that is deceiued. † He 17
:: Craftie plotters of deuises at last by Gods iust punishement commit so great absurdities, that the meanest may see their folie. bringeth :: counselers to a folish end, and iudges to astonishment. † He looseth the belt of kings, and girdeth their 18
reines with a corde. † He leadeth away Prieſtes without glo- 19
rie, and supplanteth the great men. † Changing the lippe of 20
the true, and taking away the doctrine of the ancientes. † He 21
powreth out contempt vpon princes, releeuing them that
had bene oppressed. † Who reueleth profound things out of 22
darkenesse, and bringeth forth the shadow of death into
light. † Who multiplieth nations, and destroyeth them, and 23
restoreth the destroyed whole agayne. † Who changeth the 24
hart of the princes of the people of the earth, and deceiueth
them, that they may goe in vayne where is no passage. † They 25
shal grope as in the darke, and not in the light, and he shal
make them goe amis as druncken men.

CHAP. XIII.

Of their owne wordes Iob confuteth his aduersaries, that they haue spoken that which they know not. 13. defendeth his owne innocencie. 22. desiring of God, if he be afflicted for secrete sinnes, that he may know them.

BEHOLD mine eie hath seene al these thinges, and mine 1
eare hath heard, & I haue vnderstood euerie thing. † Ac- 2
cording to your knowledge I also do know: neither am I in-
ferior to you. † But yet I wil speake to the Omnipotent, 3
and I couet to dispute with God. † First shewing you to 4
be forgers of lying, and mainteyners of peruerse opinions.
† And would God ye would hold your peace, that you 5
might be thought to be wise men. † Heare ye therfore 6
:: Iobs state of sinne or innocencie was best knowen to God, next to his owne conscience, not at al to his aduersaries, that presumed to iudge therof. my correptions, and attend the iudgement of my lippes.
† Hath God neede of your lye that for him you speake guiles. 7
† Doe you take his person, and doe you endeuour :: to iudge 8
for God? † Or shal it please him from whom nothing can be 9
concealed, or shal he be deceiued as a man, with your fraudu-
lent dealings? † He shal reproue you, because in secrete you 10
take his person. † Forthwith as he shal moue himself, he shal 11
truble you: and his terrour shal come violently vpon you.
† Your memorie shal be compared to ashes, and your neckes 12
shal be brought into clay. † Hold your peace a litle while, 13

that

that I may speake, what soeuer my minde shal prompt me.
14 † :: Why doe I teare my flesh with my teeth, & carie my soule
15 in my handes? † Although he shal kil me, I wil :: trust in
16 him: but yet I wil reproue my waies in his sight. † And he shal
be my sauiour: for no hypocrite shal come in his sight.
17 † Heare ye my word, and receiue the obscure sayings with
18 your eares. † If I shal be iudged, :: I know that I shal be
19 found iust. † What is he that wil be iudged with me? let him
20 come: why am I consumed holding my peace? † Two things
only do not to me, and then shal I not be hid from thy face:
21 † Make thy hand far from me, and let not thy feare terrifie
22 me. † Cal me, and I wil answer thee: or els I wil speake, and
23 doe thou answer me. † How great iniquites and sinnes I haue,
24 my wicked deedes and my offences :: shewe thou me. † Why
25 hidest thou thy face, and thinkest me thine enemy? † Against
the leafe, that is violently taken with the wind, thou shewest
26 thy might, and persecutest drie stuble. † For thou writest
bitternes against me, and wilt consume me with the sinnes
27 of my youth. † Thou hast put my feete in the stockes, and
hast obserued al my pathes, and hast considered the steppes
28 of my feete. † Who as rottenes am to be consumed, and as a
garment, that is eaten of the moth.

:: It semed to his aduersaries that of desperation he would tear his flesh, and so kil himself, and to be sonere death as if one held his soule in his hand readie to bet it fal from him.

:: He was in extreme anguish, but stil trusted in God.

.: He denieth that he is guiltie in conscience but desireth to know of God, if he haue anie hid sinnes which himself knoweth not.

CHAP. XIIII.

Againe Iob describeth the miseries of mans life. 3. Neuertheles Gods great prouidence towards him. 7. professeth his beleefe of the Resurrection.

1 MAN borne of :: woman, liuing a short time, is repleni-
2 shed with many miseries. † Who as a flowre cometh
forth and is destroyed, & fleeth as a shadow, & neuer abideth
3 in the same state. † And doest thou counte it a worthy thing
to open thine eies vpon such an one, and to bring him with
4 thee into iudgement? † Who can make cleane him that is
conceiued of vncleane seede? is it not thou which onlie art?
5 † The daies of man are short, & the number of his monethes
is with thee, thou hast appointed his limittes :: which can
6 not be passed. † Depart a litle from him, that he may rest,
vntil his day wished for, come, euen as the hyred man.
7 † A tree hath hope: if it be cut, it waxeth greene againe, and
8 the boughes thereof spring. † If his roote be old in the earth,
9 and the truncke therof be dead in the dust. † At the sent of
water it shal spring, and bring forth leaues, as when it was

:: Al children taking their substance from the mother, and hauing only a temporal life, continually tending to death, can not but be subiect to manie miseries.: For time itselfe though it may seme long, is a limited thing, and is very shorte, yea hath no

proportion, in respect of eternitie, which is infinite. yet God hath care to bring this weake creature to life eternal.

first planted. † But when man shal be dead, and naked and consumed, where is he I pray? † As if the waters should departr out of the sea, and a riuer made emptie should be dried vp. † So man when he is a sleepe shal not rise agayne, til heauen perish, he shal not awake, nor rise vp out of his sleepe. † Who wil grant me this, that in hel thou protect me, and hide me, til thy furie passe, and appoynt me a time, wherin thou wilt remember me? † Shal man that is dead, thinkest thou, liue agayne? al the daies, in which I am now in warfare, I expect vntil my change do come. † Thou shalt cal me, and I shal answer thee: to the worke of thy handes thou shalt reach thy right hand. † Thou in dede hast numbred my steppes: but thou wilt spare my sinnes. † Thou hast sealed my offences as it were in a bag, but hast cured mine iniquitie. † A mountaine falling slideth downe, and a rock is remoued out of his place. † Waters make stones holow, and with inundation the earth by litle and litle is consumed: and men therfore thou shalt destroy in like maner. † Thou hast strengthened him a litle that he might passe away forcuer: thou shalt chãge his face, and shalt send him forth. † Whether his children shal be noble, or vnnoble, he ‖ shal not vnderstand. † But yet his flesh whiles he shal liue shal haue sorow, & his soule shal mourne vpon himself.

‖ The parentes after death are not afflicted with the state of their children, as they be in this life.

10 11 12 13 14 15 16 17 18 19 20 21 22

CHAP XV.

Eliphaz againe chargeth Iob to haue spoken presumptuously, & blasphemously. 14. auoucheth that no man is innocent nor iust. 20. describing the malediction of impious and hypocrites.

The fourt conflict,

BVt Eliphaz the Themanite answering, sayd: † Wil a wise man answer as it were speaking into the wind, and fil his stomacke with burning? † Thou ‖ reproouest him in wordes, that is not equal to thee, and speakest that which is not expedient for thee. † As much as is in thee, thou hast euacuated feare, and hast taken away prayers before God. † For thine iniquitie hath taught thy mouth, and thou doest imitate the tongue of blasphemers. † Thine owne mouth shal condemne thee, and not I: and thy lippes shal answer thee. † Wast thou the first man borne, and formed before the litle hilles? † Hast thou heard Gods counsel, and shal his wisdome be inferiour to thee? † What doest thou know, that we are ignorant of? what doest thou vnderstand that we know not? † There are both

1 2 3 4 5 6 7 8 9 10

‖ Eliphaz not able to answer Iobs solide reasons, raileth against him, as if he were iniurious to God, or taught others to cast away feare.

both old men and ancientes among vs, much elder then thy
11 fathers. † Is it a great matter that God should comforth thee:
12 but thy naughtie wordes hinderit. † Why doth thy hart eleuate thee, and as thinking great thinges, hast it ouerstored
13 eies. † Why doeth thy spirit swel agaynst God, to vtter such
14 wordes out of thy mouth. † What is man, that he should be :: without spot, and that the borne of a woman should ap-
15 peare :: iust? † Behold among his saintes none is immutable,
16 and the heauens are not cleane in his sight. † How much more is man abominable, and vnprofitable, who drinketh
17 iniquitie as it were water? † I wil shew thee, heare me: that
18 which I haue seene I wil tel thee. † Wisemen confesse and
19 hide not their fathers. † To whom onlie the earth was geuen,
20 and stranger hath not passed by them. † The impious is proud al his daies, and :: the number of the yeares of his ty-
21 rannie is vncertaine. † The sound of terrour is alwaies in his eares: and when there is peace, he alwaies suspecteth trea-
22 son. † He beleueth not that he may returne from darkenesse to light, looking round about for the sword on euerie side.
23 † When he shal moue himself to seeke bread, he knoweth
24 that the day of darkenesse is prepared in his hand. † Tribulation shal terrifie him, and distresse shal compasse him, as a ki-
25 that is prepared to battel. † For he hath stretched his ha
against God, and is strengthened against the Omnipote
26 † He hath runne against him with necke set vp right, and
27 armed with a fatte necke. † Fatnesse hath couered his fa
28 and from his sides there hangeth tallow. † He hath dwelt desolate cities, and in desert houses, that are brought in
29 hillockes. † He shal not be enriched, neither shal his su
stance continew, neither shal he put his roote in the eart
31 † He shal not depart out of darkenes, the flame shal drie l
boughes, and he shal be taken away with the spirit of l
31 owne mouth. † He shal not beleeue vainely deceiued wi
32 errour, that he may be redemed with anie price. † Before l
daies be accomplished, he shal perish: and his handes sl
33 wither. † His cluster in the first flower shal be hurt as a vin
34 and as the oliue tree casting his flower. † For the congreg
tion of the hypocrite is barren, and fire shal deuoure the
35 tabernacles, which gladly take giftes. † He conceiued sorow
and hath brought forth iniquitie, and his wombe preparet
guiles.

:: It is a very rare priuilege to be without spot.

:: But spot of venial sinnes may be in a iust man.

:: Al these miseries are incident to the wicked, but are falsly applied to holie Iob, who in dede was i...

CHAP.

CHAP. XVI.

Iob moued by his importune freindes, 4. expostulateth their seueritie, 12. further describeth his afflictions, and appealeth to Gods iudgement, that he suffereth more then his sinnes deserue.

BVT Iob answering sayd: † I haue heard often times such things, :: heauie conforters you are al. † Shal wordes ful of winde haue an end? or is anie thing trubleſome to thee, if thou ſpeake? † I alſo could ſpeake thinges like to you: and would God your ſoule were for my ſoule. † I alſo would comfort you with wordes, and would wag my head vpon you. † I would ſtrengthen you with my mouth, and would moue my lippes, as ſparing you. † But what shal I doe? If I ſpeake, my paine wil not reſt: and if I hold my peace, it wil not depart from me. † But now my ſorow hath oppreſſed me, and al my limmes are brought to nothing. † My wrinkles giue teſtimonie againſt me, and :: a falſe ſpeaker is rayſed vp againſt my face contradicting me. † He hath gathered his furie vpon me, and threatening me hath gnaſhed againſt me with his teeth, mine enemy hath beheld me with terrible eies. † They haue opened their mouthes vpon me, and exprobating haue ſtrooken my cheke, they are filled with my paines. † God hath ſhut me vp with the wicked man, and hath deliuered me to the hands of the impious. † I ſometime that welthie one ſodenly am broken: he hath held my necke, broken me, and ſet me to himſelf as it were a marke. † He hath compaſſed me with his ſpeares, he hath wounded my loynes, he hath not ſpared, and hath powred out on the earth my bowels. † He hath cut me with wound vpon wound, he hath come violently vpon me as it were a giant. † I haue ſowed ſackcloth vpon my ſkinne, and haue couered my flesh with ashes. † My face is ſwollen with weeping, and my eyeliddes are dimme. † Theſe thinges haue I ſuffred :: without the iniquitie of my hand, wheras I had cleane prayers to God. † Earth couer not my bloud, neither let my crie find place in thee to be hid. † For behold my witneſſe is in heauen, and he that knoweth my conſcience on high. † My freindes ful of wordes: mine eie diſtilleth vnto God. † And would God a man might ſo be iudged with God, as the ſonne of man is iudged with his companion. † For behold the short yeares paſſe away, and I walke the path, by the which I shal not returne.

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23

:: True and freindlie comforters ought to heare the afflicted with patience, and not vnmercifully charge him with crimes which they neither know, not his conſcience is guiltie of.

:: A great affliction, when one ful of paine and diſtres is alſo forced to defend his owne innocencie againſt calumniators.

:: As the aduerſaries ſtil obiect great iniquitie to him ſo he yeldeth them the ſame true anſwer.

CHAP.

Chap. XVII.

For the greuousnes of his paine Iob expecteth speedie death, 4. chargeth his freindes with folie for holding only remuneration in this life. 6. himself hopeth happie rest in the other world.

1 My spirit shal be extenuated, my daies shal be shorte-
2 ned, and the graue only remaineth for me. † I haue
3 :: not sinned, and mine eie abideth in bitternesse. † Deliuer
me, and set me beside thee, and let anie mans hand fight
4 against me. † Thou hast made their hart far from discipline,
5 and therfore they shal not be exalted. † He promiseth a praye
6 to his felowes, and the eies of his children shal faile. † He
hath set me as it were for a prouerbe of the comon people,
7 and I am an example before them. † Mine eie is dimne for
indignation, and my members are brought as it were to no-
8 thing. † The iust shal be astonied vpon this, and the innocent
9 shal be raised vp against the hypocrite. † And the iust shal
hold his way, and with cleane handes shal adde strength.
10 † Be al you therfore conuerted, and come, and I shal not
11 finde among you anie wiseman. † My daies haue passed, my
12 cogitations are dissipated, tormenting my hart: † Night they
haue turned into day, and againe after darkenesse I hope for
13 light. † If I shal expect, *:: hel is my house, and in darkenesse
14 I haue made my bed. † I haue sayd to rottenes: Thou art my
15 father, my mother, and my sister, to wormes. † Where is
now then my expectation, and my patience who conside-
16 reth. † Al my thinges shal descend into most deepe hel: there
at the least, shal I haue rest thinkest thou?

:: Not hauing committed such sinnes as he was charged withal, in this duble bitternes of corporal paine and calumniation, his eye was stil vpon God, expecting to be deliuered.

* Seol ᾍδης infernus.

:: This text sheweth euidently that there was a place of rest called hel.

Chap. XVIII.

Baldad setteth vpon Iob againe, chargeing him with present impatience, and former impietie, 6. and that therfore he sufferethiw orthie punishment.

The fifth conflict.

1 But Baldad the Suhite answering, sayd: † How long wil
2 :: ye speake vaunting wordes? vnderstand ye first, and so
3 let vs speake. † Why are we reputed as beastes, and accoun-
4 ted vile before you? † Which destroyest thy soule in thy furie,
shal the earth be forsaken for thee, and shal rockes be trans-
5 ported out of their place? † Shal not the light of the impious
6 be extinguished, and the flame of his fire not shine? † The
light shal be darke in his tabernacle, and the candel that is

:: Baldad perceiuing Iob to speake confidently as the common doctrin of manie opposeth him self neuertheles against him

ouer him, shal be extinguished. † The steppes of his power shal be straytened, and his owne counsel shal cast him downe headlong. † For he hath thrust his feete into a nette, and walketh in the mashes therof. † The sole of his foote shal be held in a snare, and thirst shal burne against him. † His ginne is hid in the earth, and his spring vpon the path. † Feates shal terrifie him on euerie side, and his feete shal entangle him. † Let his strength be extenuated with famine, and let hunger inuade his ribbes. † Let it deuoure the beautie of his skinne, let death the firstborne consume his armes. † Let his confidence be plucked away out of his tabernacle, and let destruction as a king tread vpon him. † Let the companions of him, that is not, dwel in his tabernacle, let brinston be sprinkled in his tent. † Let his rootes be dried downward, and his haruest destroyed vpward. † Let the memorie of him perish from the earth, and let not his name be renowmed in the streates. † He shal expel him out of light into darkenesse, and shal transport him out of the world. † His seed shal not be, nor his progenie in his people, nor anie remnantes in his countries. † In his daie the last shal be astonied, and horrour shal inuade the first. † These are then the tabernacles of the wicked man, and this is the place of him that knoweth not God.

7 8 9 10 11 12 13 14 15 16 17 18 19 20 21

*1 Al that the text saith he doth, and so speaketh as to manie in the plural number, *vvil ye speake* and of himselfe & his fellowes: *are vvereputed.* &c. So holie Iob a figure of the Church defended the common cause, his aduersaries a figure of heretikes speaking some truthes mixed false thinges therwith. *S. Greg. li. 14. c. 1.*

CHAP. XIX.

Iob lamenteth of his freindes crueltie, 6. affirmeth that his so great affliction is not for his sinnes: 25. and comforteth himself with his vndoubted beliefe of the Resurrection.

BVT Iob answering, sayd: † How long doe you afflict my soule, and weare me with wordes? † Behold, ten times you confound me, and are not ashamed oppressing me. † For although I haue beene ignorant, mine ignorance shal be with me. † But you are set vp against me, and reproue me with my reproches. † At the least now vnderstand ye, that God hath afflicted me not with equal iudgement, and hath compassed me with his scourges. † Behold I shal crie out, and there is none to iudge. † He hath hedged my path round about, and I can not passe, and in my way hath put darkenesse. † He hath spoiled me of my glorie, and hath taken the crowne from my head. † He hath destroyed me on euerie side, and I perish, and as a tree plucked hath he taken away my hope. † His furie

1 2 3 4 5 6 7 8 9 10 11

*: Blessed Iob (saith S. Gregorie li. 14. c. 16. 17.) looking sincerly on his owne life, saw that his affliction was greater then his sinnes

furie is wrath againſt me, and he hath ſo accounted me as
12 his enemie. † His ſeruantes haue come together, and haue
made them ſelues a way by me, and haue beſieged my taber-
13 nacle round about. † He hath made my brethren far from me,
and my acquaintance as ſtrangers haue departed from me.
14 † My kinſemen haue forſaken me, and they that knew me
15 haue forgotten me. † The gheſtes of my houſe, and my mayd-
ſeruantes haue counted me an aliene, and I haue bene as it
16 were a ſtranger in their eies. † I called my ſeruant, and he did
not anſwer me, with mine owne mouth I beſought him.
17 † My wife hath abhorred my breath, and I prayed the chil-
18 dren of my wombe. † Fooles alſo deſpiſed me, and when I
19 was departed from them, they backbited me. † My counſe-
lers ſometime haue abhorred me: and he :: whom I loued
20 moſt hath turned againſt me. † The flesh being conſumed my
bone hath cleaued to my skinne, and there are left onlie lip-
21 pes about my teeth. † Haue mercie vpon me, haue mercie
vpon me, at the leaſt you my frendes, becauſe the hand of our
22 Lord hath touched me. † Why doe you as God perſecute me,
23 and are filled with my flesh. † Who wil grant me that my
wordes may be written? who wil geue me that they may be
24 drawen in a booke, † with yron penne, and in plate of leade,
25 or els with ſtile might be grauen in flintſtone? † For :: I know
that my Redemer liueth, and in the laſt day I shal riſe out of
26 the earth. † And I shal be compaſſed agayne with my skinne,
27 and in my flesh I shal ſee God. † Whom I my ſelf shal ſee, and
mine eies shal behold, and :: none other: this my hope is layd
28 vp in my boſome. † Why then doe you ſay now: Let vs per-
29 ſecute him, and let vs finde roote of word agaynſt him? † Flee
therfore from the face of the ſword, becauſe the ſword is
the reuenger of iniquities: and know ye that there is iudge-
ment.

deſerued and in that reſpect was not equal: yet it was iuſt, for God, being iuſt geueth a iuſt reward: *a crowne of iuſtice* as S. Paul ſpeaketh of himſelf (2. *Tim.* 4.)

:: Al refuſed holie Iob in his affliction euen thoſe whom he had loued moſt: who therfore ought moſt to haue loued him againe.

:: An expreſſe profeſſion of his faith of the Reſurrection.

:: We ſhal riſe againe, not as one tree riſeth in place of an other, but the ſelf ſame perſones, changed in qualities not in ſubſtance.

CHAP. XX.

Sophar auoucheth that ſome wicked men florish for a time, but are afterwards iuſtly plaged. 29. therupon condemneth Iob as an hypocrite.

1 2 BVT Sophar the Naamathite anſwering, ſayd: † Therfore
my diuerſe cogitations ſucceede one an other, and my
3 minde is rapt into ſundrie things. † The doctrine, wherwith
thou reproueſt me, I wil heare, and the ſpirit of my vnder-
4 ſtanding shal anſwer me. † This I know from the beginning,

The ſixth conflict,

since man was placed vpon the earth, † That the praise of the impious is :: short, and the ioy of the hypocrite as it were for a moment: † If his pride rise vp euen to the heauen, and his head touch the cloudes: † As a dunghil in the end he shal be destroyed, and they that had sene him, shal say: Where is he? † As a dreame that fleeth away he shal not qe found, he shal passe as a vision by night: † The eie that had sene him, shal not see him, neither shal his place behold him anie more. † His children shal come to naught with pouertie, and his handes shal render him his sorow. † His bones shal be filled with the vices of his youth, and they shal sleepe with him in the dust. † For when euil shal be sweete in his mouth, he wil hide it vnder his tongue. † He wil spare it, and not leaue it, and wil hide it in his throte. † His bread in his belly shal be turned into the gaule of *aspes within him. † The riches, which he hath deuoured, he shal vomite out, and God shal draw them forth out of his belly. † He shal sucke the head of aspes, and the vipers tongue shal kil him. († Let him not see the streames of the riuer, the torrentes of honie, & of butter.) † He shal be punished for al thinges that he did, & yet not be cōsumed: according to the multitude of his inuentions so also shal he suffer. † Because breaking in he hath made the poore naked: he hath violently taken house, & built it not. † Neither is his bellie filled: and when he shal haue the thinges he coueted, he can not possesse them. † There remayned not of his meate, & therfore nothing shal continewe of his goodes: † When he shal be filled, he shal be straytened, he shal burne, and al sorow shal fal vpon him. † Would God his belly were filled, that he may send forth the wrath of his furie vpon him, and rayne his battel vpon him, † He shal flee wepons of yron, and shal fal vpon a bowe of brasse. † The sword plucked out, and coming forth of his scabbard, and glistering in his bitternesse: the horrible shal goe and come vpon him. † Al darkenesse is hid in his secretes: fyre that is not kindled shal deuoure him, he shal be afflicted leaft in his tabernacle. † The heauens shal reuele his iniquitie, and the earth shal rise against him. † The blossome of his house shal be opened, he shal be plucked downe in the day of Gods furie. † This the portion of an impions man from God, & the inheritance of his wordes from our Lord.

:: Al mans life is short and as a moment in comparison of eternitie; but it is not alwayes true that the wiked are shortly punished in respect of this life, as this disputer applieth it to proue Iob to impious. Therfore Iob answereth in the next chapter. *v.* 13. That ordinarily the wicked, *lead their dayes* (to witt their whole life) *in wealth and* (then) *in a moment goe downe to hel.* So the rest of these mens assertions are for most part true in some sense but il applied.

CHAP.

CHAP. XXI.

Iob requiring his freindes to heare him, 7. discourseth of the cause, Why some euil men prosper al this life.

12 BVT Iob answering, sayd: † Heare I beseech you my wor-
3 des, and doe penance. † Beare with me, that I also may
speake, and after my wordes, if it shal seme good, laugh
4 ye. † Is my disputation :: agaynst man, that I ought not wor-
5 thely to be sorie? † Harken to me, and be astonied, and put
6 the finger vpon your mouth. † And I when I shal remember,
7 am afrayd, and trembling shaketh my flesh. † Why then doe
the impious liue, are they aduanced, and strengthened with
8 riches? † Their seede continueth before them, a multitude
9 of kinsemen, and of nephewes in their sight. † Their houses
be secure and peaceable, & the rod of God is not vpon them.
10 † Their bullock hath conceiued, and hath not made abor-
tion: their cow hath calued, and is not depriued of her calfe.
11 † Their litle ones goe forth as flockes, and their infantes re-
12 ioyse with pastimes. † They hold the timbrel, & the harpe, &
13 reioyse at the sound of the organe. † They :: lead their daies in
14 wealth, and in a moment they goe downe to :: hel. † Who
sayd to God: depart from vs, we wil not the knowlege of thy
15 waies. † Who is the Omnipotent, that we should serue him?
16 and what doth it profite vs if we shal pray him? † But yet
because their good things are not in their hand, be the coun-
17 sel of the impious far from me. † How often shal the candel
of the impious be extinguished, and inundation come vpon
18 them, and shal he deuide the sorowes of his furie? † They
shal be as chaffe before the face of the winde, and as ashes,
19 which the whirlewinde scattereth. † God shal reserue the so-
row of the father to his children: and when he shal haue ren-
20 dred it, then shal he know. † His eies shal see his owne slaugh-
21 ter, and he shal drincke the furie of the Omnipotent. † For
what doeth it pertayne to him concerning his house after
him: although the number of his monethes be diminished
22 the halfe? † Shal anie man teach God knowledge, who iud-
23 geth the high ones. † This man dieth strong and in health,
24 rich and happie. † His vowels be ful of fatte, and his bones
25 be embrewed with marrow. † But an other dieth in bitter-
26 nesse of soule without anie riches: † And yet they shal sleepe
27 together in the dust, and wormes shal couer them. † Surely

:: Though he disputed with three men, yet it was concerning diuine thinges not humaine but of Gods prouidence, and iustice, of the resurrection of eternall life and punishment.

:: See *ch.* 20. *v* 5.

:: The same word is in Hebrew Greke and Latin for hel as in the 7 and 17 *chap.* & other places, which sheweth that besides hel of the dãned the resting place also of holie fathers in the old Testament was called by the general name of hel.

I know your cogitations, and vniuſt ſentences agaynſt me.
† For you ſay: Where is the houſe of the prince? and where 28
are the tabernacles of the impious? † Aſke anie of the wayfa- 29
ring men, and you ſhal vnderſtand that he knoweth theſe ſelf
ſame thinges. † Becauſe the euil man is kept vnto the day of 30
perdition, and he ſhal be led to the day of furie. † Who ſhal 31
reproue his way before him? and who shal repay him the
thinges that he hath done? † He ſhal be brought to the graues, 32
and shal watch in the heade of the dead. † He hath beene 33
ſweete to the grauel of * Cocytus, & after him he shal drawe
euerie man, and before him innumerable. † How therfore 34
doe ye comforth me in vayne, whereas your anſwer is shewed
to be repugnant to the truth?

* a riuer of hel.

CHAP. XXII.

Eliphaz contendeth that God is not pleaſed with a iuſt mans afflictions. 5. falſly imputeth enormious crimes to holie Iob, 12. and groſſe errors. 21. Wiſheth him therfore to repent, that ſo he may proſper.

The ſeuenth conflict :: In dede whē a iuſt man hath donne his dutie he is vnprofitable to God. but he is profitable to himſelf, which greatly pleaſeth God, who deſireth mans good, and it redoundeth to Gods glorie that he hath ſuch ſeruantes. *Mat. 5. v. 17.*

BVT Eliphaz the Themanite anſwering, ſayd: † Can man 1 2
be compared with God, yea though he be of perfect
knowlege. † What doth it :: profite God if thou be iuſt? or 3
what doeſt thou aduantage him if thy way be vnſpotted.
† Shal he be afrayde to reproue thee, and come with thee into 4
iudgement: † And not for thy very great malice, and thine in- 5
finite iniquities? † For thou haſt taken away the pledge of thy 6
brethren without cauſe, and the naked thou haſt ſpoyled of
clothes. † Water to the wearie thou haſt not geuen, and from 7
the hungrie thou haſt withdrawen bread. † In the ſtrength of 8
thine arme thou didſt poſſeſſe the earth, and being the migh-
tieſt thou didſt obteyne it. † Widowes thou haſt ſent away 9
emptie, and the armes of pupilles thou haſt broken in peeces.
† Therfore art thou compaſſed with ſnares, and ſoden feare 10
troubleth thee. † And thoughteſt thou that thou ſhouldeſt not 11
ſee darkenes, and that thou ſhouldeſt not be oppreſſed with
the violence of ouerflowing waters? † Doeſt thou not thinke 12
that God is higher then heauen, & is exalted aboue the toppe
of the ſtarres? † And thou ſayeſt: For what knoweth God? 13
and he iudgeth as it were by a miſt. † The cloudes are his 14
couert, :: neither doth he conſider our thinges, and he wal-
keth about the poles of heauen. † Doeſt thou couet to keepe 15
the path of worldes, which wicked men haue troden? † Who 16

:: After imputation of falſe crimes, this

were

were taken away before their time, and a floud hath ouer-
17 thrown their foundation: † Who sayd to God: Depart from
vs: and as though the Omnipotent could do nothing, they
18 estemed him: † Whereas he had filled their houses with good
19 things, whose sentence be far from me. † The iust shal see,
20 and shal reioyse, and the innocent man shal skorne them † Is
not their exaltation cut downe, and hath not fire deuoured
21 the remnantes of them? † Agree thou therfore to him, and
haue peace: and by these thinges thou shalt haue the best
22 fruites. † Receiue the law of his mouth, and put his wordes
23 in thy hart. † If thou wilt returne to the Omnipotent, thou
shalt be builded vp, and shalt make iniquitie far from thy
24 tabernacle. † He shal geue for earth flint, and for flint tor-
25 rentes of gold. † And the Omnipotent shal be agaynst thine
26 enemies, & siluer shal be heaped together vnto thee. † Then
shalt thou abound in delightes vpon the Omnipoten, and
27 shalt lift vp thy face to God. † Thou shalt aske him, and he
28 wil heare thee, and thou shal pay thy vowes. † Thou shalt
decree a thing, and it shal come to thee, and light shal shine
29 in thy waies. † For who wil be humbled, shal be in glorie:
30 and he that wil bow downe his eies, he shal be saued. † The
innocent shal be saued, but he shal be saued in the cleannesse
of his handes.

disputer chargeth hehe Iob also with heathnish error of the Ægyptians, that God hath no prouidence of men in this world *Aristotel. li. de mundo. textu.* 84. So some heretikes in their phrensie accuse Catholiques of condemned heresies.

Chap. XXIII.

Iob expecteth helpe and sentence of God, 6. with iust feare, yet with good conscience maintaineth his owne innocencie.

12 BVt Iob answering, sayd: † :: Now also my talke is in
bitternesse, and the hand of my plague is aggrauated
3 vpon my mourning. † Who wil grant me that I may know
4 and find him, and come euen to :: his throne? † I wil set iudge-
ment before him, and wil fil my mouth with accusations.
5 † That I may know the wordes, that he wil answer me, and
6 vnderstand what he wil speake to me. † I wil not that he
contend with me with much strength, nor that he oppresse
7 me with the weight of his greatnes. † Let him propose equitie
8 against me, and my iudgement shal come to victorie. † If I
shal goe to the East, he appeareth not: if to the West, I shal
9 not vnderstand him. † If to the left hand, what shal I doe? I
shal not apprehend him: if I turne my self to the right hand,
10 I shal not see him. † But he knoweth my way, & hath proued
me as

:: VVhiles he expected some comfoth of his freindes, they stil afflicted him more and more, chargeing him with false crimes and so aggrauating his grief both of bodie and mind :: Therfore he appealeth to Gods iudgement seate for sentence.

me as gold that passeth through the fyre: † My foote hath fo- 11
lowed his steppes, I haue kept his way, & haue not declined
out if it. † From the commandementes of his lippes I haue 12
not departed, and I haue hid the wordes of his mouth in my
bosome. † For he is alone, and no man can turne away his 13
cogitation: and whatsoeuer his soule would, that hath he
done. † And when he shal haue fulfilled his wil in me, manie 14
other things also are at hand wit him. † And therfore I am 15
trubled at his face, and considering, him I am made pensife
withfeare. † God hath mollified my hart, and the Omnipo- 16
tent hath trubled me. † For I haue not perished because of 17
the imminent darkenesse, neither hath the mist couered my
face.

CHAP. XXIIII.

God in his prouidence knoweth when he wil punish the wicked, which his true seruantes know not, much lesse the impious.

:: Gods seruantes know that he wil punish wickednes, but know not when: the wicked presume that he wil neuer punish them.

TIMES are not hid from the Omnipotent: but they :: that 1
know him, know not his daies. † Some haue transferred 2
boundes, spoiled flockes, & fed them. † They haue driuen away 3
the asse of pupilles, & haue taken away the widowes oxe for a
pledge. † They haue subuerted the way of the poore, and 4
haue oppressed together the meeke of the earth. † Others as 5
wilde asses in the deserte goe forth to their worke: watching
to the praye, doe prepare bread for their children. † They 6
reape the filde that is not theirs, and gather the grapes of his
vineyard, whom by violence they haue oppressed. † They 7
send men away naked, taking away their clothes, which haue
no couering in the cold. † Whom the showers of the moun- 8
taynes doe wash, and not hauing a couert, they embrace
stones. † They did violence spoyling the pupilles, and the 9
common poore people they spoyled. † From the naked and 10
them that goe without clothing, and the hungrie they haue
taken away the eares of corne. † They haue rested the noone- 11
tide among their heapes, which hauing troden the wine
presses are a thirst. † Out of the cities they haue made men to 12
mourne, and the soule of the wounded hath cryed, and God
doth not suffer it to passe vnreuenged: † They haue bene :: re- 13
bellious to the light, they haue not knowen his wayes, nei-
ther did they returne by his pathes. † At the verie breake of 14
day the murderer ryseth, he killeth the needie, and the poore
man:

:: Heretikes doing and teaching against their owne

15 man: but by night he wil be as a theefe. † The eie of the adulouterer obſerueth darkeneſſe, ſaying: Eie ſhal not ſee me:
16 and he wil couer his face. † He diggeth through houſes in the darke, as in the day they had oppoynted with them ſelues,
17 and they haue not knowen the light. † If ſodenly the morning shal appeare, they thinke it the ſhadow of death: and
18 they walke ſo in darkeneſſe as it were in light. † He is light aboue the face of the water: curſed be his portion in the
19 earth, neither walke he by the way of the vineyardes. † Let him paſſe :: from ſnowe waters to exceding heate, and his
20 ſinne euen vnto hel. † Let mercie forget him: wormes his ſweetnes: be he not in remembrance, but be he broken in
21 peeces as an vnfruitful tree. † For he hath fedd the barren, and her that bareth not, and to the widow he hath not done
22 good. † He hath pulled downe the ſtrong in his ſtrength, and
23 when he shal ſtand, he wil not credit his life. † God hath geuen him place for penance, and he :: abuſeth it vnto pride:
24 but his eies be vpon his waies † They are eleuated for a litle, and shal not ſtand, and shal be humbled as al thinges, and shal be taken away, and as the toppes of the eares of corne they
25 ſhal be broken. † And if it be not ſo, who can reproue me that I haue lied, and ſet my wordes before God?

knowlege, are afterward ſtriken with blindnes. that they can not ſee the truth. *S. Greg. li. 16. c. 26.*

:: Sinners running into both extremes of defect and exceſſe, are likewiſe puniſhed with contrarie tormentes.

:: Man by powre of free wil oftē preſumeth to ſpend the time in ſinning which God granteth him to do penance, for former ſinnes. *Rom. 2.*

CHAP. XXV.

Baldad endeuoreth againe to terriſie Iob, with Gods iudgement, from appealing therto, and from auouching his owne innocencie.

12 BVT Baldad the Suhite anſwering, ſayd: † Power and terrour is with him, that maketh concord in his high ones.
3 † Is there anie number of his ſouldiars? and vpon whom shal
4 not his light ariſe, † :: can man be iuſtified compared with
5 God, or the borne of a woman appeare cleane? † Behold the moone alſo doth not ſhine, and the ſtarres are not cleane in his
6 ſight. † How much more man rottennes, & the ſome of man a worme?

The eight conflict.

:: Iob anſwered before. ch. 9. yet blind and obſtinate diſputers ſtil repete the ſame obiections.

CHAP. XXVI.

Iob refuteth his aduerſaries needles and common argumentes, by more ſound diſcourſing of Gods powre, and wiſdome.

1 BVT Iob anſwering, ſayd: † :: Whoſe helper art thou? his
2 that is weake? and doeſt thou hold vp the arme of him,
3 that is not ſtrong? † To whom haſt thou geuen counſel?

:: Iob sheweth that neither God nedeth mans helpe:

perhaps to him, that hath not wisdom, and :: thy prudence
haſt thou ſhewed very great. † Whom wouldeſt thou teach? 4
not him that made breath? † Behold the :: gyantes grone vn- 5
der the waters, and they that dwel with them. † Hel is naked 6
before him, and there is no couert to perdition. † Who ſtret- 7
cheth out the northwind ouer the vacant, and hangeth the
earth vpon nothing. † Who bindeth the waters in his clou- 8
des, that they breake not forth together downeward. † Who 9
holdeth the countenance of his throne, and ſpreddeth his
clowde ouer it. † He hath made a limite about the waters, til 10
light & darkenes be ended. † The pillers of heauen tremble, 11
and dread at his beck. † In his ſtrength ſodenly the ſeas are 12
gathered together, and with his wiſdom he ſtroke the proud
man. † His ſpirite hath adorned the heauens, and his hand 13
being the midwife, the :: winding ſerpent is brought forth.
† Loe, theſe things are ſayd in part of his waies: and where as 14
we haue heard ſcarce a litle droppe of his word, who ſhal be
able to behold the thunder of his greatnes?

:: Neither is Baldads prudence able to helpe if there were nede:
:: Giantes were not able to wade in Noes floud, but were drowned with the reſt.
:. Not only great thinges before recited but alſo the very leaſt are made by God, and depend vpon his prouidence.

CHAP. XXVII.

More and more Iob confirmeth his innocencie, auouching that God not preſently iudging, 11. wil in time condemne the wicked.

IOB alſo added, taking his parable, and ſayd: † God liueth, 1 2
who hath :: taken away my iudgement, and the Omnipo-
tent, which hath brought my ſoule to bitterneſſe. † That as 3
long as breath remaineth in me, and the ſpirit of God in my
noſthrels, † My lippes shal not ſpeake iniquitie, neither shal 4
my tongue meditate :: lying. † God forbid that I ſhould iudge
you to be iuſt: til I faile, I wil not departe from mine inno-
cencie. † My iuſtification which I haue begune to hold, I wil 6
not forſake: for my hart doth not reprehend me in al my
life. † Let mine enemie be as the impions, and mine aduerſa- 7
rie as the wicked one. † For what is the hypocrites hope if 8
couetouſely he take by violence, and God deliuer not his
ſoule? † Wil God heare his crie, when diſtreſſe shal come 9
vpon him? † Or can he be delighted in the Omnipotent, and 10
inuocate God at al time? † I wil teach you by the hand of God, 11
what the Omnipotent hath, neither wil I hide it. † Loe, you 12
doe al knowe, and why ſpeake you vaine thinges without
cauſe. † This is the portion of an impions man with God, and 13
inheritance of the violent, which they shal receiue of the
Omnipotent.

:: God would not as yet haue Iobs cauſe iudged, but reſerued the ſentence, for his greater trial in patience.
:: It were a lie to acknowlege ſuch ſinnes as he had not committed.

14 Omnipotent. † If his children be multiplied, they shal be in
15 the ſword, & nephewes shal not be filled with bread. † They
that shal be leaft of him, shal be buried in death, and his wi-
16 dowes shal not weepe. † If he shal heape together ſiluer as
17 earth, and as clay shal prepare garmentes: † He shal prepare
in deede, but the iuſt man shal be clothed with them: and the
18 innocent shal diuide the ſiluer. † He hath built his houſe as
19 a moth, and as a keeper hath he made a bowre. † The rich
man :: when he shal ſleepe shal take away nothing with him:
20 he shal oppen his eies, & finde nothing. † Pouertie as water
shal apprehend him, in the night a tempeſt shal oppreſſe him.
21 † The burning wind shal take him vp, and cary him away,
and as a whirlewinde shal pul him violently out of his place.
22 † And he shal caſt vpon him, and shal not ſpare: out of his
23 hand fleing he shal flee. † He shal claſpe his handes vpon him,
and shal hiſſe vpon him, beholding his place.

:: Some part of Gods iudgement falleth on the wicked in this life, but eſpecially at their death. *Pſal. 75.*

CHAP. XXVIII.

The maruelous workes of God, the author of nature, shew his powre and wiſdome, 12. and that true riches conſiſt not in temporal creatures, but in wiſdome, 28. and feare of God.

1 SILVER hath :: beginnings of her vaines, and gold hath
2 a place, where in it is molten. † Yron is taken out of the
earth, and ſtone reſolued with heate, is turned into braſſe.
3 † He hath ſet a time for darkeneſſe, and the end of al thinges
he conſidereth, the ſtone alſo of darkeneſſe, and the shadow
4 of death. † The :: torrent diuideth from the pilgrime people,
them whom the foote of the needie man hath forgotten, and
5 to whom there is no way. † The land, out of which bread
6 grew in his place, is deſtroyed with fire. † The place of the
7 ſapphire the ſtones thereof, and the cloddes of it gold. † The
bird hath not knowen the path, neither hath the eie of the
8 vulter beheld it. † The children of merchantes haue not tro-
9 den it, neither hath the lioneſſe paſſed by it. † He hath ſtret-
ched forth his hand to the flint, he hath ouerthrowen moun-
10 taines from the rootes. † In the rockes he hath cut out riuers,
11 and his eie hath ſeene euerie pretious thing. † The depthes
11 alſo of riuers he hath ſearched, & hid things he hath brought
12 forth to light: † But where is wiſdome to be found, and
13 what is the place of vnderſtanding? † Man knoweth not
the price therof, :: neither is it found in the land of them

:: By theſe more precious and rare creatures, men ought to conſider the creator and ſo not ſet their reſt in them, but in him, which is true wiſdome.

:: Sudaine headie waters burſting out do change the wayes and paſſages of men.

:: True wiſdom is not in

natural thinges, but in supernatural vertues.

that liue pleasently. † The depth sayth: It is not in me: and the sea speaketh: It is not with me. † The finest gold shal not be geuen for it, neither shal siluer be weyed in the change therof. † It shal not be compared with the died colours of India, nor with Sardonyx the most pretious stone, or with the Sapphire. † Gold or glasse shal not be equal to it, neither shal vessels of gold be changed for it. † High and eminent thinges shal not be mentioned in comparison of it: and wisedom is drawen out of secrete places. † The topazius of Æthiopia shal not be equal to it, neither shal it be compared to the cleanest diyng. † From whence then cometh wisedom? and what is the place of vnderstanding? † It is hid from the cies of al liuing, the foules of the ayre also know it not. † Perdition and death haue sayd: With our eares we haue heard the fame therof. † God vnderstandeth the way of it, and he knoweth the place therof. † For he beholdeth the endes of the world: & looketh on al thinges that are vnder heauen. † Who made a poise to the windes, and weyed the waters in a measure. † When he gaue a lawe to the raynes, and a way to the sounding stormes. † Then he saw it, and declared, and prepared and searched it. † And he sayd to man: Behold :: the feare of our Lord, that is wisedom: and to :: depart from euil vnderstanding.

14 15 16 17 18 19 20 21 22 23 24 25 26 27 28

::When man hath considered Gods workes, his dutie is to feare God :: Then to depart from euil and do good.

CHAP. XXIX.

Againe Iob recounteth Gods former benefites, as wel his grace, wherby he did good workes, 5. as temporal prosperitie. 9. and wisdome aboue other princes.

:: Parables are not only similitudes of thinges but also pithie and profound sentences such as Iob, Salomon, and other wisest men vttered.

IOB also added, taking :: his parable, and sayd: † Who wil grant me, that I may be according to the former monethes, according to the daies in which God kept me? † When his lampe shined ouer my head, & I walked by his light in darknes? † As I was in the daies of my youth, when God was secretly in my tabernacle? † When the Omnipotent was with me: and my seruantes round about me? † When I washed my feete with butter, and the rocke powred me riuets of oile? † When I went forth to the gatte of the citie, and in the streate they prepared me a chaire? † Yong men sawe me, and hid them selues: and old men rising vp stoode. † The princes ceased to speake, and did put the finger vpon their mouth. † Dukes held in their voice, and their tongue cleaued to their

11 12 3 4 5 6 7 8 9 10

throate

11 throte. † The eare hearing counted me bleſſed, and the eie
12 ſeing gaue teſtimonie to me: † For that I had deliuered the
poore man crying out, and the pupil, that had no helper.
13 † The bleſſing of him that was readie to periſh came vpon
14 me, and I conforted the hart of the widow. † I was clothed
with iuſtice: and I reueſted me with my iudgement, as with
15 a garment and crowne. † I was an eie to the blind, and a foote
16 to the lame. † I was the father of the poore: and the cauſe
17 which I knew not, I ſearched moſt diligently. † I brake the
iawes of the wicked man, and out of his teeth I tooke away
18 the praye. † And I ſaid: I wil die in my litle neſt, & as a palme-
19 tree wil multiplie daies. † My roote is opened beſide the wa-
20 ters, and dewe ſhal continue in my haruеſt. † My glorie shal
alwaies be renewed, and my bow in my hand shal be repay-
21 red. † They that heard me, expected ſentence, and attent
22 held their peace at my counſel. † To my wordes they durſt
23 adde nothing, and my ſpeach diſtilled vpon them. † They
expected me as rayne, and they opened their mouth as it were
24 to a lateward shower. † If at anie time I laughed on them,
they beleued not, and the light of my countenance fel not on
25 the earth. † If I would haue gone to them, I ſate firſt, and
when I ſate :: as a king, with his armie ſtanding about him,
yet was I a conforter of them that mourned.

:: This particle (as) importeth not here a ſimilitude but rather that he was a very king or ſupreme prince as hauing ſupreme authoritie. v. 7. royal veſture and crowne v. 14. *Iſidorus, li. de vita Sanct. Beda & alij.*

CHAP. XXX.

Holie Iob sheweth the great change of his temporal eſtate, from welfare into great calamitie.

1 BVT now they of yonger time ſcorne me, whoſe fathers
I vouchſafed not to put :: with the dogs of my flocke:
2 † The force of whoſe handes was to me as nothing, and they
3 were thought vnworthie of life it ſelf. † Barren with pouer-
tie and famine, who gnawed in the wildernes, il fauoured by
4 calamitie and miſerie. † And they did eate graſſe, and the bar-
5 kes of trees, and the roote of iunipers was their meat. † Who
taking theſe thinges violently out of the valles, when they
had found euerie thing, they ranne to them with a crie.
6 † They dwelt in the deſerts of torrentes, and in caues of the
7 earth, or vpon grauel. † Who reioyſed among theſe kind
of thinges, and counted it delicacies to be vnder the briars.
8 † The children of fooliſh and baſe men, and in the earth
9 not appearing at al. † Now am I turned into their ſong, and

:: Men ſcarſe fitte to haue care of dogges derided Iob in his affliction ſo he was contemned of the moſt contemptible.

become a prouerb with them. † They abhorre me, and flee far from me, and are not a frayd :: to spit in my face. † For he hath opened his quiuer, and hath afflicted me, and :: hath put a bridle into my mouth. † At the right hand of me rising, my calamities forthwith arose: they haue ouerthrowen my feete, and as with waues haue oppressed with their pathes. † They haue dissipated my waies, they haue lyen in wayte against me, and they haue preuailed, and there was not that would helpe. † As when a wal is broken, and the gate opened, they haue broken violently vpon me, and are come trambling downe to my miseries. † I brought to nothing as a wind he hath taken away my desire mand my prosperitie hath passed away as a clowde. † And now my soule withereth in my self, and the daies of affliction possesse me. † In the night my bone is pearsed with sorrowes: and they that eate me, sleepe not. † In the multitude of them my garment is consumed, and they haue girded me about, as it were with the coler of a wate. † I am compared to durt, and am resembled to imbers and ashes. † I crie to thee, and thou heares me not: I stand, and thou doest not respect me. † Thou art changed to be cruel toward me, and in the hardenesse of thy hand thou art against me. † Thou didst lift me vp, and setting me as it were vpon the wind thou hast mightely dashed me. † I know :: that thou wilt deliuer me to death, where a house is appointed for euery one that liueth. † But yet not to my consumption doest thou send forth thy hand: and if they shal fal, thou wilt saue. † I wept sometime vpon him that was afflicted, and my soul had compassion on the poore. † I expect good thinges, and euils are come vpon me: I taried for light, and darkenesse brake forth. † My inner partes haue boyled without anie rest, the dayes of affliction haue preuented me. † I went mourning without furie, rising vp, I cried in the multitude. † I was the :: brother of dragons, and felow of Ostriches. † My skinne is made blacke vpon me, and my bones are dried with heate. † My harpe is turned into mourning, and my instrument into the voice of weepers.

:: Our Sauiour also suffered this reproch. *Mat.* 26.

:: In the Hebrew *haue put*, in the plural number, importing pluralitie of Diuine Persons.

:: Death is a comforth to a iust man in tribulation.

:: Like to such beastes as seke solitary places to lament in.

CHAP. XXXI.

Holie Iob receiteth sincerly his owne vertues, shewing therby that he is not punished so grieuously for his sinnes, but by Gods prouidence for some other cause.

I haue

1 I HAVE :: made a couenant with mine eyes, that I would
2 not so much as :: thinke of a virgin. † For what part should
God from aboue haue in me, & inheritance the Omnipotent
3 from on high? † Is there not perdition to the wicked man,
4 and alienation to them that worke iniustice? † Doth not
5 he consider my waies, and number al my steppes? † If I haue
6 walked in vanitie, and my foote hath hastened in guile: † Let
him wey me in a iust balance, and let God know my simpli-
7 citie. † If my steppe haue declined out of the way, and if mine
cie hath folowed my hart, and if sporte hath cleaued to my
8 handes: † Let me sawe, and let an other eate it: and let my
9 progenie be plucked vp by the rootes. † If my hart hath bene
deceiued vpon a woman, and if I haue lyene in waite at my
10 freinds doore: † Let my wife be the harlot of an other man,
11 and let other men lye with her. † For this is a hainous
12 thing, and most great iniquitie. † It is a fire deuoring euen
13 to perdition, and rooting vp al thinges that spring. † If I
haue contemned to abide iudgement with my man seruant,
and my mayd seruant, when they had anie controuersie a-
14 gainst me. † For what shal I doe when God shal rise to
iudge? and when he shal aske, what shal I answer him?
15 † Did not he make me in the wombe that made him also:
16 and did not one forme me in the matrice? † If I haue denied
to the poore, that which they would, and haue made the
17 eyes of the widow to expect: † If I haue eaten my morsel
18 alone, and the pulpil hath not eaten therof with me. († Be-
cause from mine infancie mercy hath growen with me: and
19 from my mothers wombe it came forth with me.) † If I
haue dispised him that perisheth, for that he had not clo-
thing, and the poore man without wherwithal to couer him:
20 † If his sides haue not blessed me, & he was not warmed with
21 the flises of my sheepe: † If I haue lifted vp my hand ouer
the pupil, yea when I saw my self in the gate the superior:
22 † Let my shoulder fal from his iuncture, and let my arme
23 with his bones be broken. † For I haue alwaies feared God
as waues swelling vpon me, and his weight I could not beare.
24 † If I haue thought gold my strength, and haue said to fine
25 gold: My confidence. † If I haue reioyced vpon my great
26 riches, and because my hand found manie thinges. † If I saw
27 the sunne when it shined, and the moone going cleerly: † And
my hart in secret reioyced, and I kissed my hand with my
mouth.

:: wheras there is a continual warre betwen a chaist mind and rebellious flesh, holie Iob made this condition of truce betwene these enimies: that his eye should neuer geue occasion to carnal concupiscence.

:: By which meanes, he was also safe from carnal cogitations. *S. Greg. li. 21. c. 2.*

mouth. † Which is :: most great iniquitie, and a denial a- 28
gainſt God the moſt high? † If I haue beene glad of his fal, 29
that hated me, & haue reioyſed that euil had found him. † For 30
I haue not geuen my throte to ſinne, that curſing I wiſhed
his ſoule. † If the men of my tabernacle haue not ſayd: Who 31
wil giue of his fleſh that we may be filled? † The ſtranger 32
taried not without, my doore was open to the wayfaring man
† If as man I haue hid my ſinne, and haue concealed my ini- 33
quitie in my boſome. † If I haue bene afrayd at a verie great 34
multitude, & the contempt of kinſmen hath terrified me: and
I haue not rather held my peace, & not gone out of the doore.
† Who wil grant me an hearer, that the Omnipotent would 35
heare my deſire: and that himſelf that iudgeth would write a
booke. † That I may carie it on my ſhoulder, and put it about 36
me as a crowne? † At euerie ſteppe of mine I wil pronounce 37
it, and as to the prince I wil offer it. † If my Land cry againſt 38
me, and with it the furrowes therof lament: † If I haue 39
eaten the fruites therof without money, and haue afflicted the
ſoule of the tillers therof. † For wheate let the bryar grow 40
to me, and for barlie the thorne.

:: *The Wordes of Iob are ended.*

CHAP. XXXII.

Eliu a young man being angrie that Iob perſiſted in his opinion, and that his three freindes could not conuince him, 8. taketh vpon him to confute Iob Which they could not do.

BVT theſe three men omitted to anſwer Iob, for that he 1
ſeemed iuſt to himſelf. † And :: Eliu the ſonne of Bara- 2
chel a Buzite, of the kinred of Ram, was angrie and tooke
indignation: and he was angrie againſt Iob, for that he ſayd
himſelf to be iuſt before God. † Moreouer againſt his frein- 3
des he had indignation, for that they had not found a reaſo-
nable anſwer, but onlie had condemned Iob. † Therfore Eliu 4
expected Iob ſpeaking, becauſe they were his elders that
ſpake. † But when he ſaw that the three were not able to an- 5
ſwer, he was wrath exceedingly. † And Eliu the ſonne of Ba- 6
rachel a Buzite anſwering, ſayd: I am yonger in time, and you
more ancient, therfore caſting downe my head, I was afrayd
to shewe yon my ſentence. † For I hoped that longer age 7
would ſpeake, and that a multitnde of yeares would teach
wiſdom. † But as I ſee, there is a Spirite in men, and the 8
inſpiration

:: By this demand he prouoked his aduerſaries to produce what they could to conuince him of idolatrie or denying God wherwith they indirectly charged him,

:: Iob diſputed no more with his freindes: but afterward ſubmitted himſelf to God, acknowleging ſome vnadui ted ſpeach. *c. 39. v. 37. c. 42. v 3*

The ninth conflict.

:: This young man wittie & lerned, but proud withal, was a figure of the hote and arrogant diſputers who wil ſeme to know more then their elders. *S. Greg. lib. 23. c. 2.*

9 inſpiration of the Omnipotent geueth vnderſtanding. † They
of many yeares are not the wiſe men, neither doe the ancien-
10 tes vnderſtand iudgement. † Therfore wil I ſpeake: Heare
11 ye me, I alſo wil ſhew you my wiſedom. † For I haue expe-
cted your wordes, I haue heard your wiſdom, as long as you
12 contended in wordes. † And as long as I thought you ſaid
ſomewhat, I conſidered: but as I ſee,:: here is none of you that
13 can reproue Iob, and anſwer to his wordes. † Leſt perhaps
14 you may ſay: We haue found wiſedom, God hath reiected, him
not man. † He hath ſpoken nothing:: to me, and I wil not
15 anſwer him according to your wordes. † They were afrayd,
16 and anſwered no more, & they haue taken away talke from
themſelues. † Therfore becauſe I haue expected, and they
17 ſpake not: they ſtoode, & anſwered no more: † I alſo wil an-
18 ſwer my part, and wil ſhew my knowledge. † For I am ful of
19 wordes, and the ſpirit of my bellie ſtreyneth me. † Behold,
20 my bellie is as new wine without a vent, which breaketh
new veſſels. † I wil ſpeake, and take breath a litle: I wil open
21 my lippes, and wil anſwer. † I wil not accept the perſon of
22 a man, and I wil not make God equal to man. † For I know
not how long I ſhal continewe, and whether after a while
my maker wil take me away.

:: A notorious arrogancie to hold himſelfe wiſer then any man, either of his owne ſect, or of his aduerſaries.

:: Thoſe that neither credite Catholique Doctors, nor yet relie vpon their owne elders, but euery one vpon his owne priuate ſpirit, denie that to perteyne to them which is ſpoken to others in the ſame errors. *S. Greg. li. 23. c. 8.*

CHAP. XXXIII.

Eliu endeuoreth to proue by Iobs ſpeach that he is vniuſt: 13. arguing that God (by afflicting him) hath already ſo iudged. 23. but if by an Angels admonition he repent, al ſhal be remitted.

1 HEERE therfore Iob my ſayings, and harken to al my
2 wordes. † Behold I haue opened my mouth, let my
3 tongue ſpeake within my iawes. † My wordes are of my ſim-
4 ple hart, and my lippes ſhal ſpeake a pure ſentence. † The
Spirit of God made me, and the breath of the Omnipotent
5 gaue me life. † If thou canſt, anſwer me, and ſtand againſt my
6 face. † Behold God hath made me alſo euen as thee, and of
7 the ſame clay I alſo was formed. † But yet let not my:: mira-
cle terrifie thee, and let not my eloquence be burdenous to
8 thee. † Thou therfore haſt ſayd in my eares, and I haue heard
9 the voice of thy wordes: † I am cleane, and without ſinne:
10 vnſpotted, and there is no iniquitie in me. † Becauſe he hath
found quarrels in me, therfore hath he thought me his enemy
11 † He hath put my feete in the ſtockes, he hath obſerued al my

:: Arrogant men imagine their owne conceiptes, & vtterance to be more meruelous the other mens, not knowing how fooliſh their owne pride is. *S. Greg. li. 23. c. 16.*

waies. † This therfore is it, wherein thou art not iustified? I wil answer thee, that God is greater then man. † Doest thou contend against him because he hath not answered thee to al wordes? † God ⁂ speaketh once, & repeateth not the self same the second time. † By a dreame in a vision by night, when heauie sleepe falleth vpon men, and they sleepe in their bed. † Thē doth he open the eares of men, & teaching instructeth them with discipline, † That he may turne a man from these things, which he doth, & may deliuer him from pride: † Deliuering his soule from corruption: and his life, that it passe not vnto the sword. † He rebuketh also by sorow in the bed, and he maketh al his bones to wither. † Bread is become abominable to him in his life, and to his soule the meate before desired. † His flesh shal consume, and the bones that had beene couered, shal be made naked. † His soule hath approched to corruption, and his life to things causing death. † If there shal be an Angel speaking for him, one of thousandes, to declare mans equitie. † He shal haue mercie on him, and shal say: deliuer him, that he descend not into corruption: I haue found wherein I may be propitious to him. † His flesh is consumed with punishments, let it returne to the daies of his youth. † He shal beseche God, and he wil be pacified towards him: and he shal see his face in iubilation, and he wil render to a man his iustice. † He shal behold men, and shal say: I haue sinned, and in deede I haue offended, and, as I was worthie, I haue not receiued. † He hath deliuered his soule that it should not goe into death, but liuing should see the light. † Behold, al these things doth God worke three times in euerie one. † That he may reclame their soules from corruption, and illuminate them with the light of the liuing. † Attend Iob, and heare me: and hold thy peace, whiles I speake. † But if thou hast what to speake, answer me, speake: for I would thee to appeare iust. † And if thou haue not, heare me: hold thy peace, and I wil teach thee wisedom.

12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33

::It is true that Gods wil once vttered ought to suffice al men, for he answereth not to ech one by a particular speach, but by common speach (or fact) satisfieth al mens questions. wherof S. Gregorie noteth this general rule. *vita præcedentium fit forma sequentium. The life of them that goe before is made a forme* (or rule) *of them that follow. li. 23. c. 18 & 19.* But Eliu falsely supposed that God by Iobs affliction had declared that he was a wicked man. For in dede God declared the contrarie. *c. 1. v. 1. & 8. c. 2. v. 3.*

CHAP. XXXIIII.

Againe Eliu chargeth Iob with blasphemie, and other crimes, 10. *sheweth the equitie of Gods iudgement:* 20. *and that al thinges are subiect to Gods powre and knowlege.*

ELIV therfore pronouncing, spake these wordes also. 1
† Heare ye wise men my wordes, and ye learned harken 2
to me:

3 to me: † For the eare proueth wordes, and the throate discer-
4 neth meates by the taſt. † Let vs chooſe vs iudgement, and
5 among vs let vs ſee what is the better. † Becauſe Iob ſayd:
6 I am iuſt, and God hath :: ſubuerted my iudgement. † For in
iudging me there is a lie: mine arrow is violent without anie
7 ſinne. † What man is there as is Iob, that drinketh ſkorning
8 as it were water? † That goeth with them that worke iniqui-
9 tie, and walketh with impious men? † For he hath ſayd: Man
10 ſhal not pleaſe God :: although he runne with him. † Ther-
fore ye diſcrete men heare me, far from God be impietie, and
11 iniquitie from the Omnipotent. † For he wil render a man
his worke, and according to the waies of euerie one he wil
12 recompence them. † For in verie deed God wil not condemne
without cauſe, neither wil the Omnipotent ſubuert iudge-
13 ment. † What other hath he appointed ouer the earth? or
14 whom hath he ſette ouer the world, which he made? † If he
direct his hart to him, he ſhal drawe his ſpirit and breath
15 vnto him. † Al flesh ſhal faile together, and man ſhal returne
16 into ashes. † If then thou haue vnderſtanding, heare that
17 is ſayd, and harken to the voice of my ſpeach. † Can he that
loueth not iudgement, be healed? and how doeſt thou ſo far
18 condemne him, that is iuſt? † That ſayth to the king, Apoſta-
19 ta: that calleth dukes impious: † Who accepteth not the per-
ſones of princes: nor hath knowen the tyrant, when he con-
tended againſt the poore man: for al are the worke of his han-
20 des. † They ſhal ſodenly die, and at midnight peoples ſhal be
trubled, and ſhal paſſe, and take away the violent without
21 hand. † For his eies are vpon the waies of men, and he con-
22 ſidereth al their ſteppes. † There is not darkeneſſe, and there
is not shadow of death, that they may be hid there which
23 worke iniquitie. † For it is no more in mans powre, to come
24 to God into iudgement. † He ſhal deſtroy manie, & innume-
25 rable, & ſhal make other to ſtand for them. † For he know-
eth their workes: and therfore he ſhal bring night, and
26 they ſhal be deſtroyed. † As impious men he hath ſtroken
27 them in the place of them that ſee. † Who as it were of pur-
poſe haue reuolted from him, and would not vnderſtand al his
28 waies: † That they cauſed the crie of the needie man to come
29 to him, and he heard the voice of the poore. † For he gran-
ting peace, who is there that can condemne? After he ſhal
hide his countenance, who is there that may behold him,

:: Iob ſaid not that God *ſubuerted iudgement* (or wrongfully iudged) but God *hath taken away my iudgement. cha.* 27. *v.* 2. that is, differred to iudge my cauſe.

:. Neither did Iob ſay this (c. 9. v. 22.) but Eliu wreſted his meaning that he might haue ſomething to reprehend *S. Greg. li.* 24. *c.* 25.

both vpon nations, and vpon al men? † Who maketh a man that is :: an hypocrite reigne for the sinnes of the people. † Therfore because I haue spoken to God, thee also I wil not prohibite. † If I haue erred, teach thou me: if I haue spoken iniquitie, I wil adde no more. † Doth God require it of thee, because it hath displeased thee? for thou beganst to speake, and not I: but if thou know anie better thing, speake. † Let men of vnderstanding speake to me, and let a wiseman heare me. † But Iob hath spoken folishly, and his wordes sound not discipline. † O my father, let Iob be proued euen to the end: cease not from the man of iniquity. † Who addeth blasphemie vpon his sinnes, let him be restrayned in the meane time among vs: and then let him prouoke God to iudgement with his speaches.

:: Eliu applieth this to Iob, as though he had made false shew of vertue which he had not, and that God had suffered him hitherto to reigne, or rather to tyrannize for iust punishment of his peoples sinnes. But God at last declared that Iob was not such a one. ch. 42. v. 7.

CHAP. XXXV.

Eliu pretending that Iob had sayde God to be vniust, sheweth that mans pietie nor impietie neither profiteth nor disprofiteth God: 13 and that he iudgeth al thinges rightly.

THEREFORE Eliu againe spake these wordes: † Doth thy cogitation seme iust to thee, that thou saydst: :: I am iuster then God? † For thou saydst: That which is right doth not please thee: or what wil it profite thee if I sinne? † Therfore wil I answer to thy wordes, & to thy frendes with thee. † :: Looke vp to heauen and see, and behold the skie, that it is higher then thou. † If thou sinne, what shalt thou hurt him? and if thine iniquities be multiplied, what shalt thou doe against him? † Moreouer if thou doe iustly, what shalt thou geue him, or what shal he receiue of thy hand? † Man that is like to thee, thy impietie shal hurt: and thy iustice shal helpe the sonne of man † Because of the multitude of calumniatours they shal cry: and shal waile for the force of the arme of tyrantes. † And he hath not sayd: Where is God, that made me, that hath geuen songs in the night? † Who teacheth vs aboue the beastes of the earth, and instructeth vs aboue the foules of the ayre. † There shal they crie, and he wil not heare, because of the pride of the euil. † God therfore wil not heare without cause, and the Omnipotent wil behold the causes of euerie one. † Yea when thou shalt say: He considereth not: be iudged before him, & expect him. † For he doth not now inferre his furie, neither doth he reuenge wickednesse excedingly.

:: Eliu insisteth much in this calumniation. for Iob neuer said, that he was *iust compared with God*, not *iuster then God*. But that his affliction was greater then his sinne. *ch. 6. v. 3. c. 23. v. 7. & c.*

:: These are strong sentences (saith S. Gregorie) but they agree not (or be euil applied) to the blessed person of Iob. li. 26. c. 7.

16 cedingly. † Therfore Iob in vaine openeth his mouth, and
without knowledge multiplieth wordes.

CHAP. XXXVI.

Yet further Eliu sheweth, that God by his powre and wisdome geueth to euerie one that is iust. 16. inferring (falsly) that al Iobs affliction is for his sinnes. 22. discoursing stil of Gods powre, wisdom, and prouidence.

1 ELIV also adding speake these wordes: † Beare with me
2 a litle, and I wil shew to thee: for as yet I haue what to
3 speake for God. † I wil repete my knowledge from the be-
4 ginning, and I wil proue my maker iust. † For in deede my
wordes are :: without lye, and perfect knowledge shal be :: No orator is so vaine but he promiseth al truth, & speaketh some to get credite with his auditorie.
5 proued to thee. † God doth not cast away the mightie, wher-
6 as himself also is mightie. † But he saueth not the impious,
7 and he giueth iudgement to the poore. † He shal not take
away his eyes from the iust man, and he placeth kinges in the
8 throne :: for euer, and there they are extolled. † And if they
shal be in cheines, and be bound with the ropes of pouertie.
9 † He shal shew them their workes, and their wicked deedes,
10 becausse they haue bene violent. † He also shal reuele their
eare, to chastise them: and shal speake, that they may returne
11 from iniquitie: † If they shal heare and obserue, they shal
accomplish their daies in good, and their yeares in glorie.
12 † But if they heare not they shal passe by the sworde, and
13 shal be consumed in folie. † Dissemblers and craftie men pro-
uoke the wrath of God, neither shal they crie when they are
14 bound. † Their soule shal dye in tempest, & their life among
15 the effeminates. † He shal deliuer the poore out of his di-
16 stresse, and shal reuele his eare in tribulation. † Therfore he :: The night is drawne long, when tentations are not spedely resisted .: whereby stil worse and worse cogitations succede in place of the first. s. Greg. li 26. c. 38.
shal saue thee most largely out of the narrow mouth, and not
hauing foundation vnder it: and the quietnesse of thy table
17 shal be ful of fatnesse. † Thy cause is iudged as an impious
18 mans, cause and iudgement thou shalt receiue. † Let not
therfore anger ouercome thee, that thou oppresse anie man:
19 neither let multitude of gifres incline thee. † Lay downe thy
greatnes without tribulation, and al the puissant of strength.
20 † :: Protract not the night, that :: peoples may come vp for
21 them. † Beware thou decline not to iniquitie: for thou hast
22 begunne to folow it after miserie. † Behold, God is high in
his strength, and none is like to him :: among the lawgeuers. :: Aboue al other Lawgeuers God is most able to
23 † Who can search his waies? or who can say to him: Thou

punish transgressors, but most willing and most able to reward the obseruers. S. Gregorie expounded this to be a prophecie *of Christ our singular Lawgeuer. li. 27. c. 1.*

haſt wrought iniquitie? † Remember that thou knoweſt not his worke, wherof men haue ſong. † Al men ſee him, euerie one beholdeth far of. † Behold, God is great ſurmounting our knowledge: the number of his yeares is ineſtimable. † Who taketh away the droppes of raine, and powreth out showers as it were gulfes of water. † Which flow out from the clowdes, that couer al thinges from aboue. † If he wil ſtretch forth clowdes as his tent. † And lighten with his light from aboue, he shal couer alſo the endes of the ſea. † For by theſe he iudgeth peoples, and geueth victuals to manie mortal men. † In his handes :: he hideth the light, and commandeth it that it come agayne. † He ſheweth his freind therof, that it is his poſſeſſion, and that he may aſcend to it.

24 25 26 27 28 29 30 31 32 33

:: Chriſt wil geue the glorious light of heauen which now is hidden to men that loſt terreſtrial paradiſe. *ibidē. c. 12.*

CHAP. XXXVII.

Eliu continueth his diſcourſe, ſhewing Gods Wiſdom, powre, and iuſtice, by his meruelous Workes of Meteors, 14. and Vſe therof to mans commoditie. 18. which the wiſeſt men ſufficiently vnderſtand not, much leſſe may preſume (as he Vniuſtly chargeth Iob) to contend With God.

VPON :: this my hart is ſore afrayd, and is moued out of his place. † Heare ye his ſpeach in the terrour of his voice, and the ſound proceding out of his mouth. † Vnder al the heauens he conſidereth, and his light is vpon the endes of the earth. † After him ſhal ſounding roare, he ſhal thunder with the voice of his greatnes, & ſhal not be found out, when his voice shal be heard. † God shal thunder in his voice meruelouſly, he that doeth great & vnſearcheable thinges. † He that commandeth the ſnow to deſcend vpon the earth, and the winter raines, and the shower of his ſtrength. † He that ſigneth in the hand of al men, that euerie one may know his workes. † The beaſt shal enter into his couert, and shal abide in his denne. † From the inner partes shal tempeſt come forth, and cold from :: Arcturus. † When God bloweth froſt congeleth, and againe waters are powred moſt largely. † Corne deſireth clowdes, and the clowdes ſpred their light. † Which goe round about, whither ſoeuer the wil of :: the gouerner shal lead them, to al that he shal cōmand them vpon the face of the whole earth. † Whether in one tribe, or in his land, or in what place ſo euer of his mercy he shal command them to be found † Harken to theſe things Iob: ſtand, and conſider the maruels of God. † Doeſt thou know when God commanded

1 2 3 4 5 6 7 8 9 10 11 12 13 14 15

1: Conſideration of heauenly rewardes mentioned in the end of the former chapter, comforteth the afflicted: but thunder and other meteors being figures of Gods iudgement, ſtrike the hart with terrour.

:: North wind. or north pole.

:: God directeth the clowdes in the ayre as a maſter mariner gouerneth a ſhippe.

the

16 the raines, that they shew the light of his clowdes? † Knowest
thou the great pathes of the clowdes, and the perfect know-
17 ledges? † Are not thy garments hote, when the earth shal
18 be blowen with the South winde? † Thou perhaps madst
the heauens with him, which are most sound, cast as it were of
19 brasse. † Shew vs what we may say to him: for we are wrapped
20 in darkenes. † Who shal tel him the things that I speake? yea
21 if man shal speake, he shal be deuoured. † But now they see
not the light: sodenly the ayre shal be thickned into clowdes,
22 and the wind passing by shal driue them away. † From the
23 North gold cometh, & toward God :: fearful praysing. † We
can not find him worthely: great of strength, and iudgement,
24 and iustice, and he can not be vttered. † Therfore shal men
feare him, and al that seme to themselues to be wise, shal not
dare to behold him. *

:: Man not able to praise God sufficiently, prayseth him with feare.

* Iob conuinced the former three with sound answers this last and most arrogant with silence.

CHAP. XXXVIII.

God after terrour of a Whirlewind, by Way of examining his client Iob of diuers creatures about their nature, sheweth that no man hath perfect knowlege of them, much lesse of Gods immensitie.

1 BVT our Lord answering Iob out of a whirlewind, sayd:
2 † Who is this that wrappeth in sentences with vnskilful
3 wordes? † Gird thy loynes as a man: I wil aske thee, and :: an-
4 swer thou me. † Where wast thou when I layd :: the founda-
5 tions of the earth? tel me if thou hast vnderstanding. † Who
set the measures therof, if thou know? or who stretched out
6 the line vpon it? † Vpon what are the foundations therof
7 grounded? or who let downe the corner stone therof, † when
the morning starres praised me together, and al the sonnes
8 of God made iubilation? † Who shut in the :: sea with doores
when it brake forth proceding as it were out of a matrice:
9 † When I made a clowde the garment therof, and wrapped it
10 in darkenes as in cloutes of infancie. † I compassed it with
11 my boundes, and put barre and doores. † And I sayd: Hither-
to thou shalt come, and shalt not procede farder, & here thou
12 shalt breake thy swelling waues. † Didst thou after thy birth
command :: the morning, and shew the dawning his place.
13 † And didst thou hold the extremities of the earth shaking
14 them, and hast thou shaken the impious out of it? † The seale
15 shal be restored as clay, and shal stand as a garment: † From
the impious their light shal be taken away, and the high arme
shal

The third part. For the tenth and last dispute. God discussеth the controuersie, and geueth sentence for Iob.

:: Onlie the Creator hath absolute and perfect knowlege of al creatures. As may appeare by induction, or example:

:: Of the creation of the earth.

:: Of the sea.

:: Distinction of lightes.

:: The depth of the sea.

shal be broken. † Hast thou entered into :: the depthes of the 16
sea, and walked in the lowest partes of the great depth? † Haue 17
the gates of death bene open to thee, and hast thou sene the
darke some doores? † Hast thou considered the bredth of the 18
earth? tel, me if thou know al things, † In what way the light 19
dwelleth, and what is the place of darkenesse. † That thou 20
canst bring euerie thing to his borders, and vnderstand the
pathes of the house therof. † :: Didst thou know then that thou 21
shouldest be borne? and didst thou know the number of thy
dayes? † Hast thou entered into the treasures of the snow, or 22
hast thou beheld treasures of haile? † Which I haue prepared 23
for the time of the enemie, for the day of fight and battel?

:: Mans owne natiuitie, and what shal happen after his death

:: The sunnes light and heate.

† What way is the :: light spred, is heate diuided vpon the 24
earth? † Who :: gaue course to the most vehement shower, 25
and the way of the sounding thunder: † That it should rayne 26
vpon the earth, without man in the desert, where no mortal
man abideth: † That it should fil the desert & desolate ground, 27
and should bring forth grene grasse? † Who is the father of 28
rayne? or who begot the droppes of dewe? † Out of whose 29
wombe came forth yse? & frost from heauen who ingendred?
† Waters are hardened like stone, and the face of the depth 30
is congealed? † Shalt thou be able to ioyne together the 31

:: Diuers Meteors.

:: Starres, and planetes.

shining :: starres Pleiades, or canst thou dissipate the circuite
of Acturus? † Doest thou bring forth the day starre in his 32
time, and make Euening starre to rise vpon the children of the
earth? † Doest thou know the order of heauen, and shalt 33
thou Put downe the reason therof on the earth? † Shalt thou 34
eleuate the voice in the clowde, & the violence of the waters
couer thee. † Shalt thou send lightenings, and wil they goe, 35
and returning shal they say to thee: Here we are? † Who put 36

:: Man hath his knowlege from God.

:: wisedom in the hart of man? or who gaue the :: cocke vn-
derstanding? † Who shal declare the maner of the heauens, 37
and the harmonie of heauen who shal make to * sleepe.
† When was the dust powred on the earth, and the cloddes 38
compact together? † :: Shalt thou take a praye for the liones 1
and fil the appetite of her whelpes. † When they lie in the 2
dennes, and in holes sit in wayte? † Who prepareth for the 3
rauen her meate, when her yong ones crie to God, wandring
about, because they haue not meate?

:: And the cock hath skil, which man wanteth.

:: In some Editions the 39. chap. beginneth here.

* or rest from motion.

shewing by induction of sensible thinges (as before of insensible) that onlie God knoweth the nature of al creatures.

CHAP.

CHAP. XXXIX.

God Almightie proſecuteth his diſcourſe, shewing his admirable powre and prouidence in liuing creatures. 34. Wherupon Iob acknowlegeth his owne ouerſight in ſome light wordes.

4 HAST ::thou knowen the time when the ::wild goates
bring forth yong among the rockes, or haſt thou obſer-
5 ued the ::hyndes when they fawne? † Haſt thou numbred the
monethes of their conceiuing, and knowen the time of their
6 bearing? † They bowe downe themſelues to bring forth yong,
7 and they caſt them, and make roarings. † Their yong are ſe-
perated, and goe to feed: they goe forth, and returne not to
8 them. † Who hath diſmiſt the ::wilde aſſe free, and who hath
9 looſed his bondes? † To whom I haue geuen a houſe in the
10 wildernes, and his tabernacles in the land of ſaltneſſe. † He
contemneth the multitude of the citie, the crie of the exac-
11 tour he heareth not. † He looketh about the mountaines of
12 his paſture, and ſeeketh out al greene places. † Wil the ::Rhi-
13 noceres ſerue thee, and wil he tarie at thy ſtal? † Shal thou tie
the Rhinoceres with thy coller to plough, or wil he breake
14 the cloddes of the valleys after thee? † Shalt thou haue con-
fidence in his great ſtrength, and leaue thy labours vnto him?
15 † Wilt thou credit him that he wil render thee the ſeede, and
16 gather togethet thy barne floore? † The wing of the ::Oſtrich
is like to the winges of the ::Herodius, and of the hawke.
17 † When ſhe leaueth her egges on the earth, thou perhaps wilt
18 heate them in the duſt. † She forgeteth that foote may treade
19 vpon them, or beaſt of the fild breake them. † She is hardened
toward her yong, as though they were not hers, ſhe hath la-
20 boured in vaine no feare compelling her. † For God hath de-
priued her of wiſedom neither hath he geuen her vnderſtan-
21 ding. † When time ſhal be, ſhe ſetteth vp the winges on high:
22 ſhe skorneth the horſe & his rider. † Shalt thou geue ſtrentgh
23 to the ::horſe, or put neying about his necke? † Shalt thou
raiſe him vp as Locuſtes? the glorie of his noſthrels is terrour.
24 † He diggeth the earth with his houfe, he prawnſeth boldly,
25 he goeth forward to meete the armed men. † He contemneth
26 feare, neither yealdeth he to the ſword. † Vpon him ſhal the
27 quiuer ſound, the ſpeare ſhal gliſter and the shilde. † Feruent
and foming he ſuppeth the earth, neither doth he make ac-
28 count when the noyſe of the trumpet ſoundeth. † When he

::By Gods meruelous prouidence appearing in the natural inſtinct of other creatures manmay conſider that the ſame is greater towards him. And therfore God here propoſeth the examples of.

::VVild goates.

::Hyndes.

::VVild aſſes.

::Vnicornes.

::Oſtriches,

::Falcons, or Ierfalcons, & other haukes.

::Horſes are of ſingular great corege.

shal heare the trumpet he sayth: Vah, he smelleth battel far
of, the exhortation of the captaines, and the crie of the armie. 29
† Doth the :: hawke waxe fethered by thy wisedom, spreding her winges to the South? † Shal the :: eagle mount at thy commandment, and put her nest in high places? † She abideth in rockes, and tarieth among cragged flintes, and stonie hilles where is no accesse. † Thence she beholdeth the praye, and her eies see a far of. † Her yong ones shal licke bloud: & wher-soeuer the carcasse shal be, she is present by and by. † And our Lord added, and spake to Iob: † He that contendeth with God is he quieted so easily? Verely he that reproueth God, ought to answer him. † But Iob answering our Lord, sayd: † I that haue spoken :: lightly what can I answer? I wil put my hand vpon my mouth. † One thing I haue spoken, which I would I had not sayd: and an other, to the which thinges I wil adde no more.

30 31 32 33 34 35 36 37 38

:. Haukes wherof Aristotel saith there be ten kindes: Plinie sixtene.

:. Eagles, of most strong sight.

::If we discusse all Iobswordes (*saith S. Gregorie.*) we shal find nothing wickedly spoken, but only smale speece of pride in speaking too much of his owne afflictiō and too litle of Gods goodnes towards him li. 23. c. 1.

::Though Iob had truly auouched that his sinnes deserued not so great afflictions, yet he ought to haue acknowleged that God afflicted him iustly, for some other cause knowne to God, but vnknowē to him, which he not confessing semed to make Gods iudgement vniust: or, *of none effect. S. Greg. li. 32. c. 3.*

::An Elephant the greatest

CHAP. XL.

Our Lord further sheweth that mans powre, nor iustice, is not comparable to Gods. 10. *as appeareth in ouercoming Behemoth,* 20. *and Leuiathan.*

AND our Lord answering Iob out of the whirlewinde, 1
sayd: † Gird thy loynes as a man: I wil aske thee, and 2
doe thou tel me. † Shalt thou make my :: iudgement of none 3
effect: and condemne me, that thou mayst be iustified? † And 4
hast thou an arme as God, and dost thou thunder with like
voice. † Put beautie about thee, and set vp thy selfe aloft, 5
and be glorious, and put on goodlie garmentes. † Disperse the 6
prowde in thy furie, and beholding euerie arrogant man, humble him. † Behold al the prowde, and confound them, and 7
destroy the impious in their place. † Hide them in the dust 8
together, and plunge their faces in the pit. † And I wil con- 9
fesse, that thy right hand is able to saue thee. † Behold, :: Be- 10
hemoth whom I made with thee, shal eate hay as it were an
oxe. † His strength is in his loynes, and his powre in the 11
nauil of his bellie. † He gathereth together his taile as the 12
ceder tree, the sinewes of his stones are perplexe. † His bones 13
are as pipes of brasse, his gristle as it were plates of iron. † He 14
is the beginning of the wayes of God, which made him, he
shal applie his sword. † To him the mountaines beare grasse: 15
al the beastes of the filde shal play there. † He sleepeth vnder 16
the shadow, in the secrete of the reede, and in moyst places.

† Shadowes

17 Shadowes doe protect his shadow, the willowes of the tor-
18 rent shal compasse him. † Loe, he shal sup vp the riuer, and
shal not meruaile: and he hath confidence that Iordan may
19 runne into his mouth. † In his eies as with a hooke he shal take
him, and with stakes he shal boare through his nosthrels.
20 † Canst thou drawe out the :: Leuiathan with a hooke, and
21 with a rope shalt thou tye his tongue? † Shalt thou put a ring
22 in his nosthrels, or bore through his iaw with a buckle? † Wil
he multiplie prayers to thee, or speake to thee gentle wordes?
23 † Wil he make a couenant with thee, and shalt thou take him
24 to be a seruant for euer? † Shalt shou delude him as a birde,
25 or tye him for thy handmaydes? † Shal freindes cut him, mer-
26 chantes diuide him? † Shalt thou fil nettes with his skinne,
27 and the cabbin of fishes with his heade. † Lay thy hand vpon
28 him: remember battel, and adde to speake no more. † Behold
his hope shal frustrate him, and in the sight of al he shal be
cast downe headlong.

of al beastes, of long life, strong, meke, temperate, chaist, ouercome by the Vnicorne, or Dragon, or taken by the nose & ledde away. How much more doth Gods prouidence geue man powre to ouercome the diuel? :: An huge great fish. perhaps, the whale, exceding mans powre to be managed, yet is subiect (as also the diuel signified therby) to Gods powre, and prouidence.

CHAP. XLI.

Leuiathan is further described by the peculiar partes of his bodie, and terrible composition of al his members.

1 NOT as :: cruel wil I raise him: for who can resist my con-
2 tenance? † Who hath geuen me before, that I may ren-
3 der vnto him? Al thinges that are vnder heauen be myne. † I
wil not spare him, and his mightie wordes, and framed to be-
4 seech. † Who shal reuele the face of his garment: and who
5 shal enter into the middes of his mouth: † Who shal open the
gate of his countenance? dreade is round about his teeth.
6 † His bodie as shildes that are cast, compact with skales fast
7 cleauing together. † One is ioyned to an other, and not so
8 much as anie ayre entereth betwen them: † One shal sticke
to an other, & holding eche other, they shal not be seperated.
9 † His sneesing is as the shining of fire, & his eies as the twink-
10 lings of the morning. † Out of his mouth procede lampes,
11 as it were torches of lighted fire. † Out of his nosthrels pro-
12 cedeth smoke, as it were of a pot heated and boyling. † His
breath maketh coales to burne, & a flame cometh forth out
13 of his mouth. † In his necke shal strength abide, & needines
14 goeth before his face. † The members of his flesh cleaue to-
gether one to an other: :: he shal send lightnings against him,
15 and he shal not be carried to an other place. † His hart shal be

:: God ruleth al his creatures, not with cruelties as a tyranne, but with iustice, ease, and powre.

:: God at last destroyeth him whom man can not ouercome.

hardened as a ſtone, and ſhal be ſtifly compact as the ſmithes
ſtithie. † When he ſhal be taken away, the :: Angels ſhal feare, 15
and being feared ſhal be purged. † When the ſword ſhal ap- 17
prehend him, neither ſpeare, nor breſtplate ſhal be able to
abide. † For he ſhal eſteme yron as chaffe, and braſſe, as rot- 18
ten wood. † The bowman ſhal not put him to flight, the 19
ſtones of the ſling, to him are turned into ſtubble. † As ſtubble 20
wil he eſteme the hammer, and he wil laugh him to skorne
that shaketh the ſpeare. † The beames of the ſunne ſhal be 21
vnder him, and he ſhal ſtraw gold vnder him as durt. † He ſhal 22
make the deepe ſea to boyle as a pot, and ſhal put it as when
ointmentes boyle. † A path ſhal shine after him, he ſhal eſteme 23
the depth as waxing old. † There is no power vpon the earth, 24
that may be compared with him, who is made to feare no man.
† He ſeeth euerie high thing, he is :: king ouer al the children 25
of pryde.

:: Angels with reuerent feare doe honour Gods powre. And valient mariners and other ſoldiars are terrified when they ſee this ſo huge a fish. Myſtically, Gods preachers and perfecteſt ſeruantes ſhal naturally feare the terrour of Gods iudgement

:: And the diuel reigneth ouer proude men. S. Greg. li. 34. c. 4. & 17.

CHAP. XLII.

Holie Iob inſtructed & comforted by Gods diſcourſe, acknowlegeth his fault, and craueth pardon for his ouerſight in ſpeach, or cogitation. 7. God iuſtifieth his cauſe againſt his freindes. 9. They offer ſacrifice for their offence. 10. Al thinges proſper With Iob, duble to that he had before. 16. and he dieth happely.

AND Iob anſwering our Lord, ſayd: † I know that thou 12
canſt doe al thinges, and no cogitation is hid from thee.
† Who is this, that concealeth counſel without knowledge? 3
Therfore haue I ſpoken :: vnwiſely, and the thinges that did
excede my knowledge beyond meſure. † Heare (I beſech thee) 4
and I wil ſpeake: I wil aske thee, and do thou tel me. † With 5
the hearing of the eare I haue heard thee, but now my eye
ſeeth thee. † Therfore :: I reprehend my ſelf, and I do penance 6
in imbers and ashes. † And after our Lord ſpake theſe wordes 7
to Iob, he ſayd to Eliphaz the Themanite: My furie is wrath
againſt thee, and againſt thy two frendes, becauſe " you haue
not ſpoken right before me, as my ſeruant Iob. † Take ther- 8
fore vnto you " ſeuen oxen, and ſeuen rammes, and goe to my
ſeruant Iob, and offer holocauſte for your ſelues: and my
ſeruant " Iob ſhal pray for you: his face I wil receiue, that
the follie be not imputed to you: for you haue not ſpoken
right thinges before me, as my ſeruant Iob. † Eliphaz therfore 9
the Themanite, and Baldad the Suhite, and Sophar the Naa-
mathite

:: Before he defended a truth againſt his oppoſite freindes, now with more reſignation he contented himſelf with his affliction.

:: Iob here ſimply ackowledged his error in ſpeaking ſo much in defence of his owne innocencie, and ſo litle of Gods prouidence in afflicting him, for his more merite, and Gods more glorie.

mathite went, and did as our Lord had spoken to them, and
10 our Lord receiued the face of Iob. † Our Lord also was turned at the :: penance of Iob, when he prayed for his freindes. And our Lord added al thinges whatsoeuer had bene Iobes,
11 duble. † And al his brethren came to him, and al his sisters, and al that knew him before, and they did eate bread with him in his house: and wagged the head vpon him, and comforted him vpon al the euil that God had brought in vpon him. And euerie man gaue him one ewe, and one earelet of
12 gold. † And our Lord blessed the last daies of Iob more then his beginning. And he had fourtene thousand sheepe, and six thousand camels, & a thousand yoke of oxen, and a thou-
13 sand she asses. † And he had :: seuen sonnes, and three daugh-
14 ters. † And he called the name of one Dies, and the name of
15 the second Cassia,& the name of the third Cornustibij. † And there were not found in al the earth wemen so beautiful as the daughters of Iob: and their father gaue them inheritance
16 among their brethren. † And Iob liued after these thinges, an hundred fourtie yeares, and he saw his children, and his childrens children, vnto the fourth generation, and he died an old man, and ful of daies.

:. Iob did penance both for himself and others.
:: In that he had al other thinges duble, and children in the same number as before, it is a signe that the former perished not but died in good state.

ANNOTATIONS.
CHAP. XLII.

7. *You haue not spoken right, as my seruant Iob*] Holie Iob being throughly tried in the fornace of tribulation, and by diuine instruction confirmed in perfect patience, and other vertues, God at last gaue sentence, condemning the guiltie, and iustifying the innocent: in plaine termes prononcing that Eliphaz, Baldad, and Sophar had not spoken right before him, as his seruant Iob. And so these three being conuinced, that notwithstanding their former pretence of defending Gods cause, they had erred, and Iob had maintained the truth, they submitted themselues as faultie, and humbly did penance, bringing their oblations for sacrifice to Iob, as they were commanded. v. 8. & 9.

God by his sentence condemned the error of Iobs freindes, and instified his assertion.

As for Eliu the last disputer, persisting more vehemēt in his errour when others ceassed from contention, he was sufficiently condemned in his felowes. And the rather for that true point of his owne doctrine (ch. 33. v. 14) *that God speaketh once, and repeteth not the same, the second time.* For it was euer a general rule, that when God once reueiled anie thing by publique fact, or vnto competent witnesses, it sufficed for euer, to al reasonable men, and so Eliu might applie the sentence to himselfe, which God had denounced to his three freindes, in the same cause. Much lesse are Protestantes excusable, which not only persist in errors cōdemned in their owne felowes, as in Luther, Caluin, Beza & others, but also in other old heresies: as their doctrine of iustification by only faith condemned in the Apostles time: their denying the cerimonies of Baptisme, & the Sacraments of Confirmation: & of Penance, condemned in the Nouatians:

Errors ought not to be holden still, being once condemned. Much lesse raised againe being hertofore buried.

S. Aug. de side & oper. S. Cyprian. l. 4. ep. 2.

or that patient sustaining of worldlie losses, and other afflictions, such as Iob suffered, are not satisfactorie, or meritorious workes. *Apud Euseb. li. 6 c. 35.*

Numbers mystical.

8. *Take seuen oxen, and seuen rammes.*] In the number of seuen is a mysterie of perfection and fulnes, often vsed in holie scripture. For God creating the world and al thinges therin, in six dayes, rested the seuenth. Seuenfold punishment was required for Cain. Seuen payres of cleane beastes were conserued in Noes arke. And in the law the ground rested from tillage the seuenth yeare. *Gen 2.* 4 7 *Exod. 23.* *Deut. 15.* with innumerable the like. As S. Gregorie in this place, and other Fathers note in their workes. Also twise seuen victimes offered in sacrifice, import the greatnes of these mens offence in accusing Iob, and in auouching their false opinion.

Great or manie sacrifices for great offences. Deuotion of him that offereth sacrifice increaseth the effect.

8. *Iob shal pray for you.* Neither had so manie sacrifices sufficed, as S. Chrisostom obserueth, *Orat. 5. in Iudæos*, vnles Iob also had prayed for the offenders. VVhere we see that both Sacrifice, & the deuotion of him that offereth it, haue their effectes: whereof commeth the distinction vsed in Scholes, of *Opus operatum*, and *Opus operantis*. As it is manifest likewise, that mediation of one man for an other, did not derogate from Gods benigne mercie, in the law of nature, wherein these men liued. Nor now from Christes mediation, in the law of Grace. 2. Cor. 1. v. 11.

Prayers of holie men or Sainstes derogate not from Christ.

A BRIEF RECAPITVLATION of this strange and sacred historie.

VVhy we haue made few annotations in this booke.

For auoiding prolixitie (this Volume growing great) We haue for most part contracted our Annotations into the margen, making very few others in this booke, Which otherwise offered much more occasion, as wel for explicating hard places, as of other doctrinal and moral instructions. Neither in dede can ordinarie Annotations wel suffice for vnderstanding of this, and other hard bookes. But rather large Comentaries are required, such as S. Gregorie, *and other ancient Fathers: as also* F. Iohn de Pineda, *and others haue lately written. Wherto We therfore remitte the lerned readers. And for the benefite of others of our nation, We shal here briefly recapitulate the summe, and principal pointes of this holie and admirable historie, consisting in a singular holie mans conflictes, and glorious victorie, against inuisible and visible aduersaries, both in prosperous and aduerse fortune.*

The argument of this historie.

Iob in prosperitie was tempted inuisibly more then ordinary men of lower state, or lesse perfection.

First this holie man Iob in al abundance of wealth *and riches*, blessed with *manie* children (*ch.* 1.) *sitting in a princelie throne, and* royal dignitie (*ch.* 29.) in the land of Hus, *was not only* assaulted *with common tentations of the enuious enimie, as al are that liue piously in God, but so* much the more, *as he was more godlie, sincerer and perfecter then* other men, *yet he* neuer set his hart vpon worldlie *or temporal* thinges, *but with al due feare so* serued God, and parted from euil, *that* Satan *himself (the calumniator of mankind) could not charge him with anie sinne at al. Though he would not for al that confesse him to be iust, or perfect: but for further trial of him, demanded and obtained licence of God to touch al his possessions, and so* bereued him of al his goodes, & children *in one day. And when he* 2. *Tim.* 3.

Much more by losse of al his goodes

preseuering

perſeuering *conſtant* in vertue, thanking God for al, not ſinning in his lippes, neither ſpeaking anie foolish thing againſt God, *the diuel getting more ample permiſſion to touch his bones and flesh (chap. 2)* ſuſudenly ſtroock him with moſt grieuous botch (*or boyle*) from the ſole of the foote to the toppe of the head: who ſitting on a dunghil, and ſcraping the corruption of his ſores with a ſhel *in extreme patīe*, his *owne* wife, *by the diuels ſuggeſtion*, reuiled him *for his ſinceritie*, and prouoked him to blaſpheme God: *but he ſeuerely reprehended her follie, ſtil keeping neceſſarie patience.*

and children in one day. Moſt of al by bodilie affliction.

And reuiling of his wife.

Then came three *ſpecial* freindes, *noble Wiſemen (or litle kinges) to viſite, and comforte him, Who* in ſeuen dayes not ſpeaking one word of conſolation, *nor entering into anie diſcourſe with him, at laſt* Iob *himſelf (chap. 3.) broke this long ſilence (but not his patience)* lamentably bewayling the extremitie of his paines, *imputing al to the miſeries of mans eſtate, corrupted by ſinne*, diſcourſed of certaine penal euiles, *or malades enſuing therupon*, wishing *for his owne part (if it had ſo bene Gods pleaſure, for he ſincerly feared God)* that either he had not bene borne, or bene shortly taken out of his world, curſing ſinne and the proper effectes therof *remaining in man*, wishing *alſo* to haue wanted the ordinarie benefites of *education in his infancie, and al his former proſperitie, ſo that he might haue eſcaped the calamities, wherwith he was now afflicted. Al which he vttering in way of contemning al worldlie thinges, and ſuppoſing* his freindes *there preſent, would haue ſo vnderſtood him, and had compaſſion with him: they contrariwiſe (by art of the diuel, God ſo permitting)* fel into indignation, & *in ſtead of comforting their moſt afflicted freind*, sharply reprehended him, *raſhly iudged his conſcience, and falſly* condemned him, *not only* of impatient ſpeach, *as offenſiue to God, and his Angels, and to al good men; but alſo of other enormious ſinnes: as* pride, tyrannie, preſumption, hypochriſie, and blaſphemie, *becauſe heretofore he ſemed to the world as iuſt and holie, and now (as they imagined) in his deſerued punishment, charged God with iniuſtice. Wherupon grew diuers long diſputes betwen Iob and his three freindes; a fourth alſo intruding himſelfe, when the others ceaſſed. So that* Iob indured nine conflictes, *and* in the tenth God iudged him the victour, *which shal yet better appeare, if we repete the ſumme of their argumentes, & his anſwers, with Gods deciſion of the controuerſie.*

Holie Iob lamented his affliction, and the general miſeries of man.

VVhere Iob expected comforth in tribulation, the diuel procured him more affliction.

Iob ſore afflicted in bodie had nine ſeueral conflictes about the cauſe therof before it was decided.

In the firſt conflict Eliphaz *the chiefeſt of Iobs freindes (in the. 4. and 5. chapters)* accuſed Iob of great impatience, and inſolencie *againſt God, alſo both* him and his familie of tyrannie, like to a cruel lion, and lions whelpes, *alleaging for proofe the proſperitie of good men, punishment of the wicked, and a particular viſion. Adiured him therfore to ac-*

The firſt conflict.

knowlege and repent the same. But Iob (*in other two chapters*) auoched that in deede his afflictions were greater then his sinnes deserued, *relying vpon his innocencie knowen to his owne conscience. Described also the manifold calamities of mans life, desired to die, and so to end his worldlie miseries.*

The maine point of the controuersie.

Then Baldad *the second opposite freind* (*in the* 8. *chap.*) pretending to free Gods iudgement *from all shew or resemblance of iniustice*, charged Iob and his children with former wickednes, *and him as iniurious to God in his speaches, of which if he would repent, he should be healed, and prosper as before*: Arguing *in general*, that God neuer afflicteth the innocent, nor assisteth the malignant. *Insinuating therby, that Iob was an hypocrite. Wherto Iob answered* (*chap.* 9. & 10) *that in deede* no man may compare, nor iustifie himselfe before God. *Neuertheles it standeth wel with Gods iustice, powre, & wisdome, that innocentes be sometimes exercised with tribulations, more then their offences deserue.*

The second conflict.

The ground of these mens error.

Thirdly Sophar (*the third disputer*) assaulted Iob (*ch.* 11.) imputing his speach, and defence of himself to loquacitie, and audacious temeritie, in *that he desired to know the causes of Gods prouidence, in so grieuously afflicting him. Of which faultes holie* Iob purged himself (*in the three next chapters*) *stil maintayning his innocencie, according to his owne conscience better known to himself then to them, desiring God to instruct him, if he had anie vnknowen sinnes. Discoursed also much more profoundly of Gods powre, wisdome, iustice, and prouidence, as wel in general, as towards himself in particular: and professed his faith, and great confidence of the Resurrection.*

The third conflict.

Againe Eliphaz (*ch.* 15.) more bitterly *then before*, condemned Iob of presumption, and blasphemie, *discoursed of mans corruptnes and prones to sinne, describing the maners of hypocrites, and other impious men, with their miserable endes, and argued* Iob *for such a one. Who* (*in the next two chapters*) expostulated with these his freinds, *that they coming with pretence to comforth him, did so violently afflict him, by charging him with false and heynous crimes, his owne conscience better knowing, and testifying his former life, and state of his soule, then that their imaginations could alter his iudgement. And so* with contempt of this world, *& desire of death and rest*, appealed to Gods iudgement against his three freindes, *touching the matter in controuersie. In the meane time comforted himself with meditation of the next world.*

The fourth conflict.

Baldad *likewise* replied (*ch.* 18.) with hote contention, *accusing Iob of insolent impatience, inculcating the greuous punishmentes both of him, and others for their impietie. In answer wherto* he lamented againe the want of expected comforth, *especially by such freindes. Stil comforted himself with assured faith of the Resurrection.*

The fifth conflict.

Sophar

Sophar *also* (*ch.* 20.) attempted againe to cõuince Iob of impietie, and hypocrisie, *by the miserable, and speedie fal of Wicked men after prosperitie: for so he imagined Iob to be fallen into irrecouerable miserie. But* Iob shewed *the contrarie*, that some wicked men prosper long, *yea al their life, and the same long, and then* in a moment goe downe to hel, *and so the argument of present affliction proued not their opinion against him.* The sixth conflict.

Eliphaz disputed *the third time* (*ch.* 22.) contending that the causes of affliction, are not to be attributed to Gods secrete prouidence, *but to assured sinnes of the Wicked. Vpon whom only he supposed, that afflictions fal: inferring that Iob was guiltie of enormious crimes, & grosse errors. Vrged him therfore to returne to God, that he might be restored to former prosperitie.* Iob againe appealed to Gods sentence, *not in his terrour, nor rigour of his iustice, but against his aduersaries in this quarel*, describing Gods powre, and wisdome, by which he permitteth the innocent to be afflicted, & the wicked to prosper: *no man knowing how soone, or how late, al shal receiue as they deserue.* The seuenth conflict.

Moreouer Baldad disputed *the third time, very briefly* (*ch.* 25.) endeuouring to terrifie Iob from further answering, *and especially* from appealing to Gods iudgement. *But* Iob *very largely* (*in six ensuing chapters*) discoursed diuinely of Gods soueregne Maieste, Powre, Wisdom, exact Iustice, and infinite Mercie. *Also of wicked mens destruction*; of his owne former prosperitie, and present calamitie, *together* with his good workes, *and innocencie, which he stil anoncheth in respect of great iniquities.* The eight conflict.

After that Iob and his three freindes ceassed, nothing being agreed vpon in the point of controuersie, the duel yet ceassed not, but spurred vp a youngman, called Eliu, proud and arrogant, *but not vnlerned*, Who abruptly condemned them al; *to witte, Iob of pertinacie, the others of insufficiencie. And therfore tooke vpon him to conuince Iob, though the others could not. Very like to late-rising* Protestantes, or Puritaines bragging that by new argumentes, *and proofes neuer heard of*, they wil ouerthrow the Papistes, *or Catholique Romaine Church, and doctrin, Which al former enimies*, Iewes, Pagaines, Turkes, and Heretikes, nor Hel gates, could not ouercome. *This* yong Eliu *therfore*, with his Priuate spirite, *Wiser in his owne conceipt then al that went before him*, assaulted *constant* Iob (*ch.* 32. *and fiue more ensuing*) *With manie wordes, and bragges, often chalenging & prouoking, but not extorting anie answer, from so graue a man to his friuolous and idle argumentes, largely discoursing of thinges either not denied, or so manifest false, that euerie meane seruant of God, could easely conuince them, and neuer approching to the maine controuersie, only railed against holie Iob*, charging him more *furiously then anie had donne before*, with The ninth conflict. Newest Sectaries hold themselues the wisest. Especially these of our dayes, that relie eche one vpon his owne priuate spirite.

with impietie, impatience, ignorance, pride, blasphemie, *and obstinacie, Vices farre from Iobs sanctitie, dilating also of Gods iustice, mercie, Wisdome, powre, and prouidence; and that no man ought to contend, nor expostulate with God, that afflictions must be borne patiently, and that God is iust, and marvelous in his Workes, wherof no wiseman euer doubted; and so Iob conuinced him with silence.*

In the tenth place God decided the controuersie.

But God himself *for decision of al (from ch. 38. to the end of the Booke) first by way of examining* instructed Iob *more particularly, reciting manie marvelous workes of nature, shewing therby his Diuine Maiestie, Powre, and Wisdome,* exercising Iob in more patience, and *withal* perfecting him in humilitie. *So that with al reuerent feare and subiection, he offered and submitted him selfe to Gods onlie good pleasure. Then finally* God gaue sentence that Iob had defended the truth, & his three freindes had erred. *Vnto whom after Sacrifice, and Iobs prayer for them, he pardoned; restored Iob to health, and to duble prosperitie, of al he had lost before, geuing him also long life, and a happie end.*

Penitentes pardoned. Iob rewarded.

The literal sense of this historie. Allegorical.

In this historie besides the literal sense, shewing that Iob was iust and sincere, and not for his sinnes (as his freindes falsly supposed) but for his more merite was most extremly afflicted, and afterwards restored to health and wealth: we haue also here in the Allegorical sense, an especial figure of Christ. *Who as he was absolutly most innocent, & most perfect: so was he without cõparison most afflicted of al mankind. Likewise Iobs restauration to better state then before, signified in the Anagogical sense,* the Resurrection, *and restauratiõ of better, & most glorious qualities in the blessed,* with fulnes of daies, in eternal glorie. *Finally in the Moral sense (which S. Gregorie most especially prosecuteth) al Christians haue here* a most notable example of *al vrtues, namely* of patience, *wherin Iob proceded by degrees to great perfection. For he was first tried by the losse of al his goodes & children, and was proued to be very patient. He was then most greuously tormented in bodie, & being left without comforth, albeit he lamentably bewailed so great extremitie, wishing such dayes had bene preuented: yet he neither spoke against God, nor good man, nor his owne soule, & according to truth auouched & defended his owne innocencie. And at last by Gods inspiration, and swete consolation, he reprehended himself, of former imperfections vttered in some Wordes, and With ful resignation to Gods Wil, susteyned al his losses and paynes, not only with contentment, but also with ioy.*

Anagogical.

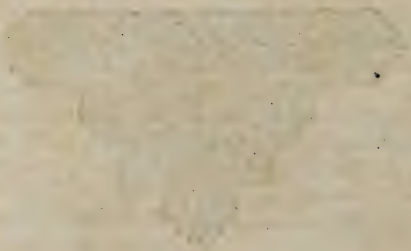
Moral.

Holie Iob proceded by degrees to perfect patience.

THE END OF THE FIRST TOME.

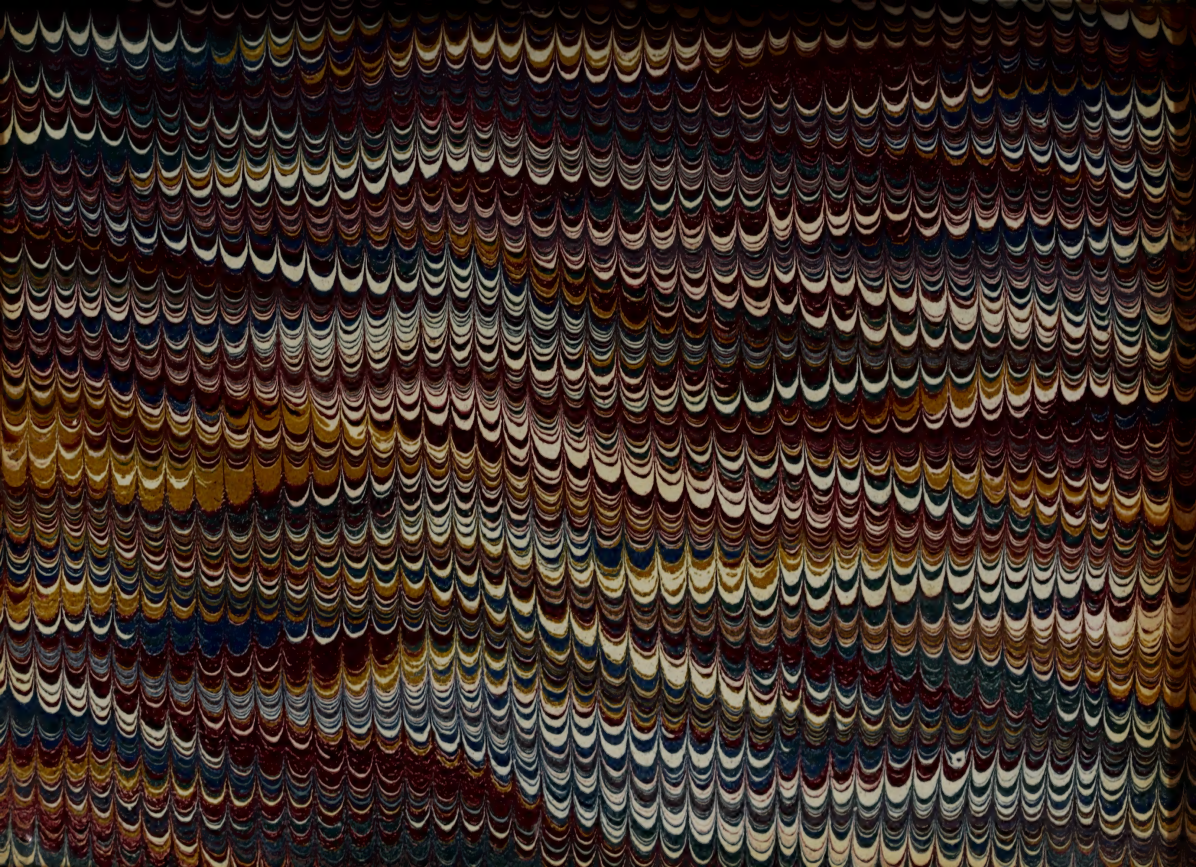
We haue already found some faultes escaped in printing, but fearing there be more, and the whole volume being ouerlong, to be examined agayne, we pray the curteous reader to pardon al, and amend them as they occurre.

Two Tables, one of the times of the old Testament: an other of the principal matters in the Annotations therof, shal folow (God willing) with the other Tome: which we desire, and hope to send you shortly. In the meane time, the gentle reader may please to supplie the want therof, as he may, by the Recapitulations of the Historie, and pointes of Religion, in the fiue first ages, already conteyned in this Volume, in their proper places: in the pages. 29. 47. 196. 701. and 934.



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